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Friends' Review.

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THE EPISTLE FROM LONDON YEARLY MEETING OF 1877.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and Elsewhere.

DEAR FRIENDS:—Our hearts have been humbled in thanksgiving to our Father in heaven, who has blessed us whilst we have been together, and given us fresh evidences of His faithfulness and love in Christ Jesus our Lord.

It was the message of the Lord to His people, "If ye will obey My voice indeed, and keep My covenant, ye shall be unto Me a kingdom of priests, and an holy nation." Such was the high calling of Israel, after they had eaten of the Lord's passover, and had been brought through the Red Sea in the presence of their enemies. And though the faith of them that waited for the consolation of Israel in succeeding generations, was often deeply proved, He in whom they believed was all the while working the counsel of His own wisdom and love. Theirs was the patience of holy expectation and rest in God. Their example is left for our admonition and encouragement, to whom prophecy has become fulfilment in our Lord and Saviour Jesus Christ. He came, not in worldly pomp, but "meek and lowly," "just and having salvation." His kingdom is compared on the one hand to leaven, in its transforming and diffusive power; and on the other to a net, gathering of every kind. He is the Emmanuel, God with us; the manifestation of eternal righteousness and love. His message is a message of "grace and truth," for the reconciling of the world.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." How perfectly fitted is such a message to fallen and guilty man! The law that has been broken is established in the glorious act by which the guilt is removed. The acceptance of the Gospel by faith involves that great and necessary change from a state of condemnation to one of free pardon and reconciliation; and in the gift of the Holy Spirit the believer in Jesus receives a power, through which he is transformed by the renewing of his mind. This experience is designed, not for some distant future, but to be the present possession of the Lord's dear children. It is an experience which is humbling, as well as sanctifying; bringing the will into subjection, and leading to an ever deepening sense of the mercy that has pardoned, and of the joy of fulfilling the law of righteousness. Under the operation of the Holy Spirit, that law is made to the believer a law of love. Life receives a new motive power. "All things are become new, and all things of God, who hath reconciled us to Himself by Jesus Christ." They

who know most of the abiding presence of the Spirit are made, under His teaching, the most deeply to feel that they are not their own. The peace of God rules in their hearts. Their tastes are changed; and as they are kept in His holy fear, it becomes more and more their delight to "do all things in the name of the Lord Jesus, giving thanks to God and the Father by Him."

An earnest solicitude has prevailed in this meeting that our assemblies for the worship of God should truly fulfil their varied purpose. Whilst our sympathy has been afresh awakened for the members of small meetings, and the desire has been expressed that they may continue to have all the care and attention from their friends that their circumstances require, we have been reminded of the importance of each looking in faith to the Lord alone. May yours, dear Friends, be a living worship, in which, as the adopted children of one Father, you will worship as members of His one family, not in individual isolation, nor thinking of yourselves alone. May you be constrained, when met together, to "consider one another, to provoke unto love and to good works;" not forgetting the ignorant or the careless, seeing that ye also "were as sheep going astray." Waiting upon God is not a state of vacant musing. In true worship the privileges of the priesthood of believers are to be enjoyed. The true priest must have somewhat to offer. Each should covet earnestly the best gifts for the edifying of the body; and thus, even in the smaller bands of faithful worshippers, there would be no lack; the flock would be fed, and the church built up in Christ. But whilst thus engaged on behalf of our own congregations, it is no less important that we should seek for ability to discharge the great duty of the Christian Church, in carrying the glad tidings of salvation to those around us. To the Church is given the commission to hold forth to the world the word of life; to proclaim the unsearchable riches of Christ; to beseech men, in Christ's stead, to be reconciled to God.

The follower of Jesus must be a Christian wherever he is. Whatever his position in life he must still go forth with a new heart, acknowledging the Lord in all his ways, and proving the reality of his faith by his victory over the world. May you, dear Friends, whether you are entrusted with larger or with smaller possessions, never forget your obligations to your Lord. We rejoice to believe that many of you are diligently endeavoring to honor the Lord with your substance; and we would encourage all to whole-hearted dedication. It is not to men, but to the all-bounteous Giver, that you will have to account. Watch, both for yourselves and for your children, against the temptations of luxury and worldliness. And in the appropriation of that which is may be thus relieved from expending, be honest to your Lord, remembering His words: "Lay not up for yourselves treasures upon earth." Let nothing be given to self or to the world which ought to be given to Him. Whether the stewardship be of money, of time, or of talent, the word of exhortation is to each, "Be thou faithful." Neglect no opportunity of doing good, knowing that "to him that knoweth to do good, and doeth it not, to him it is sin."

And you, dear Friends, to whom life may seem almost one continuous struggle in providing for your outward needs, be encouraged to commit your way unto the Lord. Blessed as are the offerings of the liberal, devising liberal things; who shall say that the Lord is less glorified in the quiet submission, in the holy fortitude, in the cheerful resignation of them that patiently endure? "The race is not to the swift, nor the battle to the strong;" "but he that trusteth in the Lord, mercy shall compass him about."

"Continue in prayer, and watch in the same with thanksgiving." Prayer is the duty and the privilege of all, of every age and of every class. In this none can be neutral. Life presses on with its inevitable engagements. He who is a stranger to prayer enters upon them in his own strength, and finds, to his unspeakable loss, that a life without prayer is a life practically without God. The command, "Ask, and it shall be given you," is not fulfilled by merely the petition. The Christian's life is a continued asking, and a thankful using of that which is received. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies from the inexhaustible Fountain. In the fulfilment of his prayer the child of the Lord is brought into nearer conformity to His will, and his life becomes a continual anthem of adoring gratitude and praise.

We have been again cheered by the presence and help of beloved young Friends. Our hearts are lifted up in thanksgiving that it has pleased the Lord to visit so many of them with the outpouring of His Spirit, and to lead them into His service. In commemorating this, His great goodness, we confide them to His training and government, with the earnest prayer that they may be kept very near unto Him, in simplicity and singleness of heart, bringing forth fruit with patience.

Among the varied interests of this me-

ng has been the presence of some of our ear friends on religious service in this land rom America. Their company, together vith the epistles received from our friends n that country and in Ireland, has again ended to strengthen that bond of Christian ove, which we desire may ever unite us in fospel fellowship. The little companies nder o r name in several parts of the European continent, as well as in Australsia, Madagascar, India and Syria, have lso been lovingly brought to our remembrance.

We have rejoiced in the efforts made by many of our Friends, in common with thers of our fellow-countrymen, to relieve he sufferings resulting from the cruel oppressions lately perpetrated in Bulgaria. Believing that all war is inconsistent with he example and precepts of our Lord and aviour, and with the whole spirit of His fospel, it is with feelings of distress, minled with solemn awe, that we mark the ommencement of the conflict now raging etween the widely-extended empires of ussia and Turkey. Whatever the future ay reveal, we would express our deep hankfulness that this country has been itherto preserved from taking part in the arful struggle. It is our consolation to now that amidst all man's perversity and ilfulness "the Lord reigneth." "Righteousness and judgment are the habitation f his throne." He knoweth them that are is in those distracted countries. And as ey possess their souls in patience, they ay rest in His love, knowing that, whether life or in death, they are safe in Him.

Amidst the conflicts of earth, the Christan may repose in the assurance that there maineth a rest to the people of God. alled out of sin unto holiness, he knows he preciousness of the redemption which is Christ, and, having received the Spirit adoption, he is united in living membership with the Church of the first-born. Of is Church the Lord Jesus Christ is at ce the Saviour and the Head. The union its members with Him is spiritual. Their llowship one with another is spiritual also, d is not dependent upon external rites. The kingdom of God is not meat and ink; but righteousness, and peace, and y in the Holy Ghost." The present is a ay in which, no less than in any former riod, it is incumbent upon all true bevers to maintain their high calling of God Christ Jesus. They live only as they ve in Him, their crucified and risen edeemer. All their pardon, their peace, d their joy, are in Him, who hath washed em from their sins in His own blood. He the great High Priest, who, in the sacrifice of Himself, "once for all," has forever fulfilled and ended the ritual and sacrifices of the law. The priesthood of His followers is not for the ceremonial imitating or repeating of this sacrifice, but for the yielding up of themselves in lowly self-surrender to the spiritual services of holiness and love. It is a priesthood, not for one class or order, but for all. For this the Spirit is poured forth both upon sons and upon daughters, that each may have a part in the general service, "that God in all things may be glorified through Jesus Christ." It is our prayer that our members everywhere, and that all who are called by the name of Christ, may be so rooted and built up in Him that they may prove themselves worthy of such a calling, and may, in His great mercy, be made partakers of that victory, which, before the foundation of the world, hath been fore-ordained for Him, their Saviour and their King.

Signed in and on behalf of the Meeting,

G. S. GIBSON,

Clerk to the Meeting this year.

JUSTIFICATION AND SANCTIFICATION.

To the Editor of *Friends' Review*:

I forward for publication if it meets thy approbation, the following clear and deeply interesting extracts from the writings of Wm. Penn on the subject of Justification and Sanctification. As I believe much has been said and written of latter times on this subject that has had a tendency to mystify and bewilder, at least, if not to settle the honest inquirer at ease in false and unsound doctrine. In his "Rise and Progress of the Society of Friends," Wm. Penn says:—"Two things are to be considered—the doctrine they taught, and the example they led among all people. I have already touched upon their fundamental principle, which is as the cornerstone of their fabric, and indeed to speak eminently and properly, their characteristic, or main distinguishing point or principle, viz.: The light of Christ within as God's gift for man's salvation. This I say is as the root of the goodly tree of doctrines that grew and branched out from it, which I shall now mention in their natural and experimental order. First, repentance from dead works to serve the living God; which comprehends three operations: first, a *sight* of sin; secondly, a *sense* and godly *sorrow* for it; thirdly, an *amendment* for the time to come. This was the repentance they preached and pressed, and a natural result from the principle they turned all people unto. For of light came sight; and of sight

came sense and sorrow, and of sense and sorrow came amendment of life: which doctrine of repentance leads to justification, that is, forgiveness of the sins that are past, through Christ the alone propitiation; and to the sanctification or purgation of the soul, from the defiling nature and habits of sin present, by the Spirit of Christ in the soul; which is justification in the complete sense of that word; comprehending both justification from the guilt of the sins that are past (as if they had never been committed) through the mercy and love of God in Christ Jesus; and the creature's being made inwardly just through the cleansing and sanctifying power and Spirit of Christ revealed in the soul; which is commonly called sanctification.

The following is from Evans' Exposition, pages 57, 58, taken from Penn's Primitive Christianity Revived:

"In short, justification consists of two parts, or hath a two fold consideration, viz.: justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense, justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubts, scruples and despondencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. And it is too generally an unhappiness among the professors of Christianity, that they are apt to cloak their own *active* and *passive disobedience*, with the active and passive *obedience* of Christ. The first part of justification we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores: it is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past, and it is the power of Christ's Spirit in our hearts, that purifies and makes us acceptable before God. For till the heart of man is purged from sin, God will never accept of it. He reproves, rebukes, and condemns those that entertain sin there, and therefore such cannot be said to be in a justified state, condemnation and justification being contraries. So that they that hold themselves in a justified state by the active and passive obedience of Christ while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a strong and dangerous delusion."

JOHN BUTLER.

Damascus, Ohio, Eighth mo. 4th, 1877.

PAN-PRESBYTERIAN COUNCIL. — Howard Crosby gives in the *Christian Unio* following as the results of the Pan-P terian Council just closed at Edin "Now, if you ask what good has the cil done, I answer that it has (1) broug actual contact all the Presbyterians world and thus created a true sym (2) prepared the way of help for the bodies from the stronger; (3) made P terians to see that a letting-up in non tials will not harm their orthodoxy agitated among Presbyterians the idea versal Christian unity; and (5) enlarg out-look of all the members. If it ha these things (and I believe it has), well worth all the time, labor, and e that have been bestowed upon it."

THE INNER LIFE OF THE RELIGIOUS CIETIES OF THE COMMONWEALTH

BY ROBERT BARCLAY.

NOTICE NO. IV.

To prove that there was an "order persion" of the ministers associated George Fox, directed largely by hi that the idea of being led by the Sp held by them, included the continued a sound judgment and sanctified co sense, R. Barclay quotes from mostly of the Swarthmore collection says also that at a later period wh Wilkinson and Story party gained infl there was good reason for suppressing evidences of George Fox's direction, such order, and even almost all churc ernment, was inveighed against by thi erful interest in the Society.

"In 1653, Thomas Holmes wrote t garet Fell: 'George hath *sent for* pass among Friends where he hath b Leicestershire and Warwickshire.'"

"Again in 1653, Thomas Killa Thomas Goodair wrote to George 'Tender and careful brother, accord the *charge thou laid on me*, I have b Coventry upon a lecture day, and I into the steeple-house and was mov speak to the priests, &c., &c.'"

"In 1658, T. Curtis to George Fox cording to *thy desire* I was at Kemble, a very great and precious meeting &c., &c.'"

"In 1660, Oliver Atherton writes Fell: "I received a letter from Jame rison upon the 8th day of the Ninth m wherein he gave me to understand George Fox hath laid it upon him, Shield, and myself, to go into Staffor and to get meetings up and down in county and in the town of Stafford, in

ich I freely gave up.' Richard Moore l him, and they held three meetings at hester, two at Stockport, and one each e other places near. Then 'held meet- in the neighborhood daily for two s, at Leek.'" "In 1656 there are fre- statements that such and such preach- re to be at certain places named, on and such days, which implies order arrangement," writes R. B. But it s no other order than now exists, for it mon for such appointments to be made our present system.

1656 "Walter Clement writes to Mar- Fell: 'Next day we came to Shrews- where we found some soldiers (that quartered there) newly convinced, of whom were very tender, and we informed that the townspeople begin me in much to the meetings. *They e a Friend in the* ministry. The sol- are *wise.*' In later times such was the nce of quietism of the Lady Guion p, that this desire for a minister would been strongly condemned." Here the evidence is incomplete. No proof ered that a minister was sent. It only s that Clement, who may be supposed a minister approved by George Fox, rded such a request. R. B. adds: ere is a desire evinced in these letters the little churches founded by the her (*i. e.*, a travelling minister, as con- ed with a less gifted one who staid by gregation, and was called an 'elder'), ld not be left entirely 'to wait,' and that nly should they be visited by the trav- g preachers, but that some minister ld be sent to 'stay awhile' with them, act as elder till the church was regu- constituted."

Naylor to M. Fell, 1653, writes: "The is great and many desires begot, and le flock in apace, praises to our God rer. We came to Cleveland. . . . peo- would meet in every place, had they but to watch over them. . . . I should be to see Francis Howgill or John Aud- here, or Thomas Goodair *if George free to send for him* he might be ser- ble to meet with them, and *would keep together till they were established.*"

In 1658 John Sands writes to George , that 'Uxbridge meeting had declined Edward Burrough, who founded it, gone elsewhere,' and he asks G. Fox to a minister."

Edward Burrough writes to Fox, very gly urging that more care should be n in the selection of suitable persons for chers, a difficulty which will always r in any extensive system of lay-preach- and which was experienced by Wesley. 'I lay it upon thee, that none go forth but where the life (of Christianity) is manifested, and wisdom is given to discern and order. For some hath been here, and we hear of some in Lancashire, which gives great occasion, and makes the truth evil spoken of, and we have the worse passage.' Some had given occasion of stumbling, and he adds, '*Call them in* when they come out of prison.' Proper care was evidently taken to call in all unsatisfactory preachers."

But space forbids larger quotations. There was a degree of system and order in the work of the ministers, undoubtedly, and this was supervised in some degree by George Fox.

The money was raised by general collections. In some cases, each week at the close of meetings, collections were taken up. In other cases, at the General Meetings sums were collected. In one instance at a General Meeting at Scalehouse, £443, 3s., 5d., was collected, and the expenditure reported for ministers' service in foreign countries, New England, Holland, France and Jersey, Turkey, Barbadoes, Virginia and Jamaica, amounted to £490, 13s, 5d.

"The travelling preachers appear to have been all supplied with Bibles. Clothing also was furnished them.

"Burrough and Howgill seem to have been furnished with a *carte blanche* as to funds," and to have supplied other ministers as well as themselves. Howgill writes M. Fell, "the charge is great, and our camp is great."

The ministers usually travelled and labored two and two. Besides single meetings, series of meetings were held, and from time to time meetings called General Meetings, partly for business but chiefly "for the propagation of the Gospel and the doctrine of Truth among those who are strangers to it."

In Bristol as well as at London the ministers met every Second-day, and arranged what meetings in the city or surrounding country they would attend the following First-day, and these were recorded in a book kept for the purpose. Similar books were kept by the Second-day morning meeting in London for a long period, and show that the arrangements extended not only to London and neighborhood but to the counties. Generally two ministers attended each meeting, morning and afternoon, First-day and week-days, and every marriage and funeral was attended by one, so complete was the system. In a total of 936 meetings held, 2009 ministers' attendances are noted, showing the close adherence to the rule of *two* ministers to each congregation.

To this Second-day morning meeting George Fox directed all Friends to report

after his death who had been wont to write to him during his life.

Ministers were expected to show the reality of their call by the number and character of their converts. Thos. Briggs required Priest Harrison "if he was a minister of Christ, and cleansed by His blood, to *name* one of the congregation whom he had *turned from the evil of his ways.*"

George Fox insisted much that people should know the Lord Jesus to "save them from their sins." "The object of Christ's coming was not to save His people *in* their sins but *from* their sins. Christ gave Himself for us that He might redeem us from *all* iniquity."

"On one occasion they were asserted to '*boast* of perfection,' and the reply was: 'We *own* perfection but we do not *boast* of it.' It was 'a going on unto perfection,' and a perfection in 'their measure' which was attainable. 'Would Christ and His apostles constantly urge this going on unto perfection if a state answering to their intentions was unattainable?'"

Fox earnestly contended against the doctrine of 'sin term of life,' or that Christians *must* go on sinning all their lives and never be delivered from thus serving sin instead of Christ. But he did not hold perfection from the infirmities of our nature, but a perfect obedience to all the *known* will of God, and a constant walking in the light and accepting of the fresh light constantly imparted, so as always to be growing in the knowledge of the Lord and of His will and truth.

Church organization was begun by George Fox almost from the beginning of his ministerial labor. He did not share the idea which some have had, that it was not important to gather people into well organized churches, but as early as 1652, four years after his first beginning to preach, he established a meeting. R. B. considers that there is proof "that the organization of the meetings for discipline was coeval with the rise of the Society;" although a regular visitation to effect this object thoroughly, was made by George Fox at a later period throughout Great Britain.

The officers (beside the clerks of the meetings, who were often paid for their services), were originally elders, that is, ministers who travelled, or public Friends; and elders or ministers who were settled in places. Until 1727 there appear to have been no non-teaching elders.

Besides these there were "overseers" or "deacons," at first appointed from time to time, sometimes only to serve from one Quarterly Meeting to another. "The pastoral care of the churches devolved on the 'elders,' while a care over the outward deportment and conduct of the members other matters not requiring spiritual gi devolved upon the overseers or deacon

At first there was no birthright membership. The members were defined in a fo used largely in MSS., as, "All the *faith* men and women in every county, city nation, whose *faith stands in the power God, the Gospel of Christ*—and have *ceived this Gospel*, and are in *possession* this Gospel, the power of God—*they* hav right to the power of the meeting (i. e., of particular meeting), for they be heirs of power and authority of the men and wome meetings."*

"All those persons who were deemed be such were admitted to the Disciplin Church Meetings, or in case they were children of members and deemed convert were 'invited,' usually by the elders ministers, to attend meetings for busine with the consent of the members of t meeting."

So that "the Christian fellowship of early Society of Friends consisted of *outside membership* of persons professi with Friends; and of a *strict or close me bership*, in whose hands rested the chu power as exercised in their church dis pline." "In case of misconduct, the 'me bers proper' were *expelled from chur meetings*, while the outside members w '*testified against*,' and if they condemn their conduct as unchristian or improp their confession was either read at the pub meeting, before the commencement of w ship," or at the place where the offen against the public was committed.

No formal and public profession of fa on admission to membership appears to ha been made.

At first these church meetings we almost independent of each other. Aft wards they sent representatives to a meeti held quarterly, and finally, upon the f establishment of London Yearly Meeti representatives were sent to the Year Meeting. This latter meeting at fi appears to have consisted of these represen tives and the travelling ministers. T first London Yearly Meeting, held Eleven mo. 6th, 1668, issued a paper of great i portance defining, in seventeen clauses, t functions of meetings for discipline, whi seems to have been recorded in the co mencement of the records of the Quarter Meetings in England generally. It w published by one not a member as t "Canons and Institutions, drawn up a agreed upon by the General Assembly

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*MSS. Minutes of the Yearly Meeting, 1676.

eeting of the Heads of the Quakers, &c., orge Fox being their president," London, 69.

This paper is the foundation of the Books Discipline which have since grown up, d been printed for the regulation of the ciety.

RESIST BEGINNINGS.

The Arabs have a fable of a miller who as one day startled by a camel's nose rust in the window of the room where he as sleeping. "It is very cold outside," id the camel; "I only want to get my nose " The nose was let in, then the neck, d finally the whole body. Presently the ller began to be extremely inconveni- ced by the ungainly companion he had ob- ned, in a room certainly not large enough both. "If you are inconvenienced you ay leave," said the camel; "as for myself, shall stay where I am." The moral of the ble concerns all. When temptation occurs, must not yield to it. We must not al- w so much as its "nose" to come in. very thing like sin is to be turned away m. He who yields, even in the smallest gree, will soon be overcome.—*Christian Invocate.*

EXTRACTS FROM THE MEMOIR OF ROBERT CHARLETON.

His growing conviction of the exceeding nfulness of sin, in the sight of the Holy ne, gave an ever-deepening sense of the finite preciousness of His love who can be just and [yet] the justifier of him hich believeth in Jesus." . . .

For many years it had been his practice fore the departure of his guests, who had et for social intercourse, or in larger num- rs for any specific object, to read aloud a rtion of Scripture.

It will be remembered by many, how on ese occasions, his heart was drawn out in nristian feeling and sympathy with those esent, whilst himself evidently drinking in the spirit of the sacred volume and brought to a measure of precious fellowship with his ord. The unction and fervor of his peti- ons at such times, or after the family read g, as well as in pastoral visits, were in- easingly impressive; such a near access emed given to the mercy-seat, and such a verent yet filial trust pervaded these offer- gs.

In reviewing this, the closing period of is life, we must again refer to his attractive fluence over the young, which did not fail as he neared the heavenly rest. His genuine humility ever led him to enter affectionately into their interests, and to sympathize in their feelings on different subjects, whilst he would gently bring before them his own more matured views. He cordially encouraged these, as well as those of riper age, who were led by the constraining love of Christ, to devote themselves to earnest labor among the poor and ignorant. He believed that a blessing largely rested on themselves, and that as they retained a sense of their responsibilities as members of a Christian church, they would become, through submission to the Lord's preparing hand, helpers in its more immediate concerns, as well as in gathering the neglected and outcast within the fold of Christ.

PRAYING IN THE NIGHT-WATCHES.

I am not surprised at David's praying to God in the night-watches; at his rising from his bed, and ascending to the roof of his house, and, when the mighty heart of the city was still, and the mountains round about Jerusalem were sleeping in the calm brilliancy of an Eastern night, that he should gaze with rapture on the sky, and pour forth such a beautiful psalm of praise as "When I consider the heavens, the work of thy fingers," etc.

The night is more suited to prayer than the day. I never wake in the middle of the night without feeling induced to commune with God. One feels brought more into contact with him. The whole world around us, we think, is asleep. But the great Shepherd of Israel slumbers not, nor sleeps. He is awake, and so are we! We feel, in the solemn and silent night, alone with God. And then there is every thing in the circumstances to lead one to pray. The past is often vividly recalled. The voices of the dead are heard, and their forms crowd around you. No sleep can bind them. The night seems the time in which they should hold spiritual communion with man. The future, too, throws its dark shadow over you—the night of the grave, the certain death-bed, the night in which no man can work. And then every thing makes such an impression on the mind at night, when the brain is nervous and is susceptible. The low sough of the wind among the trees; the roaring or *eerie whish* of some neighboring stream; the bark or howl of the dog; the general impressive silence—all tend to sober and solemnize the mind, and to force it from the world and its vanities, which then seem asleep, to God, who alone can uphold and defend it.—*Norman MacLeod.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MO. 18, 1877.

A NEW VOLUME.

The close of another volume of *Friends' Review*, and the opening of a new one, brings with it a fresh outflowing of Christian love towards its readers; the sense of the imperfectness with which so important a duty as the conducting of such a paper has been performed; the humble desire that its mistakes may be pardoned for Christ's sake; its imperfections overruled by our omniscient and most gracious Father; and that whatever of His truth has been conveyed by it may be blessed by Him and watered unto abundant fruitfulness. Of Him alone comes any degree of sufficiency for His service, but as we draw nigh unto Him in the name of the Lord Jesus, He is rich unto all that call upon Him.

The age in which we live is one of great activity in every department of life. Great issues in social, industrial, political and religious life lie before us. It is at once a privilege and responsibility to live at such a time. Ritualism, rationalism, and worldly compliance threaten the Church of Christ. At the same time God's Spirit is working mightily in the hearts of men, and the Gospel is having triumphs, perhaps not surpassed in any age of Christianity.

Although, as compared with two hundred and fifty-two years ago, there has been a great gain in the spirituality of Christians, yet the need is constant that the great mission of exemplifying Christianity at once in its freeness from all with which Judaism or the Apostacy had clogged it, and in the living aggressive power of the Holy Spirit, should be faithfully carried on by the Society of Friends.

The Lord Himself has infused a new life into our branch of the Church. In all the Yearly Meetings except perhaps one or two, there is an increase of members and of spiritual power. Souls are converted to God under the preaching of His glad tidings, as it is being done in humility and dependence, but with the Holy Spirit graciously dispensed. Every doctrine and practice of our Church has been and is being questioned among us, but with the result of thousands adopting the essential doctrines of pure, spiritual Christianity, and holding them in the power of personal and independent conviction. This new life, like all new life, has needed much of training and of wisdom. But the Lord Jesus who reigns over all, is —we trust,—Himself in mercy training and teaching us, and adapting the Society to meet the needs of the souls of living men and women.

With quiet, chastened confidence, but with assured hope, we look upwards to the Lord, and forward with great expectations from Him. We believe that to our Early Friends there was unfolded the full reformation of the Christian Church which had begun at the time of Luther. No revelation of a new gospel, but a new revelation of the old primitive Gospel. All these doctrines and the practices essentially growing out of them, are still to be maintained, not by imitation and tradition, but in fresh dependence upon Christ, the living, present Saviour and Head of His Church.

We need both to avoid an undue looking back to them, with a feeble hero-worship, or a prejudiced rejection of their teachings, because they may in some cases have been distorted and misapplied.

We offer our grateful acknowledgments to those who have sustained the paper by their subscriptions. We ask their co-operation in still further extending its circulation, assuring them that it is conducted with economy, and scarcely meets its necessary expenses.

With thanks to those who have kindly contributed to its pages, we would ask the continuance of the aid of all who feel drawn thus to promote the cause in which we are engaged, and also shall be glad to receive information from all quarters, of matters which interest the Church. And further we desire that we may all be united in "the spirit of *love*, and of power, and of a sound mind," in faithfully living out and spreading "the religion of the New Testament of our Lord and Saviour Jesus Christ, without addition, without diminution, and without compromise."

DIED.

HOBSON.—On the 14th of Seventh mo., 1877, Susan, wife of Jesse Hobson, in the 40th year of her age; a member of San Jose Monthly Meeting, California; formerly of Deep Creek Monthly Meeting, N. C.

HOBBS.—Deborah Hobbs, wife of Elisha Hobbs, deceased at their residence in Monrovia, Indiana, Tenth mo. 21st, 1876, in the 68th year of her age; a member of West Union Monthly Meeting. She had been an invalid for several years and bore her afflictions with much patience and fortitude, frequently expressing her faith and confidence in the dear Saviour. She died in the triumphs of the Gospel.

GILBERT.—On the 1st of Third mo. 1877, at his residence, Henry Co., Indiana, Aaron Gilbert, a member of Hopewell Monthly Meeting, in his 73rd year. For the last two years it was his daily concern to be prepared for death. He rejoiced in the God of his salvation, and was very anxious that all his children might choose his Saviour as their Saviour. A friend visiting him a few days before his death, spoke of the suffering of the body, then alluded to the rest beyond, when his countenance lighted up, and raising both hands he said, "Oh! glorious! all is well." As friends called to see him, very often the first words would be, "Praise the Lord." We do believe he is praising God in glory.

FULGHUM. — On the 10th of Fifth month 1877, in the 71st year of his age: Benjamin Fulghum, a much beloved minister of the Gospel, of Milford Monthly Meeting, Wayne County, Indiana. The doctrines of the Gospel of our Lord Jesus Christ, as professed by the Society of Friends, were very precious to him; for the promulgation thereof he labored assiduously; he had clear views of those doctrines and testimonies, and was honest and fearless in declaring them. The last two years of his life he labored under much affliction, which considerably impaired his speech, although he was able mostly to attend his own and neighboring Meetings until within a few days of his death. It was touching to hear his faltering voice in earnest appeals in advocacy of the Gospel, and of love and unity in the Church. His innocent bearing and love for all, seemed to say as did the beloved apostle, John, "Little children, love one another."

Malvern Boarding and Day School will re-open 9th mo. 10th, 1877. For circular, address
JANE M. ELDRIDGE, Malvern, Pa.

OAKWOOD SEMINARY.
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CORRESPONDENCE.

GREENSBORO', N. C., Seventh mo. 23, 1877.

Francis T. King:

DEAR FRIEND:—Our eleventh Normal School closed last Sixth-day, and I believe it is the judgment of all who were present that we never had a better class. We opened with seventy-five and closed with about one hundred on the roll. Dr. Benbow gave us his large Hall free of rent, and we had the hearty support of the citizens of Greensboro' generally; on many occasions there were from one hundred to four hundred visitors. The old and efficient corps of teachers of the "Baltimore Association" did good service. Professors Daub and Alderman, of the Methodist College, were also regular and efficient teachers. We had special lectures from Judge Dick, of the U. S. Court, Judge Kerr, Dr. Smith, Niereus Mendenhall, Franklin Davis and Bishop Kavenaugh of Kentucky. Gen. Scales, M. C., and Judge Settle, also spoke kind and cheering words.

It was well we did not merge our Normal into the State School, held this year for the first time, as we were urged to do by Senator North and the Professors of the State University; they are now convinced of this. We sent them Julius Tomlinson, and he has taken a leading part in their school.

The citizens presented us with very complimentary resolutions at our close, and I replied by giving them a history of our work in North Carolina, in which they seemed to be much interested. I may repeat this at the State Normal at its close, but I fear other engagements will prevent my being present. We have to attend two General Meetings, and several Quarterly Meetings, in the Eighth mo., and Martha and I are appointed to visit Tennessee, as members of the Yearly Meeting's Committee. I am trying to arrange the work here for next winter, and would like to have thy views fully. I forgot to add that I held a public meeting for worship, in the Hall of the Normal School, on the evening of its close.

Thine, affectionately,
ALLEN JAY

ASTRONOMICAL PROGRESS.

NO. II.

The Egyptians have been regarded by many as rivals of the Chaldeans in the extent of their astronomical knowledge, but in judging of their claims, two facts should be borne in mind. First, that the Greeks, who acknowledged a large indebtedness to the Egyptians for their scientific knowledge and their advancement in civilization, were naturally inclined to make an exaggerated estimate of their teachers' claims. Second, that there is almost conclusive evidence of the importation of Egyptian culture from

Asia. The priests were the depositaries of all learning, and as they shrouded all their public teaching in allegories, we have no means of finding what was the extent of their real knowledge. The Phenician mariners, who made the largest practical use of astronomy, were probably aided both by Chaldean and by Egyptian observers; their kinship with the former furnishes an additional evidence in favor of Asiatic precedence in culture.

The foundation of Greek astronomy, indeed of most Greek science, was laid by Thales of Miletus, who was born 640 B. C., and who founded the Ionian school of philosophy. He taught that the stars were formed of fire; that the moon derived its light from the sun, and that it is invisible at conjunction because it is hidden in the sun's rays; that the earth is a sphere at the centre of the universe; that it is divided into five zones, by the arctic and antarctic circles and the tropics of Cancer and Capricorn. Herodotus credits him with a prediction of the eclipse which put a stop to the war between the Medes and the Lydians; Callimathus says that he determined the position of the stars in Ursa Minor, by which the Phenicians guided their course in their voyages.

Anaximander, a disciple of Thales, taught the inclination of the ecliptic to the equator, and determined the times of the solstices and equinoxes by means of a gnomon or dial. He is said to have first used mathematical diagrams to illustrate the propositions of geometry, to have invented geographical charts, and to have made a celestial globe for explaining his system of the universe. Anaxagoras, another leading Ionic philosopher, gave a correct explanation of solar and lunar eclipses. Many of his doctrines were full of absurdity, but, like Galileo, he found that truth was the most unpalatable to his persecutors. He was sentenced to death on account of alleged impiety in teaching that there was but one God, and in ascribing to natural causes the attributes and power of the gods. By the intervention of Pericles, who was his friend and disciple, his sentence was commuted to perpetual banishment. His ideas of creation were, in many respects, like those which are taught in the book of Genesis. He taught the doctrine of an original chaos, and of atoms as the primary elements of all bodies. These atoms, motionless in themselves, were put in motion "in the beginning" by an eternal, immaterial, spiritual, elementary being, which he called Nous, or Intelligence. By means of this motion unlike particles were separated, like particles were combined, and the world was formed. As Anaxagoras lived during the period of the Persian wars and at the time of Ezra and Nehemiah, when the worship of Jehovah was restored at Jerusalem, there can be little doubt that his cosmogony was borrowed either from the Chaldean or from the Hebrew Scriptures.

Pythagoras is supposed to have been born at Samos, about 585 B. C., when Anaximander was twenty-five years old, and to have died at Metapontum, about 506 B. C., six years before the birth of Anaxagoras. He is said to have learned, in Egypt, the obliquity of the ecliptic and the identity of the morning and evening stars. Esoterically, or to his own disciples, he taught that the sun is at the centre of our system, and the earth is a planet; exoterically, or to outsiders, he taught that the earth is at the centre. To him, as well as to Socrates, some writers have attributed a degree of scientific humility which refused to accept the title of *sophos*, wise, because God alone is wise, while he was only *philosophos*, a lover of wisdom. He made the harmony of numbers an important object of study, and his teachings respecting the "music of the spheres," have been strikingly confirmed by modern astronomical research. He undoubtedly held many fanciful notions, and some have been attributed to him without just ground. He was a contemporary of Confucius; a great traveller in Phenicia, Egypt, Syria, Persia, Chaldea and India; a claimant of magical and supernatural powers; a teacher of sobriety, temperance, charity and reverence, making it the object of all philosophy to exalt the mind, through the contemplation of immutable truth, to the knowledge of divine and spiritual objects. His division of doctrines into secret and public may have been borrowed either from the Egyptians or from the Magi of Asia. It was probably based on attempts to teach every one what he was capable of learning. Those who like some scientists of our own day, limit positive knowledge to the sensible world, could only be led upward and forward by such concessions to their prejudices as would give explanations which they could accept.

Anaximander, as we have seen, also taught the obliquity of the ecliptic, and Thales may be presumed to have done so, since his division of the earth into five zones must have rested on a knowledge of the annual changes in the relative positions of the earth and the sun. But even Thales is supposed to have had intercourse with the Phenician astronomers, as well as with the Egyptians, so that we see on every hand pointings towards Asia as the source of civilization. These indications are

strengthened by the consideration that all the great teachers of the Ionian school discarded the popular idolatry of the heavenly bodies. They recognized the material nature of the sun, moon and stars, their control by a supreme intelligence, and the consequent fundamental truth: "In the beginning God created the heavens and the earth." P. E. C.

From the Presbyterian.

TRUTH VERSUS FICTION.

A late correspondent, whilst justly condemning the very common use of works of fiction, rather apologizes for himself by saying, in substance, that he would not entirely disapprove of that which our Saviour Himself so frequently used in His teachings. He refers, of course, to Christ's parables. In this view of them he is not at all singular. It is not only the favorite plea of novel-writers and novel-readers, but even many preachers are wont to declare in their sermons that the Great Teacher instructed men by fictions, and, therefore, we may do so too.

Now, are they, or we, warranted in making such an assumption? How does, or can, any man *know* that any one of our blessed Master's parables is a work of His imagination? Should we not rather assume that He who said of Himself, "I am the way and the truth, and the life," and to whom we are taught to say, "Thy word is *Truth*," having at His command a perfect knowledge of all events, would always prefer the true to the false, and that because it is the better way!

It is generally admitted that the late professor and preacher, Addison Alexander, is *facile princeps* amongst Christian commentators. As his opinion upon this point may not be within reach of many of your readers, permit me to quote his observations upon the word Parable, as found in his comments on Mark iv. 2. After speaking of the widest sense of the word, he adds:

"In a more restricted sense, the word denotes an illustration of moral or religious truth, derived from the analogy of human experience. In this respect it differs from the fable, which accomplishes the same end by employing the supposed acts of inferior animals, or those ascribed to inanimate objects, to illustrate human character and conduct. The only fables found in Scripture, those of Jotham and Joash, are given on human, not Divine authority. The parable, in its more restricted sense, as just explained, is not necessarily narrative in form, much less fictitious, although this is commonly assumed in modern definitions of the term. There is good reason to believe that all the parables of Christ are founded in fact, if not entirely composed of real incidents. They are all drawn from familiar forms of human experience, and, with one exception, from the present life. This creates a strong presumption that the facts are true, unless there be some positive reason for supposing them fictitious. Now the necessity of fiction to illustrate moral truth arises, not from deficiency of real facts adapted to the purpose, but from the writer's limited acquaintance with them, and his consequent incapacity to frame the necessary combinations, without calling in the aid of his imagination. But no such necessity can exist in the case of an inspired, much less of an omniscient teacher. To resort to fiction, therefore, even admitting its lawfulness on moral grounds, when real life affords in such abundance the required analogies, would be a gratuitons preference, if not of the false to the true, at least of the imaginary to the real, which seems unworthy of our Lord, or which, to say the least, we have no right to assume without necessity."

The reasoning of this eminent commentator seems to be conclusive, and disposes at once of all the excuses of the lovers of fiction founded upon the example of Jesus. In this view of the matter, the prodigal son, his brother and father were real persons, and the nobleman going to receive a kingdom, was a *bona fide* nobleman, all of whom Jesus, by His omniscience, knew to have once existed and so to have acted.

R. P. D.

A LEAD-PENCIL FACTORY.

We find in the American Mail an interesting description of the Jersey City Works of the Dixon Crucible Company, which are the oldest of the kind in the United States, and, including the mines and mills at Ticonderoga, the most extensive in the world devoted exclusively to the graphite industry. It is here that are manufactured the excellent, "American Graphite" lead-pencils, of whose superior merits we can speak from personal trial; and the process is as below:

"The pencil buidings are 150 feet long by 35 feet wide, with an L of 110 feet. The basement story must be entered to see the operation of 'lead-making.' The graphite is floated in water through a series of casks standing on end, the coarsest settling in the first cask, the next coarsest in the next cask, and so to the last, in which the finest graphite is allowed to settle to the bottom. The clay is separated, the coarse from the fine, in the same manner.

"The finest graphite and the finest clay

are then put together, for the finest leads, and ground together through the mixing mills until the combination is perfect and the mass is tough and plastic. To produce the different grades of hardness, more or less clay is used—the greater proportion of clay, the harder the lead. The mass is then put in a machine, and with great power is pressed through a small hole the size and shape the leads are wanted, round or square. The thread thus spun out is straightened in lengths, dried, cut into the length of a pencil, baked in a crucible, as pottery ware is baked, and is then strong and ready for pencil making, looking very much like knitting needles. Next comes the machine shop and engine room. A 50-horse-power engine drives the pencil works. In this room is the machine shop, in which all the machines of the company's works are built, and repairing done, under Mr. Cleveland's own eyes. Next is the cedar room. The cedar is sawed into small boards the length of a pencil, thick enough for half, and wide enough for six pencils. The sawing is done in the company's mill at Tampa, Fla., and the boards reach the works in boxes. In the cedar room the boxes are opened and assorting takes place, the best being reserved for fine pencils, and the rejected made up into cheaper kinds. On the next floor are the manager's office and the stock room, where the finished goods are kept in systematic order at one end, while at the other are the grooving machines, through which the little cedar boards follow each other in rapid succession; the leads are laid in the grooves, the two boards are glued together, with the leads in the grooves between, and the block so formed laid in a press to dry. The blocks pass to the next floor, and go through the shaping machines, coming out, six at a time, perfect pencils, as smooth as glass, ready for varnishing and finishing.

"As they come from the shaping machines, they are counted by an ingenious contrivance, and from thence the counting continues through the works from room to room, and if one pencil in a million is lost or stolen, the manager will know the room from which it disappeared.

"Next in order is the finishing department, where the pencils are piled into the hoppers of finishing machines, and come out 15 feet away, varnished and finished, at the rate of 132 per minute, without a hand to touch them, more perfectly than any hand labor could possibly do it. They then go up to the packing rooms, where they are stamped and packed ready for sale.

"The operations are original, unique and wonderfully rapid. No skilled labor is needed. The company is producing over 400 regular styles, the artists' pencils, of hexagonal shape, in ten grades of leads, and the commercial styles, in round and hexagon, in five grades of leads. The company owns the only graphite mines successfully worked in this country, at Ticonderoga, N. Y., and a large mill at the outlet of Lake George into Lake Champlain, where the coarse operations of purifying the graphite are performed."

THE DISPENSATION OF THE SPIRIT.

An Address by C. H. Spurgeon at Centenary Hall.

You will have observed that the subject is—The Need of the Holy Spirit in the Church. I have but twenty minutes to speak, though one would need many hours fully to dwell upon it.

"If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" From which I gather that the Holy Spirit is good things—many good things in one, for surely the parallel so runs: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give"—*good gifts?* Nay, not so. "How much more shall your Heavenly Father *give the Holy Spirit!*" He must therefore be all good gifts in one. Our desire is, that the Church of God should be herself strong within herself, and that then she should be mighty in her battle against the thrones of darkness, in her struggle to conquer the world for Christ. And our conviction is, that in proportion only as the Church is strong within herself will she be able to do anything for the Lord Jesus Christ at all. I take it as a rule, to which there is scarcely any exception, that nothing good can come out of a man that is not first in him; and that nothing will come out of a church that is not first put into it. In times of war,—if it be expected and dreaded, if a nation is almost bankrupt, and unable to put an army in the field, it is not likely to go to war, or to win if it does. And if the Church of God in these times, or any other, shall become spiritually bankrupt, it is not likely to go to war for Christ; it is not strong enough to put an army into the field. Satan thinks very little of a weak Church. It may talk of what it *will* do, and may have a great many societies for the purpose of doing it, but *nothing will be done* unless the Church herself be strong. For all needs within the Church we must seek the Holy Spirit; and if we have Him abundantly in our midst, we shall have all that the Church

wants for her internal life, and all that she will require for more external service. I only want to show you that, and then leave the matter with you.

First, the Spirit of God is

A QUICKENING SPIRIT.

All the spiritual life there is in the world is the creation of the Spirit of God. The Son of God hath life in Himself, and power to give life; and He giveth spiritual life by the Holy Ghost. Where there is spiritual life it is maintained by Him; it would die out if it were not for His perpetual y feeding the sacred flame. And if we desire an increase of life, it must come from the same Spirit. The Spirit of God is the life of the Church.

Well now, you see a dead Church can do nothing in the world. It is a strange spectacle to see a dead preacher reading a dead essay to dead sinners! What will come of it? To see a dead congregation planning for dead visitations of dead souls, speaking the truth in a dead manner, and perhaps scarcely the pure truth. What can come of it? "In vain we tune our formal songs.' In vain we deliver our formal discourses. In vain we go through the formal routine of Christian work. We must have life to make our work living, to make our testimony living. When we get into actual contact with sinners, what can we do to make a soul dead in tresp-ses and sins rise from its grave? Nothing whatever, unless the Spirit of Him that raised up Jesus Christ from the dead shall also dwell in us, and shall be with us in all the attempts we make to bring sinners to Christ.

We want spiritual life diffused through the masses of London, and it cannot be done except through the living people of God. That is God's chosen instrumen ali y, and therefore we must, first of all, drink of the fountain of the water of life, and be ourselves filled. Then out of the midst of us there shall flow rivers of living water to others. . . .

If one could work for God with a strength independent of the Holy Spirit, one might court to be stripped of all their own strength and derive it only from God, so that He may have all the praise.

The Spirit of God has a grand work in the Church by way of enlightening.

HE IT IS THAT TEACHES US;

and if we know anything it is because He has taught it to us. He is our spiritual illuminator. He must write the truth upon the fleshy tables of our hearts. I need not enlarge upon this point; you must all know it.

Well, now, of what use can an unenlightened Church be in the world? It is like a lantern without the light. We go into the thick darkness; of what use to go there unless we bear some light? But that can only come from the Spirit of God; hence the need that we should come to Him continually for it. When we get into contact with men's hearts, we feel this, for we cannot illuminate them. I know how the pastor must put the truth into twenty different shapes in order to get it into the mind—the blessed simple truth that Jesus Christ saveth such as trust in Him. And yet you may hold the light as you will before the blind man's eyes; you cannot make him see unless the eternal Spirit come and the scales be removed. One beam of true light from the Spirit of God has more divinity in it than the concentrated essence of all the philosophy and science, and even all the theology in the world. We must have the Spirit of life and of light.

Then the Holy Spirit is peculiarly known as

A SPIRIT OF ADOPTION

in the hearts of God's people. "God hath sent forth the Spirit of His Son into your hearts, whereby ye cry Abba, Father." If Christian people lose the spirit of Sonship, they lose confidence towards God, their warmth of love, their power to pray for others, and also a great source of influence over the outside world. I do believe, brethren, that it is the sight of a Christian living in the enjoyment of Sonship that tempts many a poor sinner to wish that he too were in the Divine family. And if you lose your sense of Sonship, brother, you will go to work as a slave does; you will go from servile motives to serve God. The power of the Spirit of God will rest on work done by sons, but not by slaves, for He wants no such service at our hands.

You know the elder brother did not receive the returning prodigal because his sense of sonship had got dim. He knew it as a matter of fact, but he was not living under the power of it. He talks to his father, and says, "This *thy son*," whereas, had he recognized his sonship, he would have said, "This *my brother*," as his father said, "This thy brother was lost and is found." When I know myself to be God's dear child, then my heart is moved and my eyes are ready to weep for my poor brother in the far country feeding the swine. We want the Spirit of God to be in us to get this spirit of adoption.

Then I am sure you will agree when I say that

HOLINESS

is one of the essentials of the Church's strength. Here, too, we are absolutely de-

pendent on the Spirit of God; for every holy wish, and desire, and thought in this world must have come from Him. And if we have attained unto any grace or excellence; if we abide in fellowship with God; if we have reached complete consecration, it must be by the power of the Spirit of God alone. And when the standard is reached (for a man *may* reach *his* standard), then the Spirit of God supplies a higher standard —not a higher, but a higher to us, and revealing to us yet more fully the wondrous infinity of the holiness that is in Christ Jesus.

But there is no attaining to, or reaching after, holiness except by the Spirit of God. Take an unholy Church, and what is the use of it in the world? I do think this is the devil's worst instrument for stopping the progress of the Redeemer's Kingdom. And the better a man seems to be in his creed, and the more evangelical, if he be an unholy man the more noxious will he become on the face of the earth. We grieve to think that the Church of Rome should be so dead; but it were a greater grief if one of the churches in which the truth of God is preached, and Jesus Christ honored in its doctrine, should nevertheless lack a pure spiritual life. And that will soon be seen in the absence of holiness—for holiness is sure to grow out of the work of the Divine life within the soul. Holiness makes the Church to be "fair as the sun, clear as the moon, and terrible as an army with banners"; it makes the world respect her, and ask what is the cause of all this? But you cannot have it without the Spirit of God. Without Him you are stripped of your weapons of war, and you know not how to go out to conflict with the adversary. Then

PRAYER

is an essential part of the Church's strength over herself and over the world. And you can see at once that there is no praying except in the Holy Ghost. There are bushels of prayers—a vast heap, covering the threshing-floor—in which, perhaps, there are only a few grains of real prayer, acceptable to God; all the rest is verbiage, the mere utterance of godly sentences, because it seems to be right. Real prayer is that which the Holy Spirit Himself gives to us.

If there is anything the Church wants to day, I think it is more prayer. I do not know how it is, but your larger prayer-meetings do not run rightly. It does not happen that they who pray, pray as we would have them pray; and I have heard the question asked whether some of these meetings have not degenerated into doing as much harm as good. I think it is possible. I wish we could see in London every day a real live prayer-meeting, in which those who speak *do* pray, and do not preach; but ask with strong desire and earnest yearning for blessing, so that the multitude may say Amen.

May the Lord send us a prayer-meeting; we shall never get it else worth the having. And without mighty wrestling prayer, both in the closet and in Christian assemblies, we cannot expect to see sinners converted to God. They ask us sometimes, Where are the answers to our prayers? and they defy us to prove that there is anything in prayer. Let us give them an answer by beginning to pray, and continuing to pray yet more fully in the Divine energy of the Holy Ghost.

Further, the Spirit of God is

A SPIRIT OF FELLOWSHIP.

As often as ye meet together ye are dismissed with these words: "May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all." We have been lamenting that Christendom is so divided into sections and parties; and we have to complain of the failure of Christian love.

Well, the Holy Spirit is the cure for these things. If a man is in the Spirit of God,—"one touch of nature makes the whole world kin"—but one touch of grace does it better still. In the Spirit of God we are all one; it is when we get out of the Spirit into error that we begin to differ. When we come back to truth, and, above all, when we come back to Christ, we are one then. The world will believe when they see that the Church is one, and that can only be by the unity which the Spirit of God will work in our hearts. Let us pray the Lord the Holy Spirit to cast out of us all queer tempers that divide us from any Christian brethren. And if we cannot expect Him to make us all think exactly alike,—for it does not seem to be His intention that we should,—let us ask that whereunto we have attained we may walk in Christian love one towards another. This will give leverage to the Church in her endeavour to move the world.

Lastly, the Holy Spirit has for

HIS PECULIAR TITLE, THE COMFORTER.

The comforts of the Spirit of God are very essential to the Church. To be cast down, to be overwhelmed with grief, to begin to be unbelieving and doubtful, is very weakening for the Church. The joy of the Lord is our strength. We cannot be without tribulation, go where we will; let us not be without that consolation which the Holy Spirit is prepared to give. It will

cause our faces to beam with a holy delight that will be attractive to others; the multitude will begin to ask, What is this which lifts men above the trials of life, and enables them, in the midst of sorrow, still to rejoice in God?

You know that the word "Comforter" means "the Paraclete" and in another place it is translated "Advocate," If any man sin, we have a Paraclete with the Father, even Jesus Christ our Advocate. The Spirit of God is not our Advocate with God, but He is our Advocate among the sons of men. The greatest, the strongest, the mightiest plea for the Church of God in the world is the existence of the Spirit in the midst of the Church. And the works of the Spirit of God are the evidences of Christianity. At first they had miracles, and they say they are withdrawn; but the Holy Spirit is the standing miracle of the Church of God. I would not say a word against societies for Christian evidences, or those who write learned books to defend the outworks of the Christian faith. They have done us good service, and I wish them every blessing. But I was never settled in my faith in Christ by "Paley's Evidences," nor all the evidence that was ever brought from history or elsewhere. I know that He hath taken the burden from off my shoulders and given me peace and liberty. That to me is evidence enough. And as for external evidence which we can quote to others, you remember how Peter and John went up into the temple and healed the lame man When they were brought before the Sanhedrim they needed not to speak for themselves; there was the healed man standing with them, so that the magistrates could say nothing against them. If your Church does not in the power of the Spirit of God turn the harlot from her filthiness, the drunkard from his bestial sin; if it does not make the thief honest; if it does not pull down the proud and bring them to Jesus Christ's feet, —I do not care whether it is orthodox or heterodox, not one pin,—it lacks the evidence of being Divine. It has no signs and wonders, which the Holy Spirit always works, more or less, according to His will, where the Gospel is preached in living power.

We *must* have the Spirit of God to be our evidence, to plead with hard-hearted sinners, to open the eyes of blind sinners, and to go on regenerating men. We *must* have perpetually repeated this master-miracle of new creation and renewal in the minds of men. We *must* have the Spirit of God. If we do not have the Spirit of God it were better to shut our churches, to close the doors, to put up a black cross, and say, God have mercy upon us! If you do not have the Spirit of God, the minister had better not preach, and the people might as well stay at home. A name to live is a curse if there be not the living power with it; and a Church without the Spirit of God is a curse rather than a blessing. I know places where, if there were no church and no minister, there are earnest men who would begin to preach at once, but they do not care to interfere with established things, though these established things have death in the pot. So, my dear brother or sister, if you are not doing your work in the Spirit, you are standing in somebody else's way.

This is solemn work. We must have the Holy Spirit or nothing; nay, the Holy Spirit or worse than nothing. There will be death and condemnation upon a Church which has not yearned for the Spirit of God —cried and groaned until the Spirit has wrought mightily in her midst. He is here. He has never gone back to heaven since the Pentecost. He is peculiarly jealous and sensitive, and the one sin which can never be forgiven has to do with His blessed person. Therefore let us be very tender towards Him, and walk very humbly with reference to Him, and wait upon Him very carefully and earnestly. Let us be resolved that about us there shall be nothing knowingly cherished which would prevent His dwelling in us, and being with us henceforth and forever. Brethren, peace be unto you, and His Spirit.

ALL NIGHT IN PRAYER.

"And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God."—Luke vi. 12.

"All night in prayer"—whilst others slept,
Or, heedless, their wild revels kept,
In lonely spots oppressed with care,
The Saviour spent His nights in prayer.

"All night in prayer"—'tis joy to know
I have such comfort in my woe;
And, whilst I watch, His pity share,
Who often spent like hours in prayer.

"All night in prayer"—I love to think
His hand doth mix each cup I drink;
And for my blessing did prepare
Each night of weariness and prayer.

All night in prayer"—Oh, Saviour, Christ,
My sins deprived Thy life of rest,
And love for me did make thee bear
The sorrows of those nights of prayer.

"All night in prayer"—Ah! morn shall come,
A morn whose light shall guide me home;
Its dawn shall scatter gloom and care,
And joy shall crown our nights of prayer.

"MRS. G. NEEDHAM."

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 13th inst.

THE EASTERN WAR.—Turkish accounts assert that a second attack on Plevna by the Russians has been defeated." They also report engagements, with the same result, near Lovatz or Loftscha, south of Plevna, and near Rasgrad. No Russian account of these ap pears to have been published. It is believed that in consequence of the check given at Plevna, the Russians have given up the hope of advancing rapidly to Adrianople, and that their effort will now be to drive the Turkish armies from the part of Bulgaria north of the Balkans, and to hold the passes of those mountains. At present they are awaiting reinforcements, which are coming forward. It is said that a Roumanian army of 25,000 men, crossing at Nikopolis, will form the extreme right of the Russian force. Large numbers of Russian troops are said to be crossing at Turtukai, near Silistria, on pontoons, the river being too much swollen for bridging.

TURKEY.—Regulations concerning the forced loan of 600,000,000 piastres, (about $30,000,000), and the formation of a civil guard for the capital,have been published. All Ottoman subjects without distinction must participate in the loan. Men from 30 to 40 years old will be enrolled in the civil guard.

An Adrianople correspondent of the London *Times* says that appalling misery exists among Bulgarian and Turkish fugitives from Eski Saghra and its vicinity. They number from 10,000 to 15,000, of whom 500 are wounded; all are destitute, and many are perishing of exhaustion and starvation.

GREAT BRITAIN—In both Houses of Parliament, on the 9th inst., notices which had been given of motions calling attention to the Eastern question, were withdrawn, at the request of members of the government, on the ground that discussion on the subject at present would be disadvantageous to the public service. The Premier said that when the war commenced, the government announced that it should adopt a policy of strict neutrality, provided British interests were not imperilled; and that to the communication defining those interests, Russia returned a conciliatory and friendly answer. There is no reason to doubt that Russia will honorably observe the conditions; but whatever be the case, the maintenance of those conditions is the policy of the British government. On the 10th, in the Commons, a member pressed the question whether a temporary occupation of Constantinople by Russian troops would be considered so inconsistent with British interests as to disturb friendly relations; but an answer was refused. W. E. Forster took occasion to express, for himself and others, confidence that the government would maintain neutrality.

FRANCE.—In anticipation of the approaching elections for the Chamber of Deputies, the government becomes still more repressive in its action toward the newspapers. The delivery of eight Republican journals has been suppressed. Two were prosecuted for publishing a map of France showing the political complexion of the departments. The court convicted them, but imposed only a nominal fine. A paper at Toulouse was fined for refusing to print a speech of President Mac Mahon. Persons are frequently brought before the courts for speaking insultingly of the President in the streets, and one was sentenced therefor to two months' imprisonment, reduced on appeal to 15 days. It is said that Dufaure is disposed to form a Ministry of conciliation, and thus avoid the difficulties which would result with the present one if the new Chamber should have a large Republican majority. The ultra Conservative journals, on the other hand, urge the government to declare martial law, although peace prevails throughout the country. Notwithstanding the politi ferment, the preparations for the Exhibition of n year go on actively. The buildings appear likely be finished in season, and all the leading nations cept Germany and possibly the United States, have clared their purpose to contribute. The failure Congress to take action, has prevented any official rangement as yet for representation of this country.

PRUSSIA.—A line of underground telegraph been recently opened connecting Berlin with Cas Mayence and Frankfort. It is nearly four hund miles in length. The wires, it is stated, are twis together and covered with hemp, and the first cos about six times that of the same number of o ground wires; but the greater freedom from disturb influences, and from danger of breakage, must go fa compensate for this difference.

CHINA.—The ravages of famine continue in northern provinces. The first telegraph in China private line six miles long, has recently been erec by the Viceroy from his official residence to the Ti tsin arsenal. The native populace has not interfe with it, as they had done with those projected by eigners.

JAPAN —An insurrection has existed for some ti in Kiusiu, but it is now believed to be so nearly at end that the Emperor is preparing to return to To (Jedo), from Kioto, where he has remained that might go to the scene of hostilities if necessary. surgent partisans admit that their cause is now ho less.

DOMESTIC.—Forest fires have raged for some we near Green Bay, Wisconsin, drought having prevai in that region. On the 6th, in the town of Eat about 30 families suffered the loss of their homes crops, and barely escaped with their lives, by forc their way through the line of fire. Many animals p ished. Heavy showers checked further damage.

Accounts have been received of a severe battle tween Nez Perce Indians in Montana Territory, a part of Gen. Howard's force, who have been pu ing them. Gen. Gibbon, with about 200 men, s prised the Indian camp on Big Hole river, but t were repulsed at first, and the fight continued the wh day, with heavy loss on both sides. The Indians tired, and Gen. Howard's main body were about follow them. Sitting Bull and his band of hostile Si are now in the British possesions. It is underst that the Canadian government desire their return to United States, and that a joint commission will be pointed by the two governments to endeavor to arra for their surrendering and disarming.

Capt. M. R. Brown, U. S. Engineers, special insp tor of the "Eads jetties" at the mouth of the Mis sippi, has reported to the War Department that a feet channel has been cleared to the Gulf, with the ception of a ridge 145 feet long. Since the Th month last, about 1,500,000 cubic yards of mate have been scoured away between the jetties, by the tion of the current, and transported to sea; and 000 cubic yards have been removed by the same p cess of nature from the shoal at the head of So Pass.

The Constitutional Convention of Georgia adopted, by a vote of 166 to 16, a section declaring legal, null and void, certain State bonds issued by "reconstruction" government, and prohibiting Legislature from ever paying them, directly or directly-

An organization styled the Liberia Exodus Ass ation, has been formed in South Carolina, in wh over 5000 colored persons are enrolled. A str missionary spirit is said to mark the movement. weekly paper called the *Missionary Record*, is p lished by R. H. Cain, a colored M. C., as the orga the society.

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For Friend's Review.

QUAKER SLAVES, AND A QUESTION OF DOCTRINE.

About the year 1663, a number of English seamen who were Friends, were taken captive by Algerine pirates and carried to Algiers, where they were held as slaves. Their experience proved that "it is good to trust in the Lord at all times." They carried out their principles as Christians, and showed that they loved their enemies, according to the command of Christ, whom they had taken for their Lord, Lawgiver and King. They served their masters or patrons so faithfully that they won their confidence, and were suffered to go about the town without being fettered, as had been the custom for slaves among the Algerines. Furthermore, they were allowed to hold meetings for worship, to which their English fellow-slaves came, some of whom were convinced of the truth professed by the Friends, and united with them in Christian fellowship. Even their Mohammedan masters looking in upon their worship, and perceiving that they used no images or pictures as the Romanists were wont to do, commended them, and gave them still greater freedom to worship God. It was a considerable period before they could be ransomed, and in the interim, George Fox wrote them three or four letters full of Christian love for them, and of counsel to trust in God and witness for Christ in the place where His providence had placed them. He assured them that God by his Holy Spirit had visited the hearts and minds of Jews, Moors and Heathen, and that this blessed Light or Holy Spirit, would bear witness in the consciences of their masters to their Christ-like spirit and conduct, and to the truths of the Gospel which he urged them to teach. The Mohammedans hold that Moses, Jesus and Mahomet were all true prophets, but deny the divinity of our Lord. Hence George Fox in one of his letters says:

"Now there is a common saying among the Turks to the Christians, [your crucified God] meaning Christ. Now this is their mistake, though God was in Christ reconciling the world unto Himself, it was not the Eternal God that died, and was crucified, that was in Christ."

Not that Christ's death was of no more efficacy than that of any common man, or even the holiest or most eminent of men. But George Fox says, "so Christ suffered in the flesh, and died, and was crucified, as He was man, not as He was God, the Word, which was in the beginning; but as He was man, who bore the sins and iniquities of all mankind, and was an offering for the sins of the whole world; who through death tasted death for every man; all being in

death in Adam; so that they might have life through Christ the second Adam."

The whole subject of the incarnation and sufferings of Christ is a very solemn one, and surpassing our comprehension, except so far as it is revealed in the Scriptures, and understood by the assistance of the Holy Spirit. It requires great caution in treating upon these subjects, lest we go beyond that which is revealed, and engage in speculations or expressions which will not bear the test of trial. As George Fox says further on "The Turks are mistaken, to say, or to think that the eternal God could be crucified or die." Yet he would have assented to the Scripture declaration, "I am the first and the last; (i. e. eternal,) I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Also to the word of the Apostle that had the princes of this world known Him, "they would not have crucified the Lord of glory."

No man, according to his measure, ever more fully upheld and believed that Christ was both God and man than George Fox; or that His sacrifice availed as a propitiation for the whole human race, so that all who may have or shall have repented and believed in Him as He has been made known to them might be saved.

THE INNER LIFE OF THE RELIGIOUS SOCIETIES OF THE COMMONWEALTH.

BY ROBERT BARCLAY.

NOTICE NO. V.

Besides the main features of Church organization and discipline referred to in the last article, there are a few points which deserve particular notice.

George Fox was very careful to exclude all reference to political matters from meetings for business. In 1688 there arose a discussion in the assembly (Yearly Meeting) about choosing "Parliament men, and accepting offices as Justices of the Peace," and it is interesting to notice that Fox strenuously opposed any consideration of *political matters* in this meeting (contrary to the opinion of Penn and others), and stated that "it was not in the wisdom of God to propound such matters *here*. *Serve all men in the truth and righteousness.*" And gave his opinion that those who were concerned in such matters could "discourse among themselves concerning such things," and without bringing them into the Church.

Marriage.—The wisdom with which the question of marriage was grappled with by Fox, from the earliest period, avoided the charges, which were falsely made against the English Baptists, of disregarding the sanctity of marriage, because they, as well as the Friends, solemnized their marriages among themselves, and neglected to be married by the clergy of the State Church and were equally cut off from the advantages of the parochial registers. . . . In 1653, Fox informs us, in an interesting paper* on the subject, several Friends came to him concerning marriages, "to know what they should do in that case," and he advised that all marriages should be laid before "faithful Friends in their church capacity. The clearness of the persons proposing to be married, from all other engagements, was investigated, the consent of parents obtained. It was then to be left to them to "declare it, in the end of a meeting, and to the justices and at the market cross;" . . and when all things were clear, "that they might appoint a Meeting for solemnizing the marriage. *Twelve Friends* were to be appointed as witnesses, and as many more as they pleased, and "their relations of the world might come to it." . . . . . Fox held a strong view of the religious character of marriage: "*We* marry none, but are *witnesses* of it." Marriage "is God's joining, not man's." It is interesting to notice that the form of words *now* used by the Society of Friends is that prescribed by the Directory† with very slight variations, viz.:—The man took the woman by the "right hand" saying these words: "I, M., do take thee N. to be my married wife, and do, in the presence of God and before this congregation promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death," and the wife the same.

R. Barclay now proceeds to show the great opposition to the establishment of the Discipline, and the maintenance of a vigorous working Church, was made by certain men who had associated themselves with the Friends. This opposition arose from those who had held some of the sentiments of the Seekers and Ranters, whose tenets have been previously described, and who had not wholly been brought to the sound practical views of Fox and his best associates in the work of the ministry.

"This originated, first, in an opposition to the more complete organization of the ministry, which Fox manifested some desire to render as efficient as possible, and to the power and influence which Fox, and the preachers who founded the Society, exerted

*Swarthmore Collection, vol. v. Dev. House, G. Fox Paper.—28, 2, 1676.

† A code of regulations concerning the different parts of public worship, drawn up by the Westminster Assembly 1644.

And, secondly, to the method and order which he wished to establish in the meetings for worship, and in the religious constitution or discipline of the Society."

The preaching of able ministers, such as Howgill, was spoken of as "words without power." Fox was charged with taking upon himself "the place of God," and "ordering those whom he accounted ministers in his will," and *sending* them "to the several meetings in and about London." He also allowed the introduction, in "our own meeting-houses," of things like to "pulpits;" referring to the raised platforms upon which the Ministers usually sat. "A public stock was provided and ordered," for the expenses of ministers travelling abroad, and was made a cause of complaint.

Friends had adopted the custom that, in their meetings, "all the worshippers should uncover the head in prayer, and that the order, either of reverently *standing*, as amongst the Presbyterians, or of *kneeling*, as among the Episcopalians, was to be adopted." One John Perrott objected to taking off the hat in prayer, because "the world" did so. In a second pamphlet, written during a time of persecution, he recommends the Church "to stand still" till it was abated, that is, to cease earnest, evangelizing labour. The Society was now no longer to "*take delight*, as some have done, in the *greatness of its numbers*." Instead of meeting despite all persecution, Friends were to go to meeting only as they found "drawings," or "movings," to do so. No fixed time was to be observed for meetings. "When Friends have provided a meeting-house, it may be made use of when they *feel the stirrings in the life* both with respect to time and place." The Church could have no officers. A minister, preaching or praying, or performing any other act as a church officer (whether or not a majority of the Church had agreed that he was evidently called to the ministry, and endowed with gifts, both of grace and of nature, for the service), was only to be recognized *at the moment* when he said or did anything which any individual or the Church approved. Even Thomas Ellwood was caught with what he says was "a specious pretence and show of greater spirituality."

R. Barclay, writing in 1670, on the other hand, says those called Quakers "grant that there are ministers and pastors in the Church. They *do not* affirm that the ministry is *common to all*, but that there be some pastors and teachers, yet that hinders not that any at a time may speak, for it is *one thing* to be *particularly called* to the *ministry*, and *another* to be *moved to speak* at a particular time." Some of the sound preachers replied to those who said they "could not see" some of these right things, "If you do not *see* yourselves, follow *us who do*."

Penn finally wrote a pamphlet, in 1673, in which he goes to the root of the matter, and says: "Either there is such a thing as a Christian Society, or there is not." If there is, then there is "order" and church "power" of some kind; and he held that some were more qualified to counsel and direct in the Church than others. Fox, though severely and unjustly spoken against, maintained true Christian charity and gentleness, combined with decision.

John Story and John Wilkinson, who had been eminent preachers, took the lead of the party who objected to good church government, and were helped by one William Rodgers, a man of some account at Bristol.

It was to correct these false ideas that Robert Barclay wrote his short treatise on church government, entitled "The Anarchy of the Ranters," which was approved by the "Second-day Morning Meeting," in London. In this he proves that, from its rise, the Church has had an internal government, and that "ordinarily God hath, in the communicating of His will under His Gospel, employed such, whom He had made use of in gathering of His Church, and in feeding and watching over them, though not excluding others." Nearly all the leading men of the Society wrote upon the subject of church order during this discussion. Isaac Penington was appealed to in prison, and replied that "Christ had appointed spiritual order and government to be in His Church and congregation, and it was right that the body and common members of the Churches were to hearken to the pastors, overseers and bishops," "such as watch for the soul, such as not only lay the foundation, but carry on the building to perfection." Their duty was "*to obey them in the Lord, to submit to this ministry.*" This was not a turning away from the guidance of the Spirit, because "God had set up the measure of life in him that *hearkeneth*."

Our author here adds, in conformity with the view he presses repeatedly, of the greater authority of ministers in the early times of the Society, and the relative infrequency of silent meetings, a paragraph, for which he gives but little direct proof. He says: "It is obvious that one of the most important points in the movement was an opposition to the introduction, by Fox, of a more regular and teaching ministry. It became more and more evident that congregations could not thrive on silent prayer alone, and

prophecy in the sense of a few words dropped by way of exhortation and encouragement, or personal experience, and, therefore, there is an emphasis placed on the one side, on *Christ* being a sufficient "teacher," and that they needed not "*outward* teachers;" and, on the other side, to the fact that Christ, when He ascended up on high, gave "outward teachers" to His Church. On one side it was urged that "a motion, or command, from the Spirit" was required for *all things we do* in a church capacity; on the other, it was answered by Penn, that we are bound to "do all to the praise and glory of God," and we were not "to wait for a motion of the Spirit for everything."

In several places the Wilkinson and Story party separated, and set up independent meetings, in several instances seizing possession of the established meeting-houses, and excluding those members who held with the great body of the Society.

"The controversy was, at last, pretty much handed over to Thomas Ellwood, and not the least instructive and amusing part of it is to be found in a passage at arms, *in rhyme*, between Rodgers and Ellwood."

"Fox and his preachers have departed," Rodgers says, "from the ancient path." "They (the preachers) laboured hard to gain more proselytes," and

"Preachers approved by man beyond the seas went,
Who, when they wanted moneys to proceed,
The Church her cash did then supply their need."

Ellwood replies:

"The blest Apostles sometimes others *sent*,
And sometimes, also sent by others, went."

. . . . . .

"Canst thou imagine they who thus were sent
On the *mere motion of the Apostle* went?
No: They no question *in themselves* did find,
The *same good motion* stirring up their mind;
With what the good Apostle did advise
The Holy Ghost in them did harmonize."

He asserts:

"That 'tis the Church's duty to supply
The needful wants of all her ministry."

He ends "by lines, says Barclay, "which have proved prophetic:"

"Must Christ be so confined he may not send
Any but such as have estates to spend?
God bless us from such doctrine and such teachers,
As will admit of none but wealthy preachers."

The principles of the Separatists would not work, and by 1799 their congregations had nearly died out.

A TRUE WORD.—When any body of religious people have deserted or ceased to regard as important the truths which gave them birth and which for a long tim characterized their life, they have begun t deteriorate, to lose their power. Whe they have refused to add to the faith of th past "the present truth," the result ha been the same. And when in feverish hast to outrun all others, they have speculate and conjectured, and become wise abov that which is written, they have made shi wreck of faith. This is the lesson of a church history.—*Herald of Life.*

THE SERMON ON THE MOUNT.

The sermon began with the word "bles ed," and with an octave of beatitude But it was a new revelation of beatitud The people were expecting a Messiah wh should break the yoke off their necks, king clothed in earthly splendor, and man fested in the pomp of victory and vengeanc Their minds were haunted with legendar prophecies, as to how He should stand o the shore of Joppa, and bid the sea pour ou its pearls and treasures at His feet; ho He should clothe them with jewels an scarlet, and feed them with a sweeter manna than the wilderness had known.

But Christ reveals to them another King another happiness—the riches of poverty the royalty of meekness, the high beatitud of sorrow and persecution.

And this new law, which should no only command, but also aid, was to be s forth in beneficent manifestation—at once t salt to preserve the world from corruptio and as a light to guide it in the darknes And then follows a comparison of the ne law of mercy with the old law of threate ing; the old was transitory, this permanen the old was a type and shadow, the new fulfilment and completion; the old demande obedience in outward action, the new wa to permeate the thoughts; the old containe the rule of conduct, the new the secret obedience. The command, "Thou shalt no murder" was henceforth extended to angr words and feelings of hatred. The germ adultery was shown to be involved in lascivious look. The prohibition of perjur was extended to every vain and unnecessar oath. The law of equivalent revenge wa superseded by a law of absolute self-abneg tion. The love due to our neighbor wa extended also to our enemy. Henceforth the children of the kingdom were to aim a nothing less than this, namely, to be *perfec* as their Father in heaven is perfect.

And the new life which was to issu from this new law was to be contrasted i all respects with that routine of exagge ated scruples and Pharisaic formalism whic

had hitherto been regarded as the highest type of religious conversation. Alms were to be given, not with noisy ostentation, but in modest secrecy. Prayers were to be uttered, not with hypocritic publicity, but in holy solitude. Fasting was to be exercised, not as a belauded virtue, but as a private self-denial. And all these acts of devotion were to be offered with sole reference to the love of God, in a simplicity which sought no earthly reward, but which stored up for itself a heavenly and incorruptible treasure. And the service to be sincere, must be entire and undistracted. The cares and anxieties of life were not to divert its earnestness or to trouble its repose. The God to whom it was directed was a Father also, and He who ever feeds the fowls of the air, which neither sow nor reap, and clothes in their more than regal loveliness, the flowers of the field, would not fail to clothe and feed, and that without need for their own toilsome anxiety, the children who seek His righteousness as their first desire.

And what should be the basis of such service? The self examination which issues in a gentleness which will not condemn, in a charity that cannot believe, in a ignorance that will not know, the sins of others; the reserve which will not waste or degrade things holy; the faith which seeks for strength from above and knows that, seeking rightly, it shall obtain; the self-denial which, in the desire to increase God's glory and man's happiness, sees the sole guide of its actions towards all the world.

The gate was strait, the path narrow, but it led to life; by the lives and actions of those who professed to live by it, and point it out, they were to judge whether their doctrine was true or false; without this neither words of orthodoxy would avail, nor works of power.

Lastly, He warned them that he who heard these sayings and did them was like a wise man who built a house with foundations dug deeply into the living rock, whose house, because it was founded upon a rock, stood unshaken amid the vehement beating of storm and surge: but he who heard and did them not was likened "unto a foolish man that built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house: and it fell, and great was the fall of it."

Such in barest and most colorless outline are the topics of that mighty sermon; nor is it marvellous that they who heard it, "were astonished at the doctrine." Their main astonishment was that He taught "as one having authority and not as the scribes." The teaching of their scribes was narrow, dogmatic, material; it was cold in manner, frivolous in matter, second-hand, and iterative in its very essence, with no freshness in it, no force, no fire; servile to all authority, opposed to all independence; at once erudite and foolish, at once contemptuous and mean; never passing a hair's breadth beyond the carefully-watched boundary line of commentary and precedent; full of balanced inference and orthodoxy, hesitancy, and impossible literalism, intricate with legal pettiness and labyrinthine system; elevating mere memory above genius, and repetition above originality; concerned only about Priests and Pharisees, in Temple and synagogue, or school or sanhedrim, and mostly occupied with things infinitely little. It was not indeed wholly devoid of moral significance, nor is it impossible to find here and there among the *debris* of it, a noble thought; but it was occupied a thousand-fold more with Levitical minutiæ about mint, and anise, and cummin, and the length of fringes, and the breadth of phylacteries, and the washing of cups and platters, and the particular quarter of a second when new moons and Sabbath-days began. But this teaching of Jesus was wholly different in its character, and as much grander as the temple of the morning sky under which it was uttered, was grander than the stifling synagogue or crowded school. . . . . .

It flowed forth as sweetly and as lavishly to single listeners as to enraptured crowds; and some of the very richest revelations were vouchsafed, neither to rulers nor to multitudes, but to the persecuted outcast of the Jewish synagogue, to the timid inquirer in the lonely midnight, and the frail woman by the noon-day well. And it dealt, not with scrupulous tithes and ceremonial cleansings, but with the human soul, with human destiny, and human life—with Hope and Charity and Faith. . . . . Springing from the depths of holy emotions, it thrilled the being of every listener as with an electric flame. In a word, its authority was the authority of the Divine Incarnate; it was a voice of God, speaking in the utterance of man; its austere purity was yet pervaded with tenderest sympathy, and its awful severity with an unutterable love. It is, to borrow the image of the wisest of the Latin fathers, a great sea whose smiling surface breaks into refreshing ripples at the feet of our little ones, but into whose unfathomable depths the wisest may gaze with the shudder of amazement and the thrill of love.—*From Farrar's Life of Christ.*

Crying to God.—Several children of a family were once playing in a garden, when

one fell into a tank. When the father heard of it he asked each what means they thought of to rescue their brother from his perilous situation. Inquiring of the youngest, he said, "John, what did you do to rescue your brother?" The boy answered, "Father, what could I do? I am so young that I could not do anything, but I stood and cried as loud as I could." If each cannot bring a ladder or a rope, all can cry; all can plead with God.—*The Child's World.*

"NO HARM!"

"Ye are not your own, ye are bought with a price."

Is "no harm" a sufficient reason for the course of action of one who is a disciple of the Lord Jesus Christ? Is it really come to this with thy soul, that because there is "no harm" in that course of action, or in that place, that thou feelest justified in giving it thy sanction? Wast thou placed in the world simply to do "no harm" day by day? Dost thou not know that the life thy Lord and Master lived on earth was not one that was merely *negative* with regard to *evil*, but also *positive* with regard to what was *good;* and that, as a disciple, thou art acting in treason to His cause if thou takest any other course? True religion is no negative thing. It is *aggressive*. It is positive, decided, unmistakable. It is this *negative religion* and this *negative conduct* in Christian men and women that is just now the great drag on the wheels of living Christianity. Everything is *negative;* and provided men are found in a course that is negative as to evil, they are satisfied! Look at it in the modern style of dress, look at it in the luxury in the houses of Christians and the manner in which they live, look at it in the increasing conformity to the customs of the world, look at it on every side. It is the gangrene eating out the very vitals of every thing holy and heavenly—everything that is like what Christ was upon earth. The great aim of many men and women—of *Christian* men and women—is just to avoid what is evil, and beyond that there seems little concern. To have the mark of heaven upon us clearly—in our dress, in our drawing rooms, at our parties, at our firesides, in our children, in our servants, in our manners, in our habits, in our morning calls, and in our continued deportment, so as to be not only negative with regard to evil, but living witnesses for the Lord Jesus, everywhere and in all things—*this* is what we want now. O that we had it! O that every Christian reader of these lines would resolve that henceforth no negative conduct should be his or hers, but that the "epistle" should be seen, "known and read of all men!" Let it not be said, "B I get no harm at the oratorio, the concert, the ball. I hear and see a great deal, on t contrary, that is often elevating and useful Ask thyself these questions: "Will that pla I am going to make me more humble, mo heavenly, more like Christ? Will it make Saviour more precious to me than He was b fore? Can I, before going, ask the Lord to g with me to it? Will it make a throne of gra more precious, impart a keener relish for th study of my precious Bible, give a more u worldly tone to my life, and make me clearer and more unmistakable witness f Christ in the world?

If thou canst answer all these questions sa isfactorily, with an honest and true heart, c thy knees before God, then go. If thou can not, if a *shadow* of doubt crosses thy min then beware! Thou goest without Go and every step taken without the fu approval of the Spirit of God wi nessing to thy secret conscience, carri with it a corresponding measure of wit drawal of light, and life, and strength fro thy soul. Beware! the presence of clerg men or ministers, or even that of an ang from heaven, cannot give thee the slighte pretext for being there, if the questions r ferred to cannot be satisfactorily answere in God's secret presence.

Beware of negative religion, negativ Christian *conduct*. Let us see that both th one and other are *positive* and *aggressiv* Let us see that there is a clear mark heaven constantly upon us. Let us see th the "living epistle" be neither unintellig ble, disfigured, nor blotted. Let us remem ber that we are left down here to witnes clearly for Christ, and that if we are not do ing this we have no right to one hour of ou existence. Let us carry this living test mony into everything, not only into churc or chapel, the religious party, the mission ary or prayer-meeting, but into everything Let it be clear in ourselves, in our houses our children, our servants, our place of business, and in our morning calls We need it—the day is evil—iniquit abounds—worldliness, under the garb o religion, is rolling in like a flood—superst tion and infidelity are stalking through th land with giant strides—the trail of the ser pent is on every green tree—the Lord is a hand. Let us "redeem the time," for it i very short. Let our life and conduct bea the only testimony worthy of a Christia man—"To me to live is Christ." "Fo even hereunto were ye called: becaus Christ also suffered for us, leaving us an ex ample, that ye should follow His steps." (Peter ii. 21.)—*From the "Christian Times."*

THE EFFECTS OF THE MAINE PROHIBITORY LAW.

In a letter addressed by Neal Dow to Joshua L. Baily, and printed in the Philadelphia *Press*, he says, under date Seventh mo. 31st, 1877, "Ever since the prohibition of the liquor traffic in Maine was adopted, twenty-six years ago, it has been constantly asserted by men impelled by interest or appetite, that the statute was a failure—that it did not in any degree diminish the sale or consumption of strong drink. . . . . .

The liquor traffic in Maine is reduced to very small proportions and is *entirely* suppressed, except in two or three of the larger towns, and is there confined to the lowest and vilest part of the foreign population, and is carried on with the utmost secrecy and caution, and it will continue in that way until it shall be declared by law to be a felony, and be punished as such, and it will very soon come to that in Maine. . . .

There is now no one in this State engaged, however covertly, in the liquor traffic, except such as are willing to hazard the jail for the sake of the large profits.

. . . . . The liquor trade is forbidden in every branch of it, under penalties of heavy fines and long terms in prison. We have several convicted rumsellers now in jail for various terms, from six months to twenty-one months. There is not in all this State a brewery or distillery in operation. Before the late act additional there were one distillery and two breweries and one manufactory of bogus wine, but on the 12th day of March of this year their fires were extinguished. In Maine I do not think there is any restaurant where liquors are sold, nor is there one "barkeeper."

There comes from the Bureau of Statistics the statement that the expenditure for intoxicating liquors in the United States is about $750,000,000 annually. The proportionate share of that for Maine would be aboot $27,000,000, reckoning cost and loss. Before the Maine law our people consumed their full share of these liquors or worse. But now the drink bill of Maine is not more than $1,000,000, if it is so much, and the difference between these two sums represents our annual savings in this one department of expenditure, and the consequence is that Maine has suffered far less than any other part of the country from the present financial crisis and stagnation in business.

I repeat here that there never was a time when the policy of prohibition to the liquor traffic was more firmly established in the public opinion of Maine than it is now. The original Maine law was passed through the Legislature of 1851 by a vote of 86 to 40 in the House and 18 to 10 in the Senate. At the last session of our Legislature, January, 1877, after an experience of twenty-six years of the results of prohibition, an act additional, with greatly increased penalties, passed through both houses without a dissenting vote.

This remarkable fact indicates the opinion and the deliberate resolve of the people of Maine upon the matter, better than any quantity of speeches and resolutions and temperance meetings could do it. The people of Maine regard the liquor traffic as "the gigantic crime of crimes," and the time is not distant when it will be treated as such in our laws.

Very truly yours, NEAL DOW.

CAPITAL PUNISHMENT.

During a recent discussion in the English House of Commons of a bill for the better management of prisons, an amendment was offered by H. Pease, that "It is expedient to abolish the penalty of death, and to substitute for that penalty, penal servitude for life." H. Pease supported the amendment with a speech, in which he showed, by statistics, that crimes to which the death penalty was formerly attached, diminished in frequency after that penalty was removed. The executions for the last sixteen years had averaged twenty-four a year.

John Bright also advocated the amendment, and cited a case wherein a young man had been executed without its being clear that he had been guilty of murder in the manner contemplated by the law as punishable by death. The amendment was lost by a vote of fifty to one hundred and fifty-five.

The following countries or States have abolished or discontinued capital punishment, according to a report issued by the Howard Association:

Michigan, total abolition since March, 1, 1847; Rhode Island, total abolition since 1852; Wisconsin, total abolition since 1853; Iowa, total abolition since 1872; Maine, total abolition since 1876; Illinois, discontinuance of capital punishment; Tennessee, discontinuance. There are also one or two other American States which have virtually abandoned this punishment.

Tuscany, Italy, no execution since 1830. Russia, for about 125 years, since the reign of the Empress Elizabeth, A. D. 1750, capital punishment has been abolished for all but *political* crimes, with the exception of a very few of the worst cases of murder. But these executions have been so rare that, practically and generally speaking, it may be

said that capital punishment has been abolished (and with good success, too), in this vast Empire, for a century and a quarter. Holland, totally abolished by law in 1870, but no executions since 1860. Switzerland, totally abolished 1874, after the previous successful experiment of abolition in several cantons, viz., for twenty years in Neuchatel, seven years in Tessin, and five years in Zurich. Portugal, no executions since 1846; Roumania, abolished in 1864; Belgium, no execution since 1863; Saxony, no execution since 1868; Oldenburg, Nassau, Weimar, Wurtemburg, Baden, practical discontinuance of capital punishment since 1870; Prussia, practical or at least general discontinuance since 1870. Colombia, Venezuela, &c., abolished; Austria, almost discontinued; Indiana, Oregon, &c., &c., almost or wholly discontinued.

The *collective* and *united* experience of the above countries, for such varied periods and with such differing populations, affords a strong and very sufficient proof that the punishment of death is *not* necessary for the security of human life—nay, rather, that its abolition *increases* that security.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MO. 25, 1877.

"BE SOBER."

An injunction so repeated, and a quality of mind required by the Bible of all classes of believers, must be important. The bishops or presbyters, and the deacons' wives, the aged men and the aged women, the young men and the young women, were alike to be sober.* Whether in office or only common members, the exhortation is applied to each. The officers were to be "of a sound mind," thoughtful, self-restrained, prudent, able to prevent their imaginations from running away with them in matters of doctrine, or leading them into visionary schemes and practices. They were to hold the mysteries of the faith with a well-balanced grasp, avoiding useless questions, which gender strifes and lead away from wise and useful Christian conduct.

The preachers were to distinguish the flights of fancy, from that opening of the truths of Scripture and those treasures of a garnered experience, which the Holy Spir has imparted, and which He enables th minister to apply to the present needs those he addresses.

The aged had need to be sober an vigilant, for the end was near. The declin of their energy would not release the from temptation, whether to ease, to undu exacting of attentions from others, or t fruitlessness, instead of being green an bringing forth fruit even in old age.

The young, whose very privilege woul seem to be the absence of care, have y need to be thoughtful, and not intoxicate with "life's mere and breathing charm. Theirs is a time of seed-sowing, of forma tion of character, of vivid emotions an strong temptations; even death may com to youth. They have need to "consider, to "remember God," and to exercise tha watching unto prayer, which Peter conjoin with soberness.

Young men are particularly exhorted t be "sober-minded or discreet."* "The should be steady in their behavior, superio to sensual temptations, and constant in th exercise of every part of self-government, says Doddridge, upon this passage. A youth well-ordered, and free from lax indis cretions, will be the basis of a noble an trusted manhood, or womanhood.

The common temptation to vanity i spiritual things, is checked by the advic to every man "not to think of himself more highly than he ought to think, but to think soberly, according as God hath given t every man the proportion of faith."

Yet the soberness of the Bible is not a joyless asceticism; it permits us to accep with gratitude all those innocent things which our Heavenly Father has given us richly to enjoy. Neither is it a dull uniformity, or worldly respectability in matters of religion. It will reject the follies of cultured ritualism, or the crudities of excited meetings, but it will be ready to say with Paul, "Whether we be beside ourselves, it is for God; or whether we be sober, it is for your cause." Cold, prudent formalists, or worldly professors, may charge with extravagance the devoted and wisely

*1 Tim. iii. 2, 11.

*Tit. ii. 6.

fervent Christian worker. The Saviour Himself was thought beside Himself, by His kinsmen, Mark iii, 21. Rightly estimating the issues of eternity, and the value of souls, and moved by the constraining love of Christ, men may beseech their fellows publicly and from house to house, yea, day and night, with tears, to be reconciled unto God. The solemn earnestness of a revival, or work for the uplifting of the fallen, the philanthropy which undertakes the nearest or most distant and seemingly hopeless task, or grapples with such evils as intemperance and war, are consonant with sobriety.

Lastly, soberness is linked with hope. It is sober wisdom to obey the commands of Christ, which the covetous, or the worldly prudent, deride, to build upon the Rock, and "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ."

MOVEMENTS OF MINISTERS.

Walter Robson arrived in this city on the 19th inst, on his proposed visit to the Yearly Meetings to be held in this country during this autumn. He had a comfortable voyage, and had religious service on one First day evening with his fellow-passengers. Hannah Thistlethwaite also came by the same vessel, to join Sarah B. Satterthwaite as her companion.

Stanley Pumphrey expected to sail from Liverlpool on the 16th instant, in company with his wife, to prosecute the remainder of the religious service in this country, indicated in the certificates granted him last year. Helen Balkwill and her companion, Susan Doyle, expected to sail on the same vessel.

At Abington Quarterly Meeting, held at Germantown, Philadelphia, Eighth mo. 6, 1877, Benjamin P. Brown, of Rich Square, N. C., was present. He attended also Philadelphia, Concord, Salem and Caln Quarterly Meetings.

Samuel Morris returned the minute granted him for service in Canada, with information that he had attended Canada Yearly Meeting, and all the particular meetings composing it: also had appointed some meetings for non-members, and had held several with the Indians of the Six Nations in Canada. He had met with great kindness from Friends, and much Christian openness.

David Heston returned a minute granted him for service among the miners of the West, with information that he had held ten or twelve meetings in the mining camps in Colorado, where there were no meeting-houses, or arrangements for religious meetings. The miners came out freely to the meetings, which, though often discouraging at the beginning, closed with much solemnity and feeling. He had also held several meetings in towns where there were meetings of other religious denominations.

Samuel Emlen obtained a minute from Frankford Monthly Meeting, to visit all the Quarterly Meetings of Philadelphia Yearly Meeting, some of the meetings composing them, and for such religious service as way should open for within their limits.

From the *British Friend* and (London) *Friend*, it appears that Langley Kitching will accompany Isaac Sharp on his journey to the East. Also, that Theodore Harris, a minister, has received certificates from his Monthly and Quarterly Meetings for a like service with Isaac Sharp.

Rufus P. King has been at Pales, in Wales, Neath, Swansea, Cardiff, Gloucester, and Cirencester. Thence he went to Aberdeen, accompanied by Robert Doeg, intending for Shetland Isles. Dougan Clark had attended Friends' meeting at Rochester, and also held a series of meetings in the Corn Exchange of that city. It is added "a solemn weighty feeling pervaded all." D. Clark was also at the General Meeting held at Leominster. A tent was used—one thousand were present on one occasion. The meetings continued for eight days. Several ministers present. "The Gospel message flowed freely, and numbers of people seemed to be very much tendered. We humbly trust that numbers of these, through the mercies of God in Christ Jesus, found forgiveness."

BOOK NOTICE.—*Poems by Jane Budge.* Samuel Harris & Co., 5 Bishopsgate Without, London. The incidents which have suggested the most of these poems are such as affect the deeper currents of feeling, and the poems themselves are marked by a simple sweetness and purity, which is in itself an excellence. In poetic merit they sustain the modest claims of the writer in the introduction to the volume. They have the quality lacking in many of the works of the greatest masters of song, that they make the reader stronger for good, and are "words that help and heal."

MARRIED.

PUMPHREY—GRUBB.—At Friends' Meeting-house, Sudbury, England, on the 17th of Seventh month, Stanley Pumphrey, of Worcester, to Sarah, daughter of Jonathan and Elizabeth Grubb.

DIED.

RICKETSON.—In Au Sable, Clinton Co., N. Y., Fifth mo. 9th, 1877, James Ricketson, in the 74th year of his age; a member of Ferrisburg Monthly Meeting, Vermont. He had been afflicted for years. In his last illness, he was a great sufferer, and was favored with resignation to the Divine will. His family have the consoling evidence that his end was peace.

RICHARDS.—On the 9th of Eighth month, Margaret C., wife of Jonathan Richards, in her 61st year. A member of the Monthly Meeting of Philadelphia for the Western District. Though an invalid for a long time, her illness did not seem to be of an alarming nature until within a few days of her death; during which time, a spirit of resignation was impressively manifested, and her confidence was sure in the promise—as she frequently repeated it—"He will never leave nor forsake those who call upon His name." "He will take care of me—in His gentle arms I rest." Her Christian love for the Indians, among whom her husband was so long engaged as Agent, was warm and deep. It was manifested by faithful and fruitful efforts for their improvement, especially that of the women, whilst she was with them, and by an active interest which continued to the close of her life.

CORRESPONDENCE.

EXTRACT FROM A LETTER.

I like the editorial in last number (52) of *Friends' Review*. I have been reading of similar times in the reigns of Edward III., Richard II., and some of their successors. The "vagabonds," and "sturdy beggars," and discontented laborers, were never put down by severe laws. The milder statutes of Queen Elizabeth, her firmness in supporting law and government—peace and slowly reviving trade and industry, with wise regulations for the care of the indigent, and houses of correction for idlers, brought about a change to security and prosperity. M. R. H.

Matamoras, Mexico, Eighth mo. 1st, 1877.

Editor of *Friends' Review*,

Dear Friends:—As some time has passed since we have informed the readers of *Friends' Review* directly of the progress of this mission, I beg leave to note a few facts for their information. In Fourth mo. last I paid a visit to San Fernando, where considerable interest was manifested by some residents, in the work of the Gospel. On entering the house of Prudencio Reyna, I found the Bible on his table, and many of our tracts also, evidencing his continued interest in the work. He had distributed many tracts left there by J. Mireles, in 1873. Quite a number of our publications were put in circulation by sale and otherwise; and the people manifested the most open hospitality, and were unwilling to accept anything for our expenses there. I had the pleasure of staying with a numerous and influential family and was introduced to a large portion of the residents. Much opportunity for social religious instruction was afforded me. As our friends are aware, public meetings can only be held where there are places registered for that purpose, and this registration is for permanent work. As my stay could not exceed two weeks, and the small-pox was very prevalent, no attempt was made to open a place of public worship. My own illness made a prompt return home a necessity, and it was some weeks ere I fully recovered. By the return of our friends a quantity of books were sent for the use of our colporteur, Calixto Lara, whom we expected to send in a few weeks in that direction. He went to a ranche and brought in his horse and was nearly ready when his horse was stolen, and we were obliged to delay. In the meantime the sanitary condition of our city became most unfavorable; an epidemic disease carried off a large number of children, and a few grown people. Three of our members died, also quite a number of our acquaintances. In Sixth mo. there were seventy-eight deaths in the city as reported to the City Council, being forty-two more deaths than births. By the latter part of Sixth mo. this disease had abated, but was followed by the most malignant type of measles, which had not been known here for many years. It has been well nigh universal, quite a number having died of it during last month.

We had been carrying on two schools for the children of our members and those inclined toward us, when this disease made its appearance in the girls' school, where there were eighteen girls. The boys' school had then twenty pupils. Besides our usual toils, we were often watching by the bedside of the sick, and during the prevalence of the first disease, my wife became so unwell that it became necessary for her to spend a week in a ranche on the sea-shore, from whence she returned only to find sickness more universal, for besides the measles, malarious fevers began to show themselves. In the midst of these difficulties, and just before we were both prostrated by illness, we received notice that owing to the pecuniary pressure, the funds were very low, and the amount we had been receiving would have to be reduced, and our work must be restricted to meet the emergency. Just before we received this information we began a new edition of *La Lira Evangelica* to meet calls from the interior, and were obliged to carry it through in order to meet these calls.

We have been publishing this year "*El*

Ramo de Olivo," monthly, for grown people, and "*La Luz de la Ninez,*" weekly, for the children, which is distributed every First-day in several Bible-schools. The former has more lengthy and instructive articles, but the latter paper has called forth much interest, nearly all our Mexican exchanges come directed to it; among these are some of the most noted papers in the country. "*El Monitor Republicano,*" a daily at $12.00 per annum, comes in exchange for this juvenile paper. Several have spoken favorably of it. It has seemed necessary to try to keep up both of our papers, as the mail lines seem to be very prompt, and this part of the country in good communication with the interior. We have received exchanges from very remote points, as far as Chiapas, and most of the reports of *pronunciamentos* are evidently false.

The excitement over the order given to General Ord seems to have quieted down in some degree, though it is justly censured by all the Mexican papers, and was never less called for than at this time. The friends of peace should not allow such impolitic measures to pass without their censure, for it is better even for nations to suffer wrong than to do wrong. It is also important to watch against the desire which animates some to seek a pretext for keeping a large army to burden the resources of the nation. Mexico has suffered much injustice already, and is paying heavy reclamations for what many of the oldest and most honored Texans declare to be fabulous pretences, of stock which never existed except on paper. This I believe is true of many of these reclamations, though others may be correct.

We would call the attention of Friends to the fact that the limited resources of the mission will require *constant giving* to keep the work moving. The advantages already gained during six years of labor will enable the work to increase on as low a sum as any similar mission can possibly be maintained. The interest manifested here was never greater, and the Lord has blessed us with efficient and self-sacrificing native laborers. We are ready to economize in every possible way ourselves. The Macedonian cry comes from every point, especially from the towns in Southern Tamaulipas, but the laborers cannot go forward without means. What is needed is a continued interest. It must be borne in mind that the work is dependent on voluntary contributions; but a small part of the appropriations made by one or two Yearly Meetings have ever been paid in, nor is it probable that they will be, owing to the scarcity, already so well known to readers of *Friends' Review.* It must be acknowledged that the interest in foreign mission work has had far too little attention among Friends in America, who are much behind Friends in Great Britain in this respect. Whilst to us it would be much more pleasant to live by our own toil, and be surrounded by the pleasures of home, a sense of duty has called us to this land, and we are ready and feel bound to remain so long as God opens a way for us to do so.

Already the emergency has forced us to dismiss two assistants in the school and printing work, and for two weeks past my own health has prevented active participation in the work, but we trust that these severe trials may be but for a time.

I believe that organized effort in every Monthly Meeting would enable all the missions to grow; it is from them that help is to be expected. A smaller religious body (the Moravians), have numerous missions in every clime, but we believe they have no settlement without active effort to aid the missionary cause. Among Friends the cause is but little understood, and perhaps in some parts misunderstood, and we believe very few Monthly Meetings have taken active steps to keep informed in regard to the work. We recommend the work to the care and sympathy of the church, wi hout whose aid it cannot be maintained. Shall a work so eminently blessed to many benighted souls be allowed to languish for want of means? Your friend,

SAMUEL A. PURDIE.

Cheyenne and Arapahoe Agency, Ind. Ter.,
July 17, 1877.

Dear friend:—The Cheyenne and Arapahoe Manual Labor and Boarding School has averaged 111 scholars the past nine months' term—ending June 30th. All board in the school; and if they wish, visit their camp homes once in one or two weeks.

The health of the school is now good; but measles, whooping-cough and mumps interfered with our regular work within the term. One death occurred—an Arapahoe girl about ten years old.

We teach the common school branches, a variety of industrial arts, Bible truths—everything that in our judgment will help to convert the children from filthiness to cleanliness—from paupers to self-supporting men and women—from savages to Christians. We are laboring in the school-room, in the kitchen, on the play-ground, and in the field to bring about this change. The school improves in speaking English, in reading, and in penmanship. Some can reckon in the first four rules of arithmetic, and in denominate numbers.

Since October 1st we have paid the chil-

dren over four hundred dollars ($400) for such work as relieved white employees. At present they own 163 head of cattle, which cost $1,307; 40 head of hogs, $80; three colts, $31; making a total of stock which cost $1,418. These were all earned by the children since March, 1875, excepting twenty-eight head of cattle given by Cheyennes to their children. One Cheyenne woman dressed and sold fifty buffalo robes for $250, with which she purchased twenty-five of the twenty-eight head just mentioned, and gave them to her daughter, one of the school girls. One Cheyenne girl has bought five head of cattle with money paid her for washing. Each of two other girls owns a cow earned in the same way. One Arapahoe boy has thirteen head of cattle, all bought with money earned since he has been in school. The cattle are all registered and branded for the boy or girl who has earned the money to pay for them.

This season we have under cultivation 120 acres of corn. This is divided into four fields, and a certain number of boys take charge of each field. We also have ten acres in potatoes, sorghum, broom-corn, melons, and a variety of vegetables from which our table is supplied. All are planted and kept in a good state of preservation by the boys. If we have seasonable rains there will be a large yield. The boys get half the crop; the other half is, by direction of our Agent, fed to Government stock. The boys milk twelve cows; the girls take care of the milk; and the past month have made ninety pounds of butter. This would sell readily at the Agency or at the military post at thirty cents per pound. But, after supplying the Agent's table—at this rate—we prefer to use the remainder. Also use all the milk the children wish to drink.

Two of the boys have recently taken charge of the Agency herd. They issue from the herd the same as white employees did; that is, according to the Agent's written order. This compels them to use their knowledge of reading, penmanship and numbers. We think, as they make use of such knowledge, they will see the importance of improving their time while in school. We have boys who can tap a boot or shoe, make a waxed end, mend harness, whitewash, butcher, and cut up a beef.

In improvement the girls have not been behind the boys. We have girls who can make butter, and those who can make bread, pies, cake, in fact everything that pertains to plain cooking. We also have some who can cut and make a dress, run a sewing-machine, knit, do chamber-work, &c.

We have a Sabbath-school, and require all to be present, unless sickness or a like reasonable excuse prevents. Many of the parents attend, and the interest they manifest encourages the children. Frequently some leading men of their tribes address the children in their own language, and encourage them to understand the white man's religion. Nearly all the Agency employees assist in the Sunday-school. This makes it much more interesting than it would otherwise be.

Martha Hutchins, who has been matron of this school for nearly five years, has recently resigned, to join her family in Kansas. The Indian parents who have intrusted their children to her care in sickness as well as health will miss her, as will also her co-workers in the school.

During the past term, and ever since we began work in this school, we have been encouraged by the progress the children have made, and thank the matron and all workers in the school for their patient and untiring efforts in behalf of the school. We are all grateful to our Agent, and the employees outside of the school, for the very hearty support they have given it. Without such help we could accomplish very little indeed. Especially do we thank our Heavenly Father, for His care over us, and my prayer is that He will continue to bestow His blessing upon us. Yours respectfully,

JOHN H. SEGER,
Superintendent of School.

CHEYENNE AND ARAPAHOE FREIGHTERS.

The Wichita (Kansas) *Beacon* thus speaks of the success of the attempt of Agent Miles to have goods for his Indians hauled by themselves instead of having them eat what white men have carried to them:

"For the past week about eighty Cheyenne and Arapahoe Indians, including men and women, have been in our city. As we stated last week, they came up for the purpose of drawing wagons from the government. These they will use hereafter to freight with, between this point and the Agency, and also on their annual buffalo hunt. They brought up with them a number of ornamental robes and other articles of Indian handicraft, and during their stay bartered and traded them with our merchants for whatever struck their fancy. Some of them bought trinkets, some clothing, others trunks, valises, bolts of calico, &c. They were a fine lot of men physically, and averaged much better in point of size than their white brothers. They were exceedingly well behaved, not a drunken or disorderly Indian was seen on the streets

during the week they were here, and were as polite and dignified in their demeanor as the red man of romance. We will wager a hundred thousand dollars, which is fully half our fortune, that no body of white men of equal number would conduct themselves in as gentlemanly a manner in the Indian country, as the untutored savages did in Wichita, and you may select your men from the colleges and theological seminaries. The freighters moved out on Monday, each wagon loaded with twelve or fifteen hundred weight of Indian supplies."

IMPRISONED FOR REFUSING TO FIGHT.

The following deeply touching narrative was written by Dr. Ziemann from Belgrade in May last:—

"BELGRADE, May 12, 1877.

"My dear Friend,—I write these hasty lines in the most confident reliance upon your heart, that when you have read them you will not rest until you find out some way to act in the matter which I now lay before you.

"There are here in Servia about nine families marked by the public as 'peculiar' and very pious. From all I have been able to learn, they belong to a sect in doctrine and practice very similar to those of the worthy 'Friends' in England. These few here are in humble circumstances, but much respected: one is a bookbinder, the others small farmers. They have come repeatedly in conflict with the law of the country in consequence of their stern refusal to carry arms. I had heard that during the late war three had been sentenced to be shot, but Prince Milan, on the occasion of the birth of Prince Alexander, pardoned them to *twenty years'* imprisonment. To-day I visited them in the fortress. I found the Governor most favorably disposed towards them. He told me that two had just served *five* years for refusing to carry arms; a few days after their discharge the late war broke out, they were called out again, and of course they offered to do anything in their power by way of serving except to carry arms. I asked the Governor what he thought about them. They were very foolish, *he thought*, but certainly they were men of *excellent quality*. Lifting his hat with a bow, he said, 'I respect them; the one was two years factotum while serving his five years—a post of confidence a prisoner seldom gets here; but, sir, you could trust him 14,000 ducats. I, as a Governor, never had prisoners like those, though men of the highest rank of life have come here as State prisoners.'

"I was anxious to see them, and the Governor accompanied me into the prison-yard. They were out, and the Governor explained to me that they are sentenced to '*labor*,' but he used them mostly for field or garden work. They were sent for here; they came—bang, bang—heavy chains on their feet, clothed in ominous gray prison garb, led by an armed guard. Only two came; one is a patient in the Lazaretti. Those two looked not ill, neither downcast, just the reverse—their faces had a calm, peaceful look. They did not complain, neither did they burst out with a show of their martyrdom. Reserved and exceedingly meek, they answered simply my questions, confirming to me what I had heard already, that they would rather die than carry arms, 'because God had forbidden to murder.' The chains and the prison they could endure, but to *disobey* God they would not and dare not. Did they feel unhappy! There were tears in their eyes, but, said the one, the Lord Jesus Christ had told His disciples beforehand that they would have to suffer, and then *eternal life!* I asked if I could do anything for them; they looked long and steadily at each other, and then very timidly begged, Could I obtain for them the permission *to read the Bible in their cells?*

"I cannot tell you what I felt as I stood before those martyrs of God. I had come to show them much sympathy, but I assure you I felt that I could bow down and thank them for the privilege of this interview. The Governor promised me that Bibles should be given to them, and that he also would gladly speak for them if a petition for pardon were sent to the Government. As far as the prison rules allow I arranged all to make their lot there as comfortable as possible. Mr. Mackenzie will go and see their families, and help them. But could nothing more be done? I think if the 'Friends' would move in the matter and send a petition, or perhaps a deputation, to the Government here, it would have weight, and restore them to liberty. Pray consider what is best to be done."

Dr. Ziemann, writing last week, on his way back to the vicinity of the seat of war, adds the following:—

"Besides the permission for the prisoners to read their Bibles, I also succeeded in getting their chains taken off, and the Society of Friends in London have sent through Lord Derby a petition to Prince Milan, of which I take a copy to the Princess, asking for their deliverance."—*The Christian.*

PEACE.—It is sweet to know that as time passes, and men grow wiser, they are grow-

ing more simple, also, in their faith; that the age of Temple and Pharisee, of crucifix and convent, of scholastic syllogism and *war-producing creed*, is passed, or is passing, and that men are coming back in their views of religion to the sweet standpoint of Jesus; that the great commandment is, to "love God with all our heart, soul and strength, and our neighbor as ourselves." From this point of view, religion seems reasonable to all, and can be urged upon the acceptance of all with earnest hope and prayer, as I now, in the name of God, urge it upon all of you.—*W. H. H. Murray.*

THE INTERESTS OF PEACE.

In unveiling the statue of Cobden at Bradford, England, not long ago, that sagacious and practical Englishman, John Bright, made an address in which he reviewed British foreign policy for the past generation, and showed that there had not been a single difficulty between great powers in all that time when there had not been a war party in England urging the government of that country to intefere. He goes back to 1830, when the French under Charles X. captured Algiers. At that time it was said that France was making the Mediterranean a French lake, and was disturbing the balance of power. Yet, says Mr. Bright, "ten days after the capture of Algiers, the King of France was a refugee on the shores of this island, and from that time to this Algiers has been a costly burden to the French people." Mr. Bright said he did not doubt that in the forty-seven years since that transaction, France has spent one hundred millions of pounds as the result of this possession of Algeria, and that it has cost more than a hundred thousand French lives, and yet France is not stronger to-day, and the balance of power is not in the smallest degree disturbed by the conquest of Algiers by France. The great Quaker statesman clearly demonstrated that the war party of England has been the party of wrong and folly, and the peace party the party of wisdom and of national prosperity. Mr. Bright warmly commended the grand sentiment which Lord Derby uttered the other day: "We must always remember that the greatest British interest is the interest of peace."

This sentiment is as true of all countries as of Great Britain. Even as great a power as Russia may find that peace with as weak a power as Turkey would have been more to her real interests than war. She may finally succeed in bringing Turkey to a better mind in the treatment of her Christian subjects, but it is probable enough when she comes to count the cost that she will discover that this object might have been accomplished more economically and perhaps more effectively.—*Baltimore Sun.*

ENGLISH FARMING.

The following account of English farming from the Philadelphia *Press*, is by Thomas Meehan, a native of England, and well known for his scientific attainments as a botanist. His remarks must apply to farming in certain districts, and upon those farms under 400 or 500 acres. Upon the latter class of farms machinery is used largely, and in some districts the produce of wheat, at least, is greater per acre than anywhere in America within our knowledge:

"As regards farming in England, I was astonished to find how little it had progressed in the last half century. Over the whole country men were mowing grass with old-fashioned scythes, sometimes in a string of a dozen together, hired at so much a day "and their beer," as they were in the olden time. Once in a while an American mowing machine would be seen in use, and more commonly a "hay tedder," a machine for scattering the hay after it had been mowed in the swaths. This scattering is all avoided by our mowers, but saves the hand-scattering necessary after hand-mowing; but we found a prejudice against these tedders, "for," said a quite intelligent farmer, "it shakes out the seed and we lose that in weight when selling the hay." The hay crop in England is rather an important one, as sheep and cattle are of more consequence to them than grain. There is an immense breadth of country under grass, and as their sun is "not so warm" as ours it takes several days and much turning over to dry it enough to store safely. The average weight per acre is greater than ours, but the extra labor they put on it brings up the cost. The hay is mostly drawn away from the fields in one-horse carts—the carts of the old heavy pattern, enough for an ordinary horse to draw alone, just as we might have seen fifty years ago. Men and women are seen everywhere at work in the hay fields, and it did seem to me that there were enough of them at it throughout the Kingdom to move the whole harvest of our Middle States. There are some few very large farms, operated by very wealthy owners, where I saw steam-ploughs, steam-threshers, and other labor-saving farm machines, but they are not generally diffused—indeed, not at all diffused—among the general cultivators. I asked a farmer of

some 250 acres why he had not some of these machines, and he thought his farm was too small. He was astonished when I told him that farmers of much less than 100 acres with us depended mainly on these machines. Another farmer told me he would have long ago had some of them, but he was afraid the laborers would burn down his stacks and barns if he introduced them. The farmers, I find, are very much at the mercy of the farm laborers; much more so than they are here. They hesitated to introduce machinery out of sympathy with the laborer, and now they have not any sympathy for him. I was on one farm looking about with the owner, when three hired laborers came in a half hour after the time agreed on for work, and the farmer expostulated, but in quite mild terms, I thought; but as we were at tea he was called out by the men, who wanted their immediate pay. They were "not going to work for a man who talked to them in that way." They were paid, and my friend declared that he had said that "as long as he could get one man in England to mow he would never have a Yankee mower about." He is cured now, and the mower is in his hands. Still, the influence of good example tells. Sir Robert Peel once told his tenantry he would give them iron ploughs if they would discard their old clumsy wooden ones. He found them a year or two after rusting in waste places. They excused themselves: "They makes the weeds grow. They went deeper than the old ploughs, and brought up old seed that had been waiting for years a chance to grow." But I was pleased to see on a visit to Tamworth that Sir Robert's efforts had done good—for certainly the farming here is above the average of English farming—especially in the matter of freedom from weeds. In the matter of cleanliness—freedom from weeds—American farming is far ahead of English. Thousands of acres are so filled by buttercups, which no cattle will touch, that not a tenth part of the ground can be grazed by the cattle. The yellow charlock, a sort of mustard, is so abundant that grain fields are of such a golden yellow with them that the lustre can be seen for many miles away, and the person not knowing that grain was beneath, would think the weeds were the crop and the crop the weeds that should be torn out. Poppies, blue-bottles, and corn-cockles, with numerous other things, abound, and I am sure I am not wrong in saying that one-tenth of all the farm land of England is given up to weeds. The American would grow a crop of potatoes or some other one that would admit of the hoe or harrow, and in this way in a season or two get rid of the whole stock, but here such machinery would interfere too much with the rights of labor. In many cases where these weeds had been cleaned from the growing grain they had been taken out by the hand labor of women and children.

I cannot go into details in a short letter like this; but I will say decidedly that in a few cases, not enough to be perceptible on the whole to the general looker-on, that English farming is a long, long way behind American farming. With the same amount of land, and the same amount of cash capital per acre, the American farmer will produce double the results. And I say this after going to England with a contrary impression.

There are a great many excellent things we might copy from the English to advantage; but English beer-drinking, English railroading, and English farming surely are not among them. T. M.

The editor of the *Christian Observer* notes with approbation the interval of silent prayer in the worship of the congregation of which Dr. Bonar of Edinburgh is pastor.

BETHANY.

Suggested by the remark of a friend who had been in the Holy Land, that at Bethany the traveller might almost literally tread in the Saviour's steps, as time made scarcely any impression on the rocky path.

The rugged path our Saviour trod,
Do we not long to tread to-day?
We would not care, O Son of God,
How hard, how rough, how steep the way.

We would not heed the weary feet,
The aching limb unmark'd should be;
We would not fear the burning heat,
Lord, if we were but following Thee.

But rougher than the rock-hewn road,
To our poor hearts the hallowed way
Which leadeth straight to His abode
Whom we profess to seek to-day.

The path wherein we self deny,
Harder than that at Bethany,
Alone is pleasing in Thine eye—
Is that, O Lord, which leads to Thee.

From this we shrink, from this we turn
With tearful eye and shuddering brow;
Not *this* the sacrifice we yearn
To offer our Redeemer now.

Yet that hard way hath trodden been
By younger, weaker feet than ours;
Yea, infant footsteps have therein
Walked boldly where our spirit cowers.

And yet we shun the pathway still
Wherein our Saviour loved to tread;
And rather seek with restless will
To choose our own hard paths instead.

—*From Poems by Jane Budge.*

Malvern Boarding and Day School will re-open 9th mo. 10th, 1877. For circular, address
JANE M. ELDRIDGE, Malvern, Pa.

THE Trustees of Friends' School, Burlington, N. J., desire to engage the services of a competent male teacher, a member of the Society, who would be interested in building up and conducting an advanced school, either under their supervision or on his own responsibility. Further information will be given by either of the undersigned:

JOS. W. TAYLOR, Burlington.
R. J. DUTTON, "
R. F. MOTT, "
C. M. ALLEN, Beverly.

Eighth mo. 20, 1877.

FRIENDS' N. E. Boarding School, Providence, R. I. The Autumn Term opens Ninth mo. 5th. For catalogues, or information, address the Principal,
ALBERT K. SMILEY.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 21st inst. have been received.

THE EASTERN WAR.—The Russians have completed a second bridge over the Danube at Pyrogore, over which troops are passing. The Turks have bombarded Giurgevo, and the Russians, Rustchuk, since last report; the siege of the latter is said to be virtually raised. A part of the Russian force recently in the Dobrudscha has crossed the Danube, passed through Roumania, and again crossed the river about ten miles above Rustchuk, into Bulgaria; but operations are delayed by rains, which have rendered the roads almost impassable. Gen. Gourko's force, which had crossed the Balkans, has been withdrawn into the Shipka Pass, and the Turkish army of Suleiman Pasha is advancing on the south, while another force under Hafiz Pasha is reported to be menacing him from the north.

No movements in Armenia have been announced, except some artillery fighting near Batoum, and a battle, continuing all day, on the 18th inst., in which the Russians are reported defeated.

The Turkish expedition into the Caucas as having withdrawn, large numbers of the Circassians, who had risen against the Russians, are following it out of the country. Recently, it is stated, 50,000 persons and 150,000 cattle were awaiting embarkation at Sukum Kaleh. Some vessels had arrived at Batoum with emigrants, but on account of the lack of accommodations and provisions, none were allowed to land there, all going to Trebizond. In one district, the Russians succeeded in stopping the emigration, driving the people back by force.

An imperial Turkish decree calls to arms all hitherto exempted. Those who have already served, but have not attained the age of 40, will be divided into national guards who may ultimately be sent to the seat of war, and national guards for protection and internal security.

SERVIA.—The question of Servia's taking part in the war is reported to have been discussed in the Cabinet, and on account, as is supposed, of a division of sentiment on that point, all the Ministers tendered their resignations. Prince Milan accepted those of only two, one of whom was President of the Council, and he then appointed to that position M. Ristics, who is considered in favor of war. The latter has informed th foreign representatives that no change in the policy neutrality is intended, that the army will not be mob lized at present, and that the militia were called o only to protect the frontier.

GREAT BRITAIN.—Parliament was prorogued on th 14th. The royal speech declares the intention to pr serve neutrality in the Turkish war so long as the i terests of England remain unaffected, and to use th best efforts of the government when a suitable opport nity occurs for the restoration of peace.

FRANCE.—The Paris *Moniteur* (official journal declares that the question of declaring a state of sieg has never been raised in the Cabinet; that the Cabin is not divided in opinion; and that the President resolved to retain the present Ministry until the ele tions. President Mac Mahon, who is making a tour i Normandy, in replying to an address at Caen, said that h does not seek the triumph of any particular party, bu of those principles which are the foundation of society which is in serious jeopardy.

EGYPT.—The new convention between Great Britai and Egypt, for the suppression of the slave trade, ha been published. It is very stringent, and entirely pro hibits the export and import of negro slaves. Egyp tian slave-traders will be tried by court martial a assassins. Foreigners will be handed over to the own tribunals. British cruisers are authorized to cap ture slavers hoisting the Egyptian flag. The Khediv engages to abolish all private traffic in slaves in Egyp within seven years, and in Soudan and the frontie provinces within twelve years.

INDIA.—At a public meeting held at Madras o the 9th inst. to consider the means of securing hel from England for the famine sufferers, the Governo of Madras Presidency stated that the famine area co tained 18,000,000 people, a large proportion of whor were dependent for their daily food on the exertion of those who transport grain to the country. Th necessity for supplies is steadily increasing. Th wants of Madras are already beyond the means of th Presidency. Dr. Cornish, Sanitary Commissione said that a million and a half of people were bein fed, and over 500,000 had died. A resolution wa adopted to inform the principal cities in Great Britai Ireland and India, of the urgent need for assistance A Calcutta dispatch to the London *Times* of the 14t says that slight and insufficient rains had fallen i Madras and Mysore; but that it is clear that the famin must continue in those provinces for at least si months longer. The weather was exceptionally hot and there was a general scarcity of rain throughou India, except in Bengal, Assam and Burmah.

THE MEXICAN BORDER.—Gen. Ord has reported t his superior officers that on the 12th inst. a band o 10 or 15 armed men crossed from Mexico into Ri Grande City, Texas, attacked the jail, and release two criminals, wounding the County Attorney an jailors. Pursuit being made by troops, they wer found to have recrossed the river. The Governor o Texas, under the extradition treaty with Mexico, ca demand of the Mexican authorities the perpetrator of this act, and it has been announced that he will d so. A party of U. S. troops, on the 14th inst., sur rounded a "ranch" a few miles within Mexico, wher they were informed that stock recently stolen fron Texas were secreted, and recaptured some horses without firing a shot. A small body of Mexica revolutionists, organized for invasion of their ow country, were captured in their camp in Texas on th 15th, by U. S. troops, accompanied by a deputy U. S Marshal, under whose authority they were held a prisoners- Gen. Benavides, on the Mexican side, i exerting himself to repress raids into Texas.

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For Friends' Review.

MIDSUMMER DAYS.

"WHATSOEVER THINGS ARE OF GOOD REPORT; . . . . THINK ON THESE THINGS."

We have met several times of late a dear friend, D—— G——, whose experience is full of interest. Once a formalist and a "traditional Friend," dwelling with burdened heart under the shadow of Sinai, he has in advanced life, by yielding himself and his will to Him who came "to proclaim the opening of the prison to them that are bound," been brought into the joyous liberty of full and free salvation. Not less dear to him are the old testimonies, if now he holds them in the living spirit, instead of the dead letter; not less precious to him, the perfect law of God, if now he has learned that in Christ only it can be fulfilled and kept.

"The love of God makes glad his heart,
A fountain ever springing,"

welling up in tributes of prayer and praise to the Saviour who has redeemed him, and to whom his new life is consecrated.

It was in response to his urgent and repeated invitation, as we at length recognized in it the call of the Lord, that we have visited within the past month the meeting of which he is a member, and seven other meetings constituting C——— quarter in New York State.

Out of the stir and bustle of New York City,

"Where the long street roars"

with the ceaseless tumult of life, we sped away by rail into a quiet farming region, shut in and away from the outer world between two ranges of mountain hills.

Near H———, there stood of old, where the roads meet at the foot of a hill, a Friends' Meeting house. The attendance had dwindled away till a few years ago an old man and his wife were almost the only ones to meet there. More than once it was proposed to lay it down, but through the faithful perseverance of the wife it was continued. About this time two young women, teachers in a neighboring seminary, loving the Lord, and seeking to serve Him, opened a First-day school in the old building. A blessing attended the effort. Then, some two years ago, Amos Kenworthy, of Western Yearly Meeting, was drawn to a large and prolonged service there, in the power of the Lord, resulting in the conversion of a number of souls and in considerable accessions to the meeting.

Of this work the fruit remains in the amended lives, the Christian walk and conversation of whole families, who, previous to this visitation, had been careless and worldly, seeking only the things of this life. Young men whose unsteady feet had been staggering on the fatal downward course, turned, and are now humble followers of the Saviour.

With the aid of a beloved Friend, whose possessions are largely dedicated to the service of the Lord, the ruinous old house has been replaced by a new and comfortable building.

Our visit occurred in the height of harvest time. The air was full of the fragrance of new mown hay; the bearded ears of the wheat hung full upon the stalks; the golden brown of the oats showed it ready for the garner. On hill-side and in meadow land the whir of the reaping and mowing machines mingled with the dreamy undertone of the locust and grasshopper.

But the farmers, young and old, cheerfully left their fields, the good wives their butter-making and household duties, to attend with their families the meetings appointed at noonday and evening; so eager were they for more full instruction in the truths of the Bible, so ready to listen to fresh presentations of the Gospel of salvation.

"THE STRENGTH OF THE HILLS IS HIS ALSO."

Eight hundred feet, it may be, above the sea, in a delightful spot, nestled in a grove of trees, with a far-reaching vista over the valleys below, stands the meeting-house at B———, numbering a small membership, but among them some earnest Christians. Here also they gathered, with their neighbors, notwithstanding the claims of the busy season, to attend the short series of day and evening meetings, which were held, we trust, in the power and love of the Lord.

At this place we had the pleasure of meeting in social and Christian intercourse, our dear friends, Prof. C———, and family, who were spending their summer vacation at the old homestead.

THE "VALLEY."

The morning after the meetings were over, our friend D——— B———, came for us, with his roomy carriage, intending to carry four, with our luggage, to the Valley Quarterly Meeting, a ride of twenty-five miles through a fertile, rolling country. But his vehicle seemed to expand with his heart to the reception of two more earnest applicants for conveyance thither, so that both were filled to their utmost capacity.

Here was a place endeared to us not only by the presence of many loving friends, ever ready to greet us warmly, but by tender and solemn associations and memories.

More than two and a half years ago, in this meeting-house, we had witnessed a scene not soon to be forgotten. At the close of a meeting, overshadowed with the Lord's power and love, a proposal was made that before they separated there should be a season of consecration, individually and by families. This was responded to with earnest accord, and about one hundred gathered consecutively in family groups, parents and children, in the open aisles, and gave themselves in renewed and vocal covenant, to Him who had given Himself for them.

We remembered that some of these had now passed to the Church of the first-born in Heaven, and how one dear Friend from a distance, who confessed that he came to testify against such definite work, but who owned the power of the Lord and humbled himself with the rest on that occasion, had since gone home to his own meeting, and by the simple story of the scene he had witnessed here, brought such a covering over the assembly that it was gladly repeated there.

So in re-visiting the Valley we looked for a precious time of communion, and were not disappointed. In the Select Meeting, held that afternoon, the baptizing influence of the Holy Spirit was felt, subduing the hearts of all present; and it was decided to appoint a special meeting on the day following the Quarterly Meeting, for ministers, elders, overseers, and workers in the church to humble themselves before the Lord for a blessing on their own souls, and for an especial enduement of power for His service.

Next day the Quarterly Meeting was held, opening with the usual season for worship. A Friend rose with the text: "How much owest thou unto my Lord?" and enlarged upon the great debt due to Him who created and redeemed us, showing that the consecration of our whole lives was the least we could offer in return. Another, following the train of thought which had been opened, took the other view presented by the Saviour: "And when they had nothing to pay, he frankly forgave them both;" dwelling earnestly upon the free grace and mercy of our Redeemer, in thus forgiving and discharging the debt which we could never pay; and showing how the contemplation of His dying love could not fail to awaken the tenderest love of the sinner, who had been forgiven so much. As is ever the case when the Lord Jesus is glorified, the Holy Ghost fell upon the assembly, and many eyes unused to tears, were overflowing that day.

Under this feeling the shutters were closed and the business of the meeting commenced. Most unexpectedly, one of the first important matters entered upon was the question of the large deficiency which for two years had been owing by members of this Quarter to the Yearly Meeting Fund. The Lord had led the service at the first meeting, though His servants had only blindly followed, and a proposition that this deficiency should be paid off, by voluntary subscrip-

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tion in the face of the meeting, met with a cordial response, and the whole sum was raised, and paid over as a willing offering to the Lord; and as appeared afterwards, entirely by those who had already paid their dues to the church.

A dear old Friend, handing one dollar "into the Treasury," alluded to this fact of his being personally clear of obligations, but that he had ever found the Lord's promise to be true that "the barrel of meal should not waste nor the cruse of oil fail," and he wanted a share of the blessing.

Another stated afterwards that he had supposed that he had a check in his pocket for twelve dollars only, remaining from the sale of some property. He made up his mind to give ten of this to the Lord, and get home on the remainder; but some one applying to him for five dollars to make a payment, he took out the check, and found to his surprise that it called for twenty-seven dollars. So that after paying for himself and his friend, he went home light of heart, and finding himself no lighter in pocket than he thought he was when he came.

So, having brought "all their tithes into the store-house," they came up to the appointed meeting at half-past nine the next morning, fully expecting and believing that the Lord would fulfil His promise, and from the "open windows of heaven pour them out an overflowing blessing." Nor was it withheld. For over three hours there was an almost unbroken stream of confession, prayer and praise to the Lord. Many hearts and lips were opened that day, with more than usual power, and some tongues loosened for the first time. Among these the kind Friend who brought us, was strengthened to utter, "O, Lord, whilst Thou art blessing others, wilt Thou not bless my soul;" in which petition the assembled church heartily joined.

Two days at C———. Even here we found cheering indications of a healthy growth in the right direction. A Children's Meeting, held every Seventh-day afternoon by one who has been blessed in her efforts to bring little lambs into the safe fold of the good Shepherd; a First-day school harmoniously conducted; a Bible-class of ten or fifteen, humbly seeking the truth as it is in Jesus. . . . .

We found the consecrated Friends of the meeting at M———, continuing steadfast, growing in grace and in the knowledge of their Lord and Saviour. . . .

Three years ago we shared at C——dale in a blessed revival which, commencing among the Friends, and continued by the Methodists, spread among all classes till it became a proverb there "that sinners were lonely in C——dale;" there seemed so few in the little community whose hearts were untouched.

In re-visiting this place, from year to year, we have rejoiced to find that in great measure the impressions made then have been lasting, that the work has proved a permanent one; and to see how tenderly the great Husbandman watches over this corner of His vineyard, keeping it from blight or mildew. The Friends themselves long for fuller attainment, for yet more fruit to His glory. . . .

Passing on we enjoyed a delightful sunset ride, through occasional showers, over a wild, picturesque road, down deep ravines and by a rock-bound waterfall, till we emerged upon the sandy R——dale Plains. One of the "waste places rebuilt," visited in the spring, as described in a former paper, and upon which it is unnecessary to dwell again, except to sketch one bright picture.

At the home where we were kindly entertained, we met with one of the Lord's hidden saints—an invalid sister of our hostess, seventy-seven years old. Crippled from her infancy, she has of late years been further afflicted by severe sickness and a fall, so that now her world is narrowed to the chamber she occupies in a quiet country house. Yet the abiding presence of her Saviour fills that room with light and sunshine, and the realization of His everlasting love overflows her heart with peace and joy. In reply to an inquiry she said: "Lonesome? O no; I haven't known a lonesome day for years. This morning, all the while you were at meeting, a wood robin came in and sat near my window and sung to me. I have so many blessings; I can see to read the finest print; and now I have the use of my arm again I can knit and sew, and when the days get warm enough I can wheel myself out on the grass just where I like. I am trusting and resting in Jesus."

From the Plains we went to the school and meeting at B——ville, on the hillside again, to find with thankfulness that the First-day school established in the spring, and the meeting held in connection with it, were prospering; forty-six out of forty eight present at the school; the Bibles and library books sent from New York, and from Philadelphia, all in use and circulation; children coming from remote little houses, wearing the clothes and hats furnished them; continued life and interest in the Lord's work manifest among the newly converted ones; the new household Bibles from Philadelphia daily read and appreciated. . . .

After closing the circuit of the meetings in C——— Quarter, we devoted a few hours to a visit to Lake Mohunk and Sky Top; a

point on the Shongum Mountains, which, as we have journeyed year after year in the valleys at their base, has often loomed up a landmark for us, but which we had not before visited.

After miles of winding ascent we came suddenly, as we turned around the rugged, creviced front of the mountain, upon the beautiful lake, set like an emerald in the bleached rocks, its transparent depths reflecting them and the steep mountain peak overhanging it. These white rocks, the thatched roofs of the little summer houses perched on their summits, the mountain-house itself fitted to its place and surroundings, the dainty little boats upon the water, all combined to produce an effect, unique and beautiful.

This favorite place of summer resort is owned by our friend Albert K. Smiley, and is conducted by himself and his brother on Christian principles, so that the constant assurance of its safe and gentle influence has been reflected each season in the character of its visitors, and promises to preserve the Christian tone of its society from year to year.

We have been obliged to omit many pleasant experiences from this record, from lack of time and space to note them. While in writing it we have sought, in accordance with the injunction of our opening motto, to dwell on "those things that are lovely" and "of good report," we have not been unmindful that in the young life of these newly-planted fields there was often to be found some exuberant growth that needed to be trained and restrained; some thorns again, that had sprung up to choke the good seed; some tares, perhaps, that the enemy had sown while men slept; and all these claimed our loving care and labor on the spot. Yet we realize that the Lord of the harvest has evidently owned the life which He himself had breathed into those souls and into the church; and while He continues to send His sun and His showers to bless and to revive it, we may safely commit to His own watchful guard the efforts of the enemy, here and elsewhere, to lay waste His heritage. And now, having tested once more the faithfulness and wisdom and power and love of our dear Saviour, in proving Himself both a "refuge from the storm and a shadow from the heat," as He has "put us forth" again and again in the snows of winter and the heats of summer, we can say to His praise, and for the encouragement of all His servants, that should He put to us tenderly as of old the loving inquiry, "Lacked ye anything?" our heartfelt and grateful response would be, "Nothing, Lord." M.

Burlington, N. J., Eighth mo., 1877.

THE INNER LIFE OF THE RELIGIOUS SOCIETIES OF THE COMMONWEALTH.

BY ROBERT BARCLAY.

NOTICE NO. VI.

"The church established by George Fox seems to have worked well," says R. Barclay, "during the period between 1668, the period when their church organization was completed, and the year 1712 or 1720." During the fearful persecutions which extended more or less from the accession of Charles II, in 1660, to that of William and Mary, in 1688, the Society had kept up their regular meetings, and had gained in numbers. "When their meeting-houses were pulled down, they met again upon their ruins. When their ministers were all in prison, they met in entire silence, and it became a legal question whether 'this silence was a religious exercise not allowed by the Liturgy?' They were dragged from their meetings to prison by the brutal soldiery, their women were insulted, their houses broken up. In some places, nearly the whole of the male attenders of their meetings were, at times, in prison." When, at Bristol in 1682, nearly all the adult attenders were in prison, "the meetings were continued by *the children*. Their age exempted them from imprisonment, but they were confined in the stocks, and beaten unmercifully with whalebone sticks. It was so also at Reading." "Thirteen thousand five hundred and sixty-two persons, of the Society of Friends, suffered imprisonment between 1661 and 1697. One hundred and ninety-eight were transported beyond the seas, and three hundred and thirty-eight died in prison, or of their wounds. This amount of suffering was aggravated by the confiscation of property, and spoiling of their goods to an enormous amount, and to *an extent which disorganized the trade of the kingdom.*"

A sense of weariness and despair fell on many of the persecuted dissenters. The machinery of religious teaching, and even of the education of the youth, was, as far as possible, destroyed among them, by the strong arm of the law. R. Barclay believes that this was "one of the main causes of the deadness of religion, prior to the preaching of the Wesleys and Whitefield, in 1738. The children of the Non-conformists had not only suffered in everything, which was calculated to injure their religious and secular education, but the progress of church extension was checked." "The works of Madame Guion, Fènèlon, Antonia Bourignon, and other (similar) writers, were very popular. The opinion appears to have increas-

ingly gained ground, that enough had been done and suffered in the propagation of Christianity, and that to cultivate the garden of their own soul, was a more promising field of action for the Christian Church; forgetting that nothing tends so much to the increase of personal religion, as the active effort to benefit others."

The Society of Friends shared this tendency to quietism. Up to 1720 there appears to have been a good supply of preachers, who were the immediate successors of the old stock. The system of supplying meetings with ministers was continued. Schools for religious education, which had been started amid great difficulties as early as 1681, became more numerous after 1700, and an attempt was made to sustain the Church chiefly by the training of the children. Catechisms were used, meetings were held every quarter, in some of the London meetings, for the young; family visits were practised by ministers and officers of the church; and in 1704 the Yearly Meeting advised that "care be taken to countenance and encourage young men and young women, of sober conversation, to attend the meetings of the church, 'to succeed them that are ancient.'" It is at this date that the Yearly Meeting also begins to define what afterwards became birthright membership. In 1704, young people, "sensible, qualified and made capable by waiting upon God," are declared to be "worthy to be esteemed members."

R. Barclay considers that birthright membership was one of the causes of decline in the Society. He concludes from his investigations, that any specific mode of admitting members would have savored too much of ceremony to have suited George Fox's views. He says: "The theory of membership in the early Society was, as we have shown, almost identical with the Baptists, only that in their efforts to assure themselves that the person was not merely a professor—to use the words of Fox—'a talker, not walker; a sayer, not doer;' and in their desire to avoid the ceremony of baptism, they fell into the grave error of making a close, or privileged membership, which could not be claimed as a right, on catholic and intelligible principles—a church within a church."

He quotes Penn's saying, in his Address to Protestants, that "a sincere profession, with the mouth, of faith in the Lord Jesus as the Christ and Son of God, is enough to entitle a man to communion here and salvation hereafter," and thinks the Friends failed to act out their principles in the manner of admitting members. But William Penn was here defining the broadest grounds upon which Christians were to recognize each other, rather than those upon which any were to be admitted to membership in a particular church organization. It is impossible to conceive that, at any time after Friends were an organized Society, they should not have required acquiescence in those points in which they differed so markedly from other professors of the Christian faith, as a pre-requisite to membership. He quotes Edward Burrough that, "Primitive Christianity, in doctrine, discipline and practice, was their definition of the object of the Society's existence," and under this definition holds that they should have admitted members upon a profession of their faith, thus throwing the burden of responsibility upon the applicant, for his admission, the Society holding him to account for his after conduct.

Another feature which he thinks interfered with the success of the Society was the great amount of secular business undertaken by the church. Civil government had been so persecuting that men began to hope in a church which, so far as its own members went, should dispense with the need of civil government. Hence the church burdened itself with the care of a member from the very cradle to the grave. It legislated upon everything. "The ornaments on his cradle were to be dispensed with." Mothers were to "suckle their children." He was not to be kept at school for too long a time, as unfitting him for labor; his pocket money was regulated. If his parents could not control him, they were to report to the meeting, who could. His apprenticeship was looked after; playing at games like golf, was forbidden; his business was to be a useful one. The goods he made must be of excellent quality; he was neither to sell nor buy gay stuffs; dress was legislated upon to extraordinary minutiæ. The mode of bridesmaids and groomsmen walking into meeting was directed; cultivating flowers in gardens was rather to be substituted by the "raising of necessary things." Friends were appointed, in some meetings, to whom every member was obliged to give an account of his circumstances, and these Friends inspected the way of living of all other members.

Our author justly remarks, "If we smile when we read some of the practical results of this great experiment in church government, we may yet acknowledge its high and holy aims. We may admire the profound faith it exhibited in the reality of the presence and guidance of Christ, the great Head of the Church. We shall do well to bear in mind that it was carried out on purely voluntary principles. . . These men be-

lieved that Christ would 'guide them into all truth,' and they desired that all their actions should show to the world that they were loyal subjects of Christ, their King." . . It must, however, be obvious that under such a system great prominence is necessarily given to members of the church who have *administrative* talents, rather than gifts of grace for the edification of the flock, and for the propagation of the Gospel. Instead of pastoral visits, paid by the ministers to the "afflicted," the "sick," the tempted," the "unfaithful or obstinate," whose sole object was to "comfort," "refresh," "convict," "restore," to "soften and fit for reconciliation,"* the "visitors" appointed by the churches, from time to time, endeavored to enforce an outward uniformity. There seems less and less attention given to *spiritual* interests, and the power of church censure seems to have been more relied upon than Christian influence and teaching.

Another point which tended to check the growth of the Society, in the judgment of R. Barclay, was the reaction against the State Ministry, as a highly educated one. He says that no Christian man can deny that George Fox expressed a profound truth when he said that he "saw that being bred at Oxford or Cambridge did not qualify or fit a man to be a minister of Christ." At its rise, the ministers of the Society fairly represented all classes, including many men of a regular scholastic education. "In point of theological knowledge, the early Society possessed advantages which it has never since enjoyed. The publicity which the early preachers courted, the public disputes in which they engaged, tended greatly to increase their religious knowledge, and to widen their sympathies. It was a training of more value than a college education, in fitting them for the practical duties of their position. . . . The error of educating men for the Christian ministry, precisely as for a common profession or calling, without the slightest proof of a change of heart, or that they are called of God to that office, and have gifts, either of grace or of intellect, for the work, is sufficiently great in itself; but in those days it was rendered intolerable by the power thus given to the educated minister to enforce his views by the civil sword. . . There are indications, however, that the reactionary error thus induced, of regarding human learning as something almost necessarily opposed to spiritual religion, was especially calculated to work great injury in those churches who encouraged the development of the spiritual gifts of their members in a *lay, or non-professional ministry.* Gifts of intellect are, as fully as spiritual graces, the gifts of the Great Head of the Church to His Church, and He will not allow them to be dishonored." He goes on to show that the views of the early Baptists and Independents closely approximated to those of Friends, but that gradually they adopted a regular theological training for their ministry, with the well-known result of discarding a lay ministry altogether.

He does not suggest any method whereby the Friends could have avoided this, and secured an educated ministry without making it a purely professional one. Earlier than it has been common to suppose, "weighty Friends" were appointed to sit with the ministers in their meetings, at first apparently because of jealousy on the part of some lest the ministers' meetings should be too like a hierarchy. At Bristol, in 1697, there was such an appointment of six Friends, "for the hearing of any matter which may arise, respecting doctrine or practice, among themselves, to exhort, counsel, advise, so that matters connected with the ministry might be ended, if possible, without being brought before the church." The ministry gradually diminished in authority, and in Ireland, as early as 1698, "long, tedious sermons," "large and formal testimonies," were objected to. Silent waiting, which had been much fostered by the imprisonment of the ministers, in the times of persecution, was more and more advocated. In 1727, non-teaching elders were first regularly appointed to sit with the ministers in their meetings, and gradually the real power of ruling in the church fell largely into their hands, although the completion of the system did not occur till 1753, when the Yearly Meeting for Ministers and Elders met in London for the first time.

R. Barclay had extreme views as to the disadvantages of non-teaching elders, and quotes largely from a letter of John Fry, an eminent minister and clerk to the Yearly Meeting of Ministers and Elders, to the London Morning Meeting of Ministers and Elders in 1765. J. Fry states that he had gone to that meeting on a First-day morning, and found not a single minister attended. He says: "I went away disappointed and sorrowful, reflecting on the flourishing state of that meeting when I attended it nearly forty years since, when it consisted of *ministers* only, who met together with hearts full of concern for the edification of each other; and when any Friend found drawings of mind, or even freedom to go and sit in any (particular) meeting in the city, or near it, it was their frequent practice to call upon a younger minister to bear him company.

*See end of Penn's "Preface to Fox's Journal."

Thus, he says, they were helped and encouraged to faithfulness, according to the measure of the gift received, to their great advantage and improvement, and to the great comfort and joy of each other, and then the least slight, or mean esteem of each other, was scarce known among them; but alas! since 'elders' have been added as members of that meeting, to assist, the end hath not been fully answered, perhaps from their being inexperienced in the various exercises and conflicts which young ministers pass through in their first engaging in that solemn work, and, therefore, not capable of sympathizing with them." Then the "numbers" of ministers increased, now there was lukewarmness and indifferency, with a want of love and brotherly affection.

"This church," he tells them, "was at first gathered by a living and powerful ministry, and now the Society and its rulers begin to think that 'the situation' of things is altered, and that it can *now thrive and grow, and become fresh and green without it!*"

Not to refer to the advantages which the Society of Friends have, undoubtedly, found in the office of elder, the experience of the Presbyterian Church, now one of the largest and strongest of Protestant communions, and the disposition to have the non-preaching laity represented in the government of the church at present pervading the Protestant world, all concur to make one question the views of Barclay upon the disadvantages of elders.

THE JOY OF HIS SALVATION.

Writing of the time in which he gave his heart earnestly to the Lord Jesus, James Gough says: "I now saw that I must shut out and leave behind me what others generally crave and pursue, viz.: The vain desires and delights which lead away the mind from that great Being who moves us to happiness. And indeed, my whole delight was in the company of Christ, my dear Lord and Master. I was directed by Him to do all things well, and to bear all things with meekness. As on my part I carefully regarded and practised His directions, my soul enjoyed the sweet sense of His approbation. I preferred this before all the world, which I saw to be of little value compared with the favor of its Almighty Creator. To please Him I thought well worth all the toil and suffering of the day; and the desire of doing it increased my industry and strengthened my patience. Thus I enjoyed a good time, and was often overcome with the love and kindness of my dear Redeemer.

In Him I now had a father, a guardian, and a friend, and an excellent one indeed, who embraced me with the most engaging affection, when I applied myself to do everything rightly. All friends and relations, with all kinds of enjoyments, seemed to centre in Him alone, for He amply supplied all, and having Him was having everything that is good. . . . A good condition is easily lost for want of duly observing our Lord's direction to watch and pray, lest we enter into temptation. While I observed this I hourly found the benefit of it. . . . I rose early, implored Him to direct me how to spend every part of the day, most to the honor of His name; and to aid me to exert myself to the full discharge of my duty every way: and O! many times in the day great peace and solid satisfaction flowed in my soul for attending to and following His internal directions. . . . Sometimes to every body that I saw, I felt great love to rise in my heart, and a tender, well-wishing desire for them, that their souls might partake with mine of the hidden treasures of the unutterable love of Christ, and the joy of His salvation.—*Memoirs of Jas. Gough*, 1733.

EXPERIENCES IN THE MINISTRY.

Encouraged as above, I proceeded to minister in public meetings, when I had something given for that end, through which exercise my gift became gradually enlarged. But alas! I too often made false steps in my public ministry, as well as in my thoughts, words and actions in private conduct, for want of self-love being more mortified and subjected to the Spirit of Christ, which teaches divine wisdom.

Being of an active natural disposition, it became a cross to me to be silent, when it was best to be so. And sometimes after I stood up I continued too long, till the testimony, as to the life of it, flattened and grew tedious to the hearers. I wanted, too, to imitate some others, who I thought preached finely. Thus the enemy of man's happiness continues to tempt every class in the church militant. As the eye is kept single to the Holy Head, and the body full of light, in the light he is discovered in all his approaches and transformations; but I was not constantly enough on my guard against his stratagems, and was sometimes seduced even to think I did well, when I was zealous, though not according to true knowledge, nor to the honor of the great name of Christ our Lord; for He is most honored by the subjection of self, and by divine love, coupled with humility and patience.—*Memoirs of James Gough*, 1737.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MO. 1, 1877.

GRATITUDE FOR HARVEST.

The ingathering of the fruits of the field has in many countries and from the earliest times suggested itself as an occasion of thanksgiving. To the people of the United States the liberal harvests of this year are an especial cause for gratitude.

If instead of the abundance with which we have been blessed, scarcity had been added to the want already existing, its effects would have been disastrous indeed.

Especially should we feel this in contrast with the condition of India. Many millions of people there have been watching anxiously from day to day for rain, and even slight showers have been welcomed as affecting the scale upon which trembles the support or starving destitution of vast multitudes in that populous country. Under the most favorable circumstances now, wide spread distress must prevail there, not for lack of the comforts alone, but for the very necessaries of life. In view of this, the large products of food and cotton with which we have been so bountifully provided should awaken heartfelt thanks to God.

In appealing to the heathen, who knew so little of Him, the apostle assures them that "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

They worshipped "vanities," and only very dimly perceived that there was above and beyond all these a Supreme Deity. "But to us there is but one God, the Father, of whom are all things;" and knowing Him as we do through our Lord Jesus Christ, we do well to remember that not only the blessings of salvation, but the common ones of light and air, of rain and dew, of food and raiment, are from Him. Not only in the provisions of grace but also in those of nature we learn of His Fatherly love. Seeing then that the way of access to His presence is now open through our Advocate and Intercessor, we can freely offer for His bounties sacrifices of joy and praise.

The Israelites were taught that gratitude should not end merely in emotion and the "calves of the lips," but should express itself in practical deeds. Besides the feast of ingathering to express their joy and thanksgiving for the harvest, the first of all their fruits were to be offered by the nation thrice in the year, and also by the individual at other times; and the Levite, the poor and the stranger were to share of their good things. Not less, certainly, should the Christian "honor the Lord with his substance and with the first fruits of all his increase."

Especially interesting was the thank-offering described in Deut. xxvi. On arriving in the land of Canaan and taking possession of it, the Israelite was "to take the first of all the fruit of the earth," "go to the place which the Lord his God should choose to place His name there," and present them in a basket to the priest, who should set them before the altar. Then he was to rehearse his deliverance from bitter bondage in Egypt and avouch that God had faithfully fulfilled His promise to bring him into the good land which He sware unto his fathers.

How much more is it comely for the Christian, who has been brought out of darkness and sin into the light of the Lord, and into this grace wherein we stand—forgiven all trespasses and accepted in Christ—to recount his rescue with deep and humble gratitude, and to avouch that the Lord has been true and merciful in saving him from his sinful estate, and in bringing him nigh by the blood of Christ and the sanctifying baptism of His Spirit.

But while we come unto our gracious High Priest to "worship before the Lord our God" and "rejoice in every good thing which the Lord our God has given us," it should also be true of us that we "have avouched the Lord to be our God, to walk in His ways, to keep His statutes and His commandments, and His judgments, and to hearken to His voice."

OHIO YEARLY MEETING.

This meeting began on Fifth-day, the 23rd. ult., with a public meeting at 10 A. M.; and the meeting for ministers and elders was held at 3 P. M.

The Yearly Meeting for business began at 10 A. M. on the 24th. After several solemn vocal prayers had been offered, the certificates of the following ministers in attendance from other Yearly Meetings were read, viz.: Walter Robson and Sarah B. Satterthwaite, from London; James N. Richardson, from Dublin; Thos. W. Ladd and S. Elizabeth Malleson, from New York; Wilson and Anna B. Spray from Western; William Allen and Daniel Hill, from Indiana; and W. F. Lewis, from Iowa Yearly Meeting. Also several other Friends, from neighboring Yearly Meetings, who received a cordial welcome.

Epistles from all the Yearly Meetings in correspondence were read, and these greetings, with the company of the visiting Friends, manifested the continued interest of other branches of the Society in this, which, with the felt presence of the Great Head of the Church in the opening session, give evidence that it is His will that the meeting should be held to His honor by each one keeping in rank.

Meetings for worship have been held each morning and evening.

The Missionary Board held a meeting on Sixth day afternoon, which was deeply interesting, in which the reports for the Yearly Meeting were arranged. These reports gave abundant evidence of the blessing of the Lord upon the labors of those engaged in mission service.

MOVEMENTS OF MINISTERS.—Stanley Pumphrey and his wife, also Helen Balkwill and her companion, Susan Doyle, arrived, after a safe voyage, at Philadelphia on First-day morning, the 26th ult. Helen Balkwill and Susan Doyle attended Twelfth street meeting the morning of their arrival, the occasion being marked by thanksgiving, and a feeling of the oneness in doctrine and life of the church on both sides of the Atlantic. All these friends attended the Sixth street meeting on the morning of the 28th, and Twelfth street on the 29th. They were to leave on the 30th for Oskaloosa, Iowa, to attend the Yearly Meeting there.

MARRIED.

LEWIS—HADLEY.—At Beech Grove, near Wilmington, Ohio, at the home of the bride's parents, Eighth month 15, 1877, Ellis A. Lewis, of New Vienna, Ohio, to Emily J. Hadley, of the former place.

DIED.

COLLINS. — In Providence, R. I, on Third-day, Eighth mo. 21st, George L. Collins, M. D., an esteemed and beloved member of Providence Monthly Meeting.

JONES.—On the 15th of Eighth mo., 1877, at the residence of her son, N. T. Jones, in Winthrop, Me., Lavina Jones, in the 88th year of her age; a member of Litchfield Monthly Meeting. She manifested much Christian fortitude during a long and suffering illness, remarking a short time before her death, that it was better to suffer thus, having Jesus with her, than it would be to have less physical pain, and not have His comforting presence in the soul. She is gathered, we believe, into the Heavenly garner, "like as a shock of corn cometh in his season."

THE AUTUMN YEARLY MEETINGS.

Iowa Yearly Meeting, held at Oskaloosa, commences on Fourth-day, Ninth month 5th, with a meeting for worship at 10 A. M.; the meeting for discipline at 2 P. M., and that of ministers and elders at 8 P. M., on the same day.

Western Yearly Meeting, at Plainfield, Ind., opens on Sixth-day, Ninth month 14th, at 10 A. M. Meeting of ministers and elders the preceding day at 3 P. M.

Indiana Yearly Meeting, held at Richmond, Ind., begins on Fourth day, Ninth month 26th. Meeting of ministers and elders the day preceding, both at 10 A. M.

Kansas Yearly Meeting, at Lawrence, Kansas, commences on Sixth day, Tenth month 12th. Meeting of ministers and elders the preceding day.

Baltimore Yearly Meeting begins at 3 P. M., on Seventh-day, Tenth month 20th. Meeting of ministers and elders at 10 A. M., the same day.

North Carolina Yearly Meeting, held at New Garden, convenes on Fifth day, Eleventh month 1st. Meeting of ministers and elders the day preceding.

For Friends' Review.

HARD TIMES.

Is the earth over-crowded with inhabitants, so as not to produce enough for the support of all? Reflection shows that this cannot be the case. Seasons of drought and famine excepted, as for instance this year in India, the most populous regions yield enough food and clothing for the millions of all the continents and islands of the sea.

Yet, now, depression and discouragement prevail, not only in this country but in Europe, in regard to "business" and its prospects. Viewing the question of the causation of this trouble as too large for successful discussion within moderate limits, a summary opinion about it may be (as it has been before) briefly expressed, thus: we have passed through a vast war, destroying much property and interrupting the cultivation of the earth in many places; a time then occurred of delusive prosperity, with a paper currency giving the appearance of abundance of money; a gradual reaction followed from this, making evident the fact that *over-production* is crowding the great marts of manufactures and commerce with goods

in excess of the needs of the country. These are causes very generally recognized. But, beyond them, there are probably some others, not admitted by all.

John Bright has been almost ridiculed for suggesting, in a recent speech, that *protection*, as an American policy, has had something to do with our troubles, and even with the recent great and disastrous railroad strikes. So far as there has been acceptance and enactment of the principle that legislation may protect any special int rests, so as to create *artificial prices*, this must have interfered with the natural balance of supply and demand, and of capital and labor, making an *unstable equilibrium* in the country. Any disturbance may, then, bring on a *panic*, with resulting calamities.

If we look carefully at the idea that *over-production* is the chief misfortune of the civilized world at the present moment, it would appear that *what* is produced as well as *how much* must be of great consequence. Are more wheat, corn, potatoes, beef and mutton raised, this year, in the United States, than can be consumed and sent abroad? At least, starvation or extreme poverty ought to seem impossible, if there be any approach to over-production of these staples; unless, besides, there be also *imperfect distribution* of supplies through the country or the world. Grain is sometimes very cheap in the Western States, but transportation eastward is at the same time too costly for profit to the farmers. Yet, with lower rates, the railroads themselves suffer loss, and come to be threatened, as now, with breaking up.

Thus another suggestion is brought to view. Imperfect distribution of the population of the country may have much to do with the present distress. Too many throng to the cities and manufacturing districts; their labor is thus spent in increasing the amount of the *non-necessaries*, the conveniences and luxuries of life, while the necessaries, if actually produced in sufficient amount for all, are too far off for many to get them in abundance. "Dull times" close up many factories; and thousands are thus thrown out of employment. Think of the estimated present number of 30,000 *tramps* in Pennsylvania alone!

What, then, is the duty of those who are comparatively rich, of the "better class" of society? A New York correspondent of a paper in another city lately asserted, that this duty is now coming to be discerned by some of the leading men in that great metropolis. It is, not to ignore the needs and interests of even the poorest around them. In matters of health, neglect by the rich, and by the authorities supported by them, of the filthy alleys and hovels inhabited by the poor, incurs sooner or later the penalty of destru tive pestilence involving all. So, also, other things, the common brotherhood mankind must be recognized; or it will, time avenge itself; sometimes fearfully.

Communism is one of the terrors of o age. "Liberty, equality and fraternity was the motto of the red republic of Franc Yet, the first Christians, of whom we rea in the Book of Acts, had all things common. Is there not, here, too great gap? Between the principle exemplified b the Apostles and their fellow-believers, an the practice of Christians in their "ceile houses" of to-day, a bridge needs to b made. Of what must it be constructed Not alone of individual charity; althoug there is, and will be, in the years to com much room for that. Not alone systemati philanthropy; its institutions are mostly r medial rather than preventive. The ric must come down to take a positive, constan interest in the poor; aiming to civilize an Christianize the whites and blacks of th East, as well as the Indians of the West The best intelligence of society needs to b engaged in devising measures for findin (not arbitrarily creating by mere goverm ment authority) employment for those no out of work; so that they can earn thei living, *where* and *how* it is best they should Labor, as such, is, of course, not an end but a means; but it is the best means fo the end of support in living.

Here, then, as everywhere, we find tha Christian duty and enlightened self-interes coincide in their injunctions. By terribl things in righteousness God often instruct those who oppose themselves. Slavery went out of existence as through rivers o blood. Treachery towards untaught sav ages is now meeting with fresh punishment far less than is deserved, by war to th knife. Forgetfulness of the poorer work ingman, on the part of those who are amass ing great fortunes through the sweat o others' brows, cannot be innocent, and wil not be passed over, either now or in th great day of account. H. H.

From "Memorials of a Quiet Life."—"The happiest periods of history are no those of which we hear the most. In th same manner as in the little world of man's soul, the most saintly spirits are often exist ing in those who have never distinguished themselves as authors, or left any memorial of themselves to be the theme of the world's talk, but who have led an interior angelic life, having borne their sweet blossoms un seen, like the young lily in a sequestered vale, on the banks of a limpid stream."

THE LOGIC OF A HOLY LIFE.

Some years ago, a young man who gave clear evidence that he was truly a subject of the regenerating grace of God, was asked what had led to the change in him, as he had been wild and thoughtless. Was it any sermon or book that had impressed him? He proudly answered "No!" "What was it then? Did any one speak to you specially on the subject of religion?" The same response was given. "Will you then state what first led you to think of your soul's eternal welfare?" The reply was,

"I live in the same boarding-house and eat at the same table with J. Y."

"Well, did he ever talk to you about your soul?"

"No, never, till I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly mindedness, a holy aroma about his whole life and demeanor, that made one feel that he had a source of comfort, and peace, and happiness, to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with myself every time I saw him; and though, as I said, he never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a constant sermon to me. He was 'a living epistle,' speaking by action so clearly that I could resist no longer; and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, counselled me, watched over me."

—*Selected.*

A YOUTHFUL MARTYR.

In the first ages of the Church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve?"

Now, it was so that a Christian mother had come to the spot, holding in her hand a little son, of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked; and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "Oh, base Christian!" he cried, "thou hast taught that child to answer thus." Then turning to the boy, he said more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and at a sign from him, the officers, who stood ready with their wooden rods, of the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the reply. And again they smote the child.

"What can the love of Christ do for him?" And tears fell even from the eyes of the heathen, as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ, he still said, "No; there is no other God but one; and Jesus Christ is the Redeemer of the world. He loved me, and I love Him for His love."

The poor boy now fainted beneath the repeated strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Christ can do for him now!"

As the mother pressed her child gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already, dear st, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to his little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. May He grant thy poor mother grace to follow in the bright path!"

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom He has sent;" and so saying he gave up his life.—*Golden Sayings for the Young*

SNOW BANNERS OF THE CALIFORNIAN ALPS.

The crown of the Sierra, decorated with streaming snow-banners, was the most sublime storm phenomenon I ever witnessed in the Alps; far surpassing in plain, downright grandeur all the most imposing effects of clouds, floods, and avalanches. The snow out of which these banners are formed is heaped most bountifully upon the Alps winter after winter, sometimes to a depth of twenty or thirty feet; but it does not come from the sky in the form of big feathery flakes such as one sees in calmer and more temperate regions—seldom even in the form of complete crystals, for many of these stray blossoms fall before they are ripe, while most of those that do attain perfect development as six-petaled flowers, glint against one another in their fall and are broken into irregular fragments. This dry, mealy, fragmentary snow is still farther prepared for the formation of banners by the action of the wind; for, instead of at once finding rest, like that which falls into the tranquil depths of the forest zones, it is rolled over and over, beaten against bare, jagged rocks, and swirled in pits and hollows, like sand in the pot holes of a river, until finally the keen crystal angles of the fragments are worn off, and the whole is reduced to dust. Wherever strong storm-winds find this light, well-ground snow-dust in a loose condition, upon exposed slopes where there is a free upward sweep, it is tossed back into the sky, and borne onward from peak to peak in the form of banners or cloud-shaped drifts, according to the velocity of the winds and conformation of the slopes upon which they are deflected.

While thus flying through the dry, frosty air, a small portion makes good its escape, and remains in the sky as vapor, for evaporation never wholly ceases even in the most rigorous weather. But by far the greater part, after being driven into the sky again and again, is at length locked fast in firm, bossy drifts or in the wombs of glaciers, some of it to remain silent and rigid for many years ere it is finally melted into music and sent a-flowing and singing down the mountain side to the sea.

Yet, notwithstanding the abundance of winter snow-dust in the Alps, and the frequency of comparatively high winds, and the length of time the dust remains loose and fully exposed to their action, the production of well-formed banners is, for causes we shall see hereafter, of quite rare occurrence. Indeed, during five winters spent in the Sierra, I have observed only one display of this kind that seemed in every way perfect. This was in 1873, when the snow-laden Alps were swept lengthwise by a powerful norther. I happened to be winter-ing in Yosemite Valley at the time, that sublime Sierra stronghold, in which one may witness the creation of those forms of storm grandeur that are termed wonderful almost every day—storms of sunshine, storms of snow, floods, avalanches, changing waterfalls, changing clouds. Yet even here the grand gala day of the north wind seemed surpassingly glorious.

I was awakened in the early morning by the rocking of my cabin and the beating of pine burs on the roof. Detached torrents and avalanches from the main wind-flood overhead, were rushing wildly adown the narrow side canons and over the rugged edges of the walls with loud resounding roar, arousing the giant pines to magnificent activity, and making the entire granite valley throb and tremble like an instrument that was being played. But afar on the lofty Alps the storm was expressing itself in still grander characters, which I was soon to see in all their glory.

I had long been anxious to study some points in the structure of the ice-cone that is formed every winter at the foot of the main Yosemite Fall, but the blinding spray by which it is invested had prevented me from making a sufficiently near approach. That morning, however, the entire body of the fall was torn into gauzy strips and blown horizontally along the face of the cliff, leaving the cone entirely dry. And while making my way to the top of an overlooking ledge to seize so favorable an opportunity of examining the interior structure of the cone, the peaks of the Merced group showed themselves over the shoulder of the South Dome, each waving a resplendent banner against the blue sky as regular in form and as firm in texture as if woven of fine silk. So perfectly glorious a phenomenon of course overbore all other considerations, and I at once began to force my way out of the valley to some dome or ridge sufficiently lofty to command a general view of the main Alpine summits, feeling assured I should find them bannered still more gloriously. Nor was I in the least disappointed.

The side canon by which I ascended was choked with snow, that had been shot down in avalanches from the shelving walls on either side, rendering the climbing exceedingly difficult. But, inspired by the grand vision atop, the most tedious scrambling brought no fatigue, and in four or five hours I stood beyond the walls, upon a ridge eight thousand feet high. And there, in bold relief, like a clear painting on the sky, appeared one of the most imposing spectacles the eye

of man ever beheld. Alps innumerable, black and jagged, rising sharply into the azure, their bases set in solid white, their sides streaked with snow, like an ocean rock with foam; and from every summit, all free and unconfused, a streaming banner from two to six thousand feet in length, slender at the point of attachment, then widening gradually as it extended from the peak, until about a thousand or fifteen hundred feet in breadth. The colossal cluster of peaks called "The Crown of the Sierra," and the majestic ranks marshalled along the axis to the north and south, Mounts Ritter, Lyell, McClure, the Matterhorn, with their nameless compeers, each with its own refulgent banner waving with a clearly visible motion in the sun-glow, with not a single cloud in the sky to mar the simple grandeur of the banners.

And now, reader, come with a clear mind for a few moments and fancy yourself standing on this Yosemite ridge, looking with your own eyes; for I assure you there is nothing to which I can point your attention within the whole range of Alpine phenomena that is more impressively sublime.

You are looking eastward. You notice a strange garish glitter in the air, and the gale drives wildly overhead with a loud tempestuous roar; but you feel not its violence, for you are looking through a calm, sheltered opening in the woods, as through a window. There, in the immediate foreground of your picture, rises a majestic forest of silver firs, blooming in eternal freshness, their foliage warm yellow-green, and the smooth snow-cloth beneath them thick-strewn with their beautiful plumes. Beyond, and extending over all the middle ground, are sombre forests of pine interrupted by huge swelling ridges and domes; and just beyond the dark upturned edges of the forest you behold the clustered monarchs of the Alps waving their majestic banners. They are twenty miles away, but you would not wish them nearer, for every feature is distinct, and the whole is seen in its right proportions, like a well-hung picture on a parlor wall.

And now, after thus taking a full general view, mark how sharply the black snowless ribs and buttresses and precipitous summits of each peak are defined, excepting the portions veiled by the banners, and how delicately their sides are streaked with snow where it has come to rest in narrow flutings and gorges. Mark, too, how grandly the banners wave as the wind-flood is deflected against their ample folds, and how each is attached to the very summit of its peak, like a streamer at a mast head. How smooth and silky they are in texture, and how exquisitely their fading fringes are pencilled upon the azure! See how close and opaque they are towards the point of attachment, yet so filmy and translucent towards the end, you see the peaks dimly beyond, as if looking through ground glass. Yet again observe how some of the longest, belonging to the loftiest summits, stream perfectly free all the way across the intervening notches from peak to peak, while others pass and overlap each other. And consider how every particle of this wondrous snow-cloth is flashing out jets of light, like a diamond.

These are chief features of the picture as seen from the forest window, and it would still be a surpassingly glorious one were the whole of the fore and middle grounds, with their domes and forest, obliterated altogether, leaving only the black peaks, the white banners, and the blue sky on which they are painted. Glancing now at the formation of snow banners in a general way, we find that the main causes of the wondrous perfection of those we have been contemplating were the favorable direction and great force of the wind, the abundance of snow dust, and the peculiar conformation of the peaks. It is essential not only that the wind move with great velocity to supply a sufficiently copious stream of dust, but that it shall come from the *north*. No perfect snow-banner ever streams northward from the peaks of the Californian Alps. Had the gale of to-day blown from the south, leaving other conditions unchanged, only a dull, confused, fog like drift would have been produced; for the snow, instead of being spouted up at the top of the peaks in a condensed current to be drawn out as streamers, would have been shed off around the sides, and piled down into the glaciers. The regularity and distinctness of form observed in these banners is one of their most striking characteristics. Any one not possessed of the secret of their formation would naturally be led to guess that when the peaks were laden with loose snow, a sufficiently powerful wind driving over them from any direction would fill the sky with a fog of snow without any organization whatever; and this, indeed, is pretty nearly the effect produced by all the winds, excepting those from the north. And the cause of the peculiar action of the north wind is found in the peculiar conformation of all the main summit peaks in which the glacier wombs are laid. In general the north sides are concave, the south sides are convex or irregular; and this difference in form between the two sides was almost wholly produced by the difference in the kind and quantity of glaciation to which they were subjected. The north sides were scooped out by residual shadow glaciers

of a form that never existed upon the sun-beaten sides.

It appears, therefore, without discussing the question *in extenso*, that, *because the shadows of the Alps stretch northward, the residual glaciers stretched northward; and because the residual glaciers stretched northward, the snow-banners stretch southward.*

Harper's Magazine.

For Friends' Review.

"MOONLESS MARS" NO LONGER.

On the sixth page of Proctor's Essays on Astronomy, there is a quotation from Tennyson, which contains the line:

"She saw the snowy poles of moonless Mars."

The poet had good reason to believe that he was penning a truth, which was undisputed and indisputable. For no other planet, except Venus, ever comes so near the earth as Mars, and the constant watching of careful observers, with powerful telescopes, seemed to have proven that the ruddy planet had no satellite. But literally "in the twinkling of an eye," this assumed truth of one of the most *positive* sciences has been banished to the limbo of a barbarous antiquity. The careful and successful accuracy of American observers, and the skill of Alvan Clark, the distinguished maker of American telescopes, have added another triumph to their list of previous achievements.

The discovery may be owing, in part, to the fact that Mars is rarely so near us as at the present time. It will be three-quarters of a century before there will be another opportunity so favorable for observation, and astronomers are studying the planet carefully, in order to supplement the Venus transit calculations, in furnishing a better estimate of the sun's distance. The apparent magnitude and brilliancy of Mars are now about thirty times as great as when the planet is at its greatest distance from the earth.

The following is an extract from the letter of Rear Admiral John Rodgers, Superintendent of the U. S. Naval Observatory at Washington, to the Secretary of the Navy, dated August 21st, 1877, announcing the discovery of two satellites of the planet Mars:

"The outer satellite of Mars was first observed by Professor Asaph Hall, U. S. N., on the night of the 11th of August, 1877. Cloudy weather prevented the certain recognition of its true character at that time. On August 16th it was again observed, and its motion was established by observation extending through an interval of two hours, during which the planet moved over thirty seconds of arc.

The inner satellite was first observed on the night of August 17th, and was also discovered by Professor Hall.

On Saturday, August 18th, the discoveries were telegraphed to Alvan Clark and Son, Cambridgeport, Mass., in order that, if the weather should be cloudy at Washington they might confirm the existence of the satellites with the 26-inch telescope of McCormick, which is in their hands.

The discovery was confirmed by Professor Pickering and his assistants, at Cambridge, Mass., and by the Messrs. Clark, at Cambridgeport.

On August 19th the discovery was communicated to the Smithsonian Institution by which it was announced to the American and European observatories . . . ." P. E.

For Friends' Review.

ASTRONOMICAL PROGRESS.

NO. III.

Heraclides of Pontus, Nicetus of Syracuse, and Ecphantus, a disciple of Pythagoras, are all said to have profited by the enlightened teaching of their times, so far as to have attributed the apparent daily and annual motions of the heavenly bodies to the real motions of the earth.

In the first year of the 87th Olympiad, 432 B. C., Meton observed the solstice at Athens, and published his cycle of 19 years or 235 lunar months. It was so modified that the difference from perfect exactitude is only about two hours in a century, so that the new moons are repeated on the same dates, every nineteen years, with a gradual accumulation of error which will amount to a day in about 1200 years. The announcement of this discovery was received with acclamations by the multitude who were assembled at the Olympic games; public honors were decreed to Meton; the cycle was at once adopted in all the cities and colonies of Greece; the year of the cycle was engraved in golden letters on tables of brass; and this "Golden Number," as it has since been called, serves as a basis for the calendars of all modern European nations. It is of special service in ecclesiastical regulations, for determining the dates of Easter and other movable festivals. We have become so accustomed to a regular and simple calendar, that we can form no conception of the annoyance which must have been felt by a civilized people in attempting to adjust the changes of the seasons to years of twelve lunar months.

Plato showed that the most profound metaphysical and physical speculations may be naturally associated, by supposing the celestial bodies originally moved in straight lines, but their weight altered their direction

and cempelled them to move in curves. Aristotle records some of his own observations, among which are an occultation of Mars by the moon, and one of a star in Gemini by Jupiter. Callippus, having observed that the Metonic cycle, as first proposed, contained an error of about a quarter of a day, introduced a period of four Metonic cycles less one day. This modified cycle of seventy-six years is sometimes called the Callippic cycle. The different lengths of days and nights in different climates appears to have been first noticed by Pytheas, of Marseilles.

The transfer of the seat of learning to Alexandria, by the Ptolemies, attracted scholars from all nations, but especially from Greece. About 300 B. C., Timocharis and Aristyllus carefully studied the relative positions of the principal stars of the zodiac, instead of resting satisfied, like previous astronomers, with the announcement of their risings and settings. By their joint observations, Hipparchus was led to his important discovery of the precession of the equinoxes, and upon them Plotemy built the explanation which he gave—some centuries afterward—of that phenomenon.

Aristarchus, of Samos, measured the angular distance of the sun from the moon when its disc is half illuminated, and concluded that the sun is between eighteen and nineteen times as far off as the moon, or about six times as remote as Pythagoras had supposed. His method was correct in theory, but its practical application required a degree of delicate and careful observation of which he had no conception. His result was consequently far short of the truth, but it was, nevertheless, important, inasmuch as it gave better ideas of the extent of the universe. His angular measurement of the sun's diameter, which he estimated at 1-720th of the circumference of its daily revolution, was much more accurate. The most careful observations, with the most improved modern instruments, exceed his estimate by only about six per cent. He taught that the earth revolves in an oblique circle around the sun, and that the distance of the fixed stars is so great that this circle can only be considered as a point in comparison. He is regarded by some as the inventor of the sun-dial.

Eratosthenes, the successor of Aristarchus, made accurate measurements of the obliquity of the ecliptic, and first attempted to measure the dimensions of the earth on correct principles. He estimated the earth's circumference at 250,000 stadia, which is equivalent, according to the supposed length of his stadium, to 21,500 miles.

Hipparchus estimated the length of the solar year at 365 days, 5 hours, 49 minutes, which was true to the nearest minute, and only twelve seconds too great if extreme accuracy is required. Observing that the sun was 187 days north, and 178 days south of the equator, he discovered the ellipticity of the earth's orbit. Undertaking the construction of solar tables, he found that the days, measured from noon to noon, varied in length, and introduced the "equation of time." Comparing Chaldean observations of eclipses with his own, he saw that there had been an acceleration of the moon's mean motion, a discovery which subsequently furnished one of the most delicate tests for demonstrating the truth of Newton's law of gravitation. The sudden appearance of a new star led him to prepare a catalogue of the stars, an undertaking which Pliny, in his Natural History, regarded as almost blasphemous. By means of his catalogue he estimated the precession of the equinoxes at 48 seconds a year, the true value being 50.1 seconds. He first fixed the positions of places on the earth by means of latitude and longitude, and first taught how to determine longitude by eclipses of the moon.

For nearly three centuries after the death of Hipparchus, but little advance appears to have been made in astronomical research. The most noteworthy event was the reformation of the Roman calendar, 45 B. C., by Julius Cæsar, assisted by Sosigenes, an eminent Alexandrian astronomer and mathematician. Posidonius also deserves mention for his measurement of a degree on the earth's surface, and for ascertaining that the laws of ocean tides depend on the motions of the sun and moon. The true glory of the Egyptian school of astronomy culminated in Hipparchus. P. E. C.

HABAKKUK iii. 17.

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let Thy praise our tongues employ.

For the blessings of the field,
For the stores the gardens yield;
For the vine's exalted juice,
For the generous olive's use.

Flocks that whiten all the plain,
Yellow sheaves of ripened grain;
Clouds that drop their fattening dews,
Suns that temperate warmth diffuse.

All that Spring, with bounteous hand,
Scatters o'er a smiling land;
All that liberal Autumn pours,
From her rich o'er-flowing stores.

These to Thee, my God, we owe,
Source whence all our blessings flow;
And for these my soul shall raise,
Grateful vows and solemn praise.

Yet, should rising whirlwinds tear
From its stem the ripening ear;

Should the fig tree's blasted shoot
Drop her green, untimely fruit;

Should the vine put forth no more,
Nor the olive yield her store;
Though the sickening flocks should fall,
And the herds desert the stall;

Should Thine altered hand restrain
The early and the latter rain;
Blast each opening bud of joy,
And the rising year destroy;

Yet to Thee my soul should raise,
Grateful vows and solemn praise;
And, when every blessing's flown,
Love Thee for Thyself alone!

ANNA LETITIA BARBAULD, 1825.

QUARTERLY MEETINGS IN NINTH MO., 1877.

N. Y. Pocket Almanac.

Ninth mo.,	1st,	Falmouth, New England Y. M.
"	"	Whitewater, Indiana Y. M.
"	"	Hesper, Kansas Y. M.
"	3rd	Dunning's Creek, Baltimore Y. M.
"	8th	Fairfield, New England Y. M.
"	"	Spiceland, Indiana Y. M.
"	"	Mississinewa, Indiana Y. M.
"	"	Richland, Western Y. M.
"	"	Cottonwood, Kansas Y. M.
"	13th	Haddonfield, Philadelphia Y. M.
"	14th	Va salboro, New England Y. M.
"	15th	Pelham, Canada Y. M.
"	"	Westfield, Indiana Y. M.
"	"	Northern, Indiana Y. M.
"	"	Spring River, Kansas Y. M.
"	22nd	Wabash, Indiana Y. M.
"	29th	Yonge Street, Canada Y. M.
"	"	Scipio, New York Y. M.

HAVERFORD COLLEGE.—The Autumn Term opens on the morning of Ninth month 5th. Examinations for Admission Ninth month 4th.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 27th ult.

THE EASTERN WAR.—Russian official dispatches reported repeated attacks on the Shipka Pass on the 21st by the troops of Sulciman Pasha, which were repulsed. Accounts from other sources show that the conflict was continued on successive days. The Russians claimed that they still held their positions on the 27th, though their losses were heavy; while a Constantinople dispatch of the 26th said that Sulciman Pasha telegraphed that he had taken the two principal Russian works in the Pass. Another column of the same Turkish army attempted on the 16 h to force the Hankoi Pass, but although it entered the defile, it was forced to retire. A severe battle, commencing on the 22nd, near Eski Djuma, 18 miles west of Shoomla, had continued 36 hours, but was still undecided at the latest accounts from that point. The Turks appear to have been moving against the Russian positions north of the Balkans, from the north and north-east, simultaneously with the attacks from the south upon the passes.

A convention between Russia and Roumania, respecting active participation by the latter in the war, has been concluded. It is reported to contain a clause in which Russia acknowledges the independence of Roumania, and promises to endeavor to induce other powers to acknowledge it.

An agent sent by A. H. Layard, the British Minister to Turkey, to examine the condition of the fugitives from the seat of war who are south of the Balkans, and to distribute relief, reports that all t accounts can give no adequate idea of the extent misery and destitution, or the barbarities perpetrat on both sides. The British Relief Committee Adrianople, after careful investigation, have found th 10,150 fugitive women and children need relief once. Of these, 1700 are Jews and 8000 Turks.

It is asserted that the German government has strong reminded the Porte of the provisions of the Gene Convention, (relative to care of wounded, hospi service, etc.), to which Turkey is a party; and th Germany simultaneously asked the other powe whether they would make similar representations Constantinople. A Vienna paper repoits that Aus and Italy have instructed their ambassadors to join this protest.

GREAT BRITAIN.—A Royal Commission to examin the laws and treaties relative to extradition has bee appointed, consisting of Chief Justice Cockburn Lords Selborne and Blackburn, Sir Richard Baggal Sir William Brett, Sir John Rose, Sir Wm. Vern Harcourt, Russell Gurney, McCullough Torrens ar Sir James Fitzjames Stephen.

FRANCE.—The deputy mayor of Evreux in No mandy has been dismissed by a decree of Presider MacMahon. On the President's recent visit to th place, the deputy in his speech, said that the peop of Evreux and of Normandy generally were deepl attached to the republic, and wished the present cris to end as soon as possible. It is asserted that th Council of Ministers has decided to prosecute Gam betta for a speech delivered at Lille, and also t prosecute the journals which published it.

INDIA.—It is stated that the Madras famine mu last until First month next, and should the usual rain in the Tenth month fail, it may be prolonged ti Eighth month. In view of this, and of the probabl scarcity in other districts, the government is determine to use great care in its expenditure. The famine i Madras alone has already cost £8,000,000 sterling about $40,000,000, and the expense is £300,000 month.

AUSTRALASIA.—The Premier of Queensland, th colony occupying the north-eastern part of Australia has sent a communication to those of the other Aus tralasian colonies, declaring that Queensland is floode with Chinese, and protesting against the colonie being obliged to receive them by virtue of a treat between Great Britain and China. It is thought probable that the Chinese may be subjected to poll tax, and forbidden to land unless they brin their wives with them.

DOMESTIC.—Two of the nine spans of the iro bridge over the Missouri river, connecting Council Bluffs and Omaha, were destroyed on the 25th ult. b a tornado, which is described as lifting the iron beam from their supports, and bending and twisting them.

It is stated that at the request of Gov. Hartranft o Pennsylvania, the President has directed that th U. S. troops sent into the State during the recent dis turbances on the railroads and in some of the coa mining districts, be permitted to remain until the Governor can organize a State force adequate to main tain order. The strike in the Lehigh coal region i ended, the operators having generally agreed to restor the reduced wages to the previous rates; some arrang ing that after the 1st inst. wages shall be controlled by the price of coal.

The total number of postage stamps of all kind and denominations, stamped envelopes and newspape wrappers, issued by the Post-Office Department during the fiscal year ending Sixth month 30th, was 1,060, 253,909, the value of which was $26,525,836.47.

One million feet of New Hampshire white birch were exported last year to make spools for Coates thread.

Friends' Review.

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For Friends' Review.

IS IT SO?

A correspondent writes: "There is one question which I cannot solve. How is it that the standard of commercial honesty (business integrity) has fallen so perceptibly, whilst we claim as a body to have so much more religious life than we did twenty-five or thirty years ago? It may be I am mistaken as to the fact itself. I hope I am. But it does not seem to me that the fact of a man's being a Friend in good standing is as much of an evidence as it once was, that he will pay his debts, or that he will not take improper advantage of another in his dealings."

If this were the question of a formalist, or a quietist, or of a gloomy and desponding man, it would merit little attention. But as that of one who is earnestly engaged in Christian efforts, and largely in contact with men, it is worthy of consideration. In the first place we know the men of our own times better than those who have gone before us, and are disposed to judge the latter kindly, the former severely and justly. Hence our estimate of our contemporaries is apt to be lower than that which we form of our predecessors. But granting that such falling off in thorough Christian honesty is a real one, and we fear it is, we should not be content with it, nor deny it, because it might wound our self love, but seek at once to have it remedied. That a Christian should be ever incorruptibly honest will be admitted by all. The absolute command, "Thou shalt not steal," includes all possible shades of robbing our fellow-men. The pressure of competition in trade, and the strain to make a living, now tempt men strongly to overreach, "making the ephah small and the shekel great, and falsifying the balances by deceit," as did Israel in the days of Amos. At all times the church is liable to be affected by the prevailing spirit of the period. During the last fifteen years, the readiness of men holding positions of trust, either in the government or in corporations, to rob the community, as if this were quite a venial sin, can scarcely fail to have been felt by Christians. The "covetousness which is idolatry," the undue desire to have what is gratifying, though it set aside the claims of God and Christ, and give the object of desire for the time being the real homage of the heart, is a vice of the present, as of past times.

Possibly, too, in the earnest evangelical movements of late, the great doctrine of justification by faith, and safety from the punishment of past sins, has been too exclusively presented, and the full sense of justification, as making men truly *just*, has been somewhat passed over. Perhaps even in seeking sanctification by faith, the truth that both justification and sanctification always

imply such faith in Christ as shall lead to the utmost possible obedience to the moral law, has not been as clearly taught as it should be. What then? Shall we slacken in Bible-teaching, preaching, and evangelistic work, or seek to be saved on the ground of law only? Such a course would well suit the enemy of souls. Rather should we press on, as the Lord gives grace, with all diligence in evangelizing the world, but endeavor at the same time to teach the way of God more perfectly. Especially to those who have come to faith in the Lord Jesus Christ, should be preached "Christ in them the hope of glory, warning every man, and teaching every man, that every man may be presented perfect in Christ Jesus."

God forbid that we should make void the law by the preaching of faith. We should establish the law, that through the grace of Christ they who have believed in Him should know the righteousness of the law of God fulfilled in them, as they walk not after the flesh, but crucify it with the affections and lusts, through the power of the Spirit. J. E. R.

NONE BUT CHRIST.—It is recorded of one of the holy martyrs, who was being burned at the stake, that after the consuming flame had well nigh done its destructive work, he lifted up his burning hands before the spectators and cried, "None but Christ, *None but Christ!*" Would that this was the daily motto of every professing Christian. At home, at business, in the great thoroughfares of life—everywhere, under all circumstances—"None but Christ!" In thought, motive, word, act—in all things, and at all times—"None but Christ!" How soon would a godless, infidel world be moved by such a Christian attitude! The nations would soon come and sit down at the feet of Jesus. Reader, how is this with you? Make this your life-motto.—*Christian Standard.*

For Friends' Review.

THE WHOLE GOSPEL.

Doctrine, reproof, correction, and instruction, come to us with equal authority. We have no right to make a favorite of any particular part of the Gospel. It is the *whole* Gospel that makes the man of God perfect.

John the servant of God, after commending the Church of Ephesus for many good deeds (Rev. ii.), added his reproof as follows: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent."

Possibly in our desire as a church to be clear and full concerning the doctrine of salvation through Jesus Christ, we may become indifferent to the reproofs and corrections of the Gospel; from which indifference follow imperfect Christians, spiritual pride, and final bankruptcy. Not of the truth of God, but of that church that does not rightly divide the word of truth.

The "first love" of our Society, the Spirit of truth, that leadeth out of all error into all truth, did lead our forefathers out of bondage to a formal and ceremonial worship (in which the dictations of a fellow-man were made an essential mediation in the worship of God), into the glorious liberty there is in the Gospel; in which liberty they were lost, both to the fear of man and to the improper love of man. It was theirs to realize Christ to be their *personal* Saviour, and His Spirit of Truth to be their sufficiency in every emergency. Have we, their successors, degenerated? Are we standing fast in the liberty wherewith Christ has made us free? Or, are we becoming entangled again with the yoke of bondage?

We have begun in the Spirit, and have profited by the Spirit; and sorrowful will be the end if we shall become bewitched, that we do not obey the truth, but as the children of Israel became impatient in waiting on Moses, and made them a god to go before them, we shall become impatient in following the Spirit of truth, and turn to our own understanding.

The writer is convinced that there is a growing evidence of our people having lowered the standard of our profession, especially in the public worship of God.

We accept Paul's admonition to Timothy in all its fullness: "Study to show thyself approved unto God," etc. That the witnesses for Jesus should not only be *zealous* of spiritual gifts, but that they should seek to *excel* to the edifying of the church. But we hold that this teaching does not grant to any Timothy the Gospel right to move in any vocal exercise in congregational worship, under the profession of worshiping God, short of a present confirmation by the "Spirit of truth," that it is not in his own self-will that he is about to speak, but that he is yielding himself a willing subject for the Holy Ghost to use. (We would provide for speaking by permission.) We have special reference to the exercise of the gift of the ministry. The studying that Paul recommends is for the glory of God. Hence the necessity of the wisdom of God for applying the knowledge thus gained.

A *demonstration* of *knowledge* of the Gospel is not the power of God unto salvation. Paul's preaching was a demonstration of the *Spirit*; that the faith of the church should not stand in the wisdom of man, but in the power of God. When Christ told Peter to "feed my sheep," He evidently furnished him that wherewith to feed them. The ministering servants of to-day are just as dependent for spiritual food as the disciples were when they looked upon the starving multitude and queried, "What are these few loaves among so many?" And as Jesus asked Philip, "Whence shall we buy bread?" (this He said to prove him,) so does He continue to prove His servants. Think ye not that there is much unblessed bread handed forth to the multitude? As the Church of Ephesus so is our church doing good works. But if we are gradually leaving our "first love" the spirituality of worship, our candlestick will ere long be removed, except we repent. The writer would not judge harshly, but is convinced that the tendency is to a formal opening and conducting of meetings, which practice is defended by some, only in complicated cases, as when the membership is but little acquainted with our faith and practice; as though the "Spirit of truth" was only a safe guide in a *plain case*.

The writer disclaims any personal desire to *cross* the *current*, but only to protest against being forced into a retrograde journey, either by the scoffs or smiles of the world.

ASA B. WASSON.

THE INNER LIFE OF THE RELIGIOUS SOCIETIES OF THE COMMONWEALTH.

BY ROBERT BARCLAY.

NOTICE NO. VII.

R. Barclay ascribes "the non-adoption of the practice of our Lord, and of the Primitive Church (which the Society professed to copy), of the *public* reading of the Holy Scriptures in the church" by Friends, as well as by some other non-conformists at the time of the rise of the Society, to "the intense reaction in 1640 from the enforced use of the Liturgy of the Church of England." The fact so fully sustained in this book that Friends very often, if not generally, preached "Bible in hand" in their beginning, and that George Fox had a Bible "chained to the gallery where the ministers preached," proves that there was much greater freedom in using the Scriptures in public then than there was afterwards. But although Friends, doubtless, did not escape the influences of the resistance to an enforced liturgy, their views, as generally expressed in their writings, as to public worship, conform with those given in a note to the chapter on this subject, from a book by D. Phillips, a Friend, and endorsed by Whitehead and Claridge. Phillips says: "Reading is not necessary to the spiritual worship of Christ. We do not in the time of worship encourage it in any way, much less command it. Should we give order for the reading of any book in our meetings, it would be for the reading of the Holy Scriptures." This omission, R. Barclay asserts, gave encouragement "to a purely mystical tendency to press the true and scriptural doctrine of the personal teaching of the Holy Spirit, beyond the limits assigned to it in Holy Scripture. Not only was Christ, in the person of the Holy Ghost, believed in as a real Teacher, Guide and Comforter, *dwelling in the heart of the Christian*, and also appearing, from time to time, in the hearts of the ungodly as the 'Light of the world,' and the 'Light of life,' to lead them to heaven, but He was declared to be a teacher of those things outwardly revealed in Holy Scripture, which Christ had already personally taught and committed to Christian *men* to teach; but a contrast was drawn between the 'teaching of men' and the 'teaching of God alone.' In words, this resembled the utterances of the Early Friends, but was, in meaning, diametrically opposite. In the one case, it was the denial of the necessity of *all human teaching*, which necessarily destroyed the importance of the ministry of the Gospel, and led to the depreciation of *all* human learning. In the other case, that of the Early Friends, it was a denial of the Christian 'gift of teaching' to *unregenerate* men."

Gradually, the Friends more and more abandoned the idea of being an aggressive church. Birthright membership was distinctly adopted in 1734, the church became largely an hereditary one; the support of its poor by the Society, tended to induce hesitation in receiving those likely to become dependent; the disownments for marrying non-members became very numerous, amounting to one-third of the membership, during many years, in some healthy meetings. The great Methodist revival influenced the Society but little, though it was not without effect. The founding of boarding-schools, and the general care for the religious education of the young, had more effect; gradually the ministry of the Gospel increased in power, and the great movements of the abolition of the slave trade and of slavery, of the establishing of Bible Societies, the amelioration of the condition of prisons, and the providing of education for the poor, attracted the Chris-

tian philanthropy and earnest labors of Friends.

Meanwhile, in America, the movement under Elias Hicks resulted in a loss of members estimated from 30,000 to 60,000. It is very probable that the great ignorance of the Bible, its non-use, not only in public worship, but too often in private families, had much to do with this schism. The Bible Association of Friends in America, which had been founded in 1829, reported, in a circular issued in 1834, that, out of 1615 families, 351 had not the whole Bible, about 95 having the New Testament. The schools seem, by the same report, specially deficient in Bibles.

As a reaction from the Unitarian views of Hicks, a contrary movement was developed in England, called the "Beacon" controversy. It led to a loss of members which was "very large, relatively to the whole adult membership, and comprised some of the oldest and most influential members in the Society."

The establishment of Bible-schools commenced in the Society of Friends, in England, as early as 1810, or earlier. By 1847, they had increased, and an Association of Bible-School Teachers was formed. Now they furnish instruction to 18,000 scholars, of whom more than half are adults. About 5000 adult persons attend the irregular, or Mission meetings of the Society there. "In these meetings of working men and women, a simple but public profession of faith in Christ, either personally or, in some cases, in writing, has admitted them to Christian fellowship," but not to membership in the Society. The Foreign Mission Association of Friends in England, was begun in 1865. The first person sent out was Rachel Metcalf, who offered herself to assist in female education in India; sailed Tenth mo. 4th, 1866, and settled at Benares. The next step was the mission to Madagascar, which, in 1876, comprised thirteen persons, male and female.

The change in the discipline of London Yearly Meeting in 1876, whereby the Meetings of Ministers and Elders were enlarged by addition from those who "give evidence of love to Christ, and attachment to the principles we profess," is commented on. The change was altogether contrary to R Barclay's special view that the church officers should be those who preach or teach. He says: "It is calculated that this is likely to give about 2000 church officers to attend to the spiritual interests of about 5000 to 6000 adult members, in England and Scotland; one out of every three members will now be a church officer, either a 'minister,' 'elder,' 'overseer,' or the officers without a name who are 'varied in their gifts and qualifications.'" He admits, however, that more care in the propagation of the gospel, and in pastoral work, instruction of the young, etc., is to be hoped for, unless the large number upon which this charge is devolved lose the sense of individual responsibility, and that the new arrangement must be tested by time.

A general view of the position of the Presbyterian, Independent and Baptist societies in England follows. The Presbyterian congregations formed by the 2,000 ministers who were ejected from their places in the Established Church, upon the fall of the Commonwealth and the restoration of King Charles, did not long flourish. In fifty years they had greatly diminished, and Arianism largely affected them. The ministers, generally, showed very little zeal. The Independents and Baptists, on the contrary, gradually increased, although they also fell for a time into a rather formal condition. The rise of Methodism and the preaching of the Wesleys and Whitefield, aroused both the latter to greater life and zeal.

He points out how narrowly Wesley escaped rejecting lay preaching, and ascribes its use by him to the advice of his mother, given at a critical moment. To the careful combination of a well-instructed, with a lay ministry, R. Barclay ascribes the main success of Methodism as a question of organization, which is the point under examination. It is to be supposed he includes the system of class-meetings under this head. He also thinks that Fox's reaction from the Calvinistic theological errors of his time led him to some extreme views, and that Wesley, who he considers agreed largely with Fox in "the substance" of his preaching, held in this respect a more even balance in his scheme of doctrine.

In a chapter on the more recent history of the Mennonites, showing their decline in some countries, and increase in others; their failure in Holland, under special temptation to side with a political party, to maintain their peace principles; and their faithful adherence to them in Prussia, Russia, etc., he warns the Society of Friends of the great importance of being true to the great Christian principle of peace.

He then gives a series of tables as to the actual increase or decrease of religious denominations in England and Wales and in the United States of America, during fifty years. It makes a sad record for the Society of Friends as a professed representative of that early Christian Church, which, in two centuries, spread to India on the east, and to the British Islands on the west. His conclusions, after a careful study of the sub-

ject are, "that the churches which have the greatest power of increase are precisely those which have an organization most fitted to bring into the field the spiritual gifts of their members, and encourage their use in the simple practical work of bringing men who do not attend any place of worship, to attend and ultimately join the church in membership."

"There are many of us who have thought that those churches would increase most, which offer most attractions in the shape of imposing ritual, artistic music and singing —what are called the 'æsthetics' of public worship—but these figures sweep away such an idea, and bring us back to the fact, that those Christians whose worship is most simple, and the *object* of whose outward church organization is to enable the greatest number of their members to work of their own free will, and with the sanction and aid of the Christian Society, in the service of the Gospel, and whose internal arrangements give the most religious association and sympathy, are increasing with the greatest rapidity."

Even in the Roman Catholic Church, he attributes its rapid increase to the use it makes "of the pious laity, famale as well as male, in works of mercy and visiting the poor, in addition to the employment of the Sisters of Mercy, and other active religious orders, in religious teaching. The power of religious sympathy is also largely developed by this church." He attributes the lack of increase of the Established Church of England, relatively to that of the population, to its non-use, until very lately, of lay teaching.

"The professional sentiment," he deems to be advancing among the Congregational, Baptist and Wesleyan ministers, and that it is to be regretted; as also the introduction, by them, of crosses on chapels, organs, rich painted architecture, *steeples*, windows with stained glass pictures of scriptural subjects, elaborate chanting, and the use of the Lord's Prayer as "the thin edge of the wedge that is to introduce fixed forms."

The Primitive Methodists began in 1810 with ten members, "and in 1876 they were a church numbering 176,805 members." While they have only 891 ministers who "*live* of the Gospel," and who, as in other branches of the Wesleyan body, are invested with the character of superintendents of the work, they had, in 1868, 13,865 lay preachers, who work with their hands and receive no earthly reward. They permit women to preach by the constitution of the church.

From this example, from the remarkable religious history of Wales for the last century, and from the statistics of the General Baptists in England, he deduces confirmation of the general positions, that the ready organization of new small congregations, the free use of lay preachers, who have sound scriptural knowledge, and work under the sanction and oversight of the church; the bringing into exercise, by Bible-schools, etc., of every gift for helping others; by meetings for prayer, for fellowship and instruction at private houses, or at meeting-houses, and a simple form of worship, conduce to the prosperity of a church, and to the gathering in, and making Christian the masses of the population, which is the great end for which a church exists.

We believe that this volume has appeared at an opportune time. Our Society has been aroused to "remember from whence it has fallen, and repent and do the first works." It needs no change of principles, but an application of those pure, simple principles of spiritual evangelical Christianity with which it began, to the requirements of the millions of men, women and children who are living and dying around us. Liberty to use all gifts, with help, counsel and direction by the church, will change us, as it has already begun to do, into a prosperous, instead of a declining church.

THE "HIGHER LIFE" DOCTRINE OF SANCTIFICATION.

By H. A. Boardman, D. D. Presbyterian Board of Publication.

This work is written from the point of view of the Calvinistic churches, in which the perfections of God are made the standard of holiness, and the law of God to require of the creature holiness equal to His, and that anything less than this is sin. The "Higher Life" teachings proceed on the principle that God's law and standard of holiness for men are such that the one *may* be kept, and the other *may* be lived up to. Here are irreconcilable differences of terms and standards. Discussion of the subjects of obedience and holiness with this difference in the understanding of such terms as "law," "sin," "holiness," "perfection," "fulfilling the law," "keeping the commandments," "sanctified wholly," "blameless and harmless," or standing "perfect and complete in all the will of God," cannot possibly lead to any united conclusions.

H. A. Boardman regards the words "Be ye therefore perfect, even as your Father in heaven is perfect," as demanding the same

degree as well as manner of perfectness of the creature, as marks the Creator.

It is consistent with sound morals and sound logic to hold that "even as," here means like as, in a like manner, not in like degree. Be ye therefore perfect, as men, even as your Father in heaven is perfect, as God. Otherwise the passage which Boardman quotes from I. Jno. iii. 3, will not, it seems to us, bear the meaning given it by him. He adduces it as also demanding a purity equal in its perfection with the infinite attributes of Christ as God. But in this passage John does not make a command, but a declaration, or assertion: "He that hath this hope in him purifieth himself *even as* He is pure." For these and other reasons, we have found for several years past a satisfactory understanding of these texts in the comments of Archbishop Trench in his "Synonyms of the New Testament," on the two Greek words which are translated by the one English word "perfect."

The word translated perfect in James i. 4, as applied to *persons or things* meant being complete in having all the members or parts, "to express that integrity of body, with nothing redundant, nothing deficient, (Lev. xxi. 17: 23), which was required of the Levitical priests as a condition of their ministering at the altar, which was needful also in the sacrifices they offered." "It was transferred from bodily to mental and moral entireness."

The other word, used in Mat. v: 48, describes those "who are adult, having reached the full limit of stature, strength and mental power appointed to them," full-grown or fathers, as contrasted with young men or boys. From these considerations Trench goes on to say, "It will be seen that there is a certain ambiguity in our word 'perfect,' which, indeed, it shares with (the Greek word he has last been discussing) itself; this, namely, that they are both employed now in a *relative*, now in an *absolute* sense; for only out of this ambiguity could our Lord have said, 'Be ye therefore perfect, as your Father in heaven is perfect,' Matt. v: 48; cf. xix. 21." The Christian "shall be 'perfect,' that is, seeking by the grace of God to be *fully furnished* and firmly established in the knowledge and practice of the things of God (Jas. iii: 2); not a babe in Christ to the end, 'not always employed in the elements, and infant propositions and practices of religion, but doing noble actions, well-skilled in the deepest mysteries of faith and holiness.'"

In one meaning the perfect Christian is thus mature and full-grown, "a man in Christ," yet, "having reached this, other and higher ends open out before him, to have Christ formed in him more and more. In the other sense the Christian is perfect i whom "no grace which ought to be in Christian man is wanting;" while in th former sense no grace is merely in its wea imperfect beginnings, but all have reached certain ripeness and maturity."* In on sense it is to have a fully rounded Christia character, in the other it is to have maturit of all these graces, yet not so but tha there is still a going on to a further perfect ing holiness in the fear of the Lord.

It would seem that H. A. Boardman' interpretation would make all angelic being as well as man sinful, since none can be, i the sense in which he uses the word, eithe perfect or holy, but God, and that all les than this is sin. Robert Barclay and othe Early Friends, as well as Wesley and th Methodists, were careful to show that they believed the word perfect as applied to man to describe a state which was not the per fection of God, nor of angels, but the mos complete state of Christian character possible to any one at a given time, but one always admitting of a growth.

In the kindly spirit which now happily characterizes religious discussions, H. A. Boardman points out many imperfect statements made in the "Higher Life" literature, especially on the subject of faith, where, although the authors would doubtless ascribe all exercise of faith to the aid of the Holy Spirit, this help appears to have been too much taken for granted, and not sufficiently stated. There is also a deficiency running through this class of writings, in that they do not bring out clearly the truth that our whole life is one of temptation and probation; in which our powers are to be actively exercised in resisting evil and in doing the will of God.

Hence, we think H. A. Boardman is correct in ascribing to the Higher Life teachings too much of the thought of passivity on the part of him who dedicates himself in faith to Christ. Our Heavenly Father having endowed us with a measure of free will, expects us always, though with the aid of His effectual grace, to use our powers actively in resisting even unto blood striving against sin, and in doing the Divine will.

As to the question whether such expressions as "dead unto sin," and "that the body of sin might be destroyed," mean the total extinction of that old nature in man which is also called the flesh, we believe that the true view is taught by Robert Barclay in the chapter on perfection, in his Apology. On the passage, "If we say that we have no sin, we deceive ourselves, and

*Synonyms of the New Testament, pp. 108-112.

the truth is not in us," besides presenting other considerations, he says: "As Augustine well observed, in his exposition upon the epistle to the Galatians, *It is one thing not to sin*, and another thing *not to have sin*. The Apostle's words are not, if we say we sin not, or commit not sin daily, but, "if we say we have no sin," and betwixt these two there is a manifest difference; for in respect all *have* sinned, as we freely acknowledge, all may be said in a sense to have sin. Again, sin may be taken *for the seed of sin*, which may be in those who are *redeemed from actual sinning;* but as to the temptations and provocations proceeding from it *being resisted* by the servants of God, and *not yielded to*, they are the devil's sin that (who) tempteth, not the man's that is preserved." We believe that this is the true solution of this difficult point, viz.: that the old nature is not absolutely destroyed, though it be figuratively or judicially said to be, by Him who sees the *end* from the beginning, and calls the things that are not (yet) as though they were. It is being brought under, in those who yield themselves to God in faith in Christ's power to save; and who, by watching unto prayer, do use the Spirit's grace to resist, overcome, and put aside the solicitations of Satan through the flesh.

T. Monod has said that the phrase, "dead to sin" does not necessarily mean that sin is dead. Rather as when we say a man is dead to honor, dead to virtue, dead to the world, we mean not that such an one is absolutely incapable of human virtue, or of accepting the allurements of the world, but has turned from these, and renounced them. The practical question is, whether we *must* always sin, and not whether we *may*, if unwatchful, sin. We believe that Christ, who has done so much to redeem us from sin, is able and willing, by His in-dwelling Spirit, to give us power over sin and the temptations of the evil one, and so not to sin "daily in thought, word and deed," but to know a being conqueror through Christ.

Moreover, there is a change of nature wrought by grace in the Christian, which may be carried on to the degree in which it can be said of such "ye *are sanctified* in the name of the Lord Jesus, and by the Spirit of our God." Hence, we think the language of Charles Simeon, quoted by H. A. Boardman as a signal example of a holy Christian, is as hyperbolical and misleading as much that he criticises. Simeon says: "What then should *I* do whose *whole soul* is one mass of sin and corruption?" Could the vilest of debauchees or criminals say more? And is there really no difference in the nature of the most perfect saint, and the worst of men? The Christian who has submitted to Christ's baptism of the Holy Spirit and of fire, has shared the crucifixion of Christ, both as He the second Adam and representative of the race, died on the cross for us all; and also as he by an inward experience has learned that the flesh, with the affections and lusts, is crucified with Christ "that the body of sin *might* be destroyed," that is, if not totally destroyed, yet be in the way thereunto, and very greatly advanced therein, in those who know most of the work of sanctification.

There is a great difference between Christians who earnestly seek to follow the Lord wholly, and those who, having some spiritual life from Him, are yet content with a half hearted following of Him.

Whatever defects may have accompanied the "Higher Life" teachings, they contain two grand points which have been blessed to thousands, and which we earnestly hope no reaction from any other deficiencies will lead the sober-minded to discard. These are the great duty and privilege of calmly considering the wonderful love of God in Christ, and then deliberately and with the whole soul abidingly dedicating one's all to the Lord Jesus, or to God by Him. This presenting of ourselves a living sacrifice, is our most reasonable service. The other point is, that, fully acknowledging the power of Satan to tempt, and the weakness of our own nature to resist temptation and to do God's will, we yet put trust in Christ Jesus as we thus dedicate ourselves and yield ourselves to Him to *save us from our sins*.

That those who, thus moved by a consideration of the mercies of God, truly and sincerely yield themselves to Him, He will receive, we believe to be most certain. How far God may *immediately* carry the work of sanctification in those so yielding themselves and trusting Christ, is *not* revealed. We think with H. A. Boardman, that it has been too much taken for granted that God would at once fulfil all our desires and make us holy. Experience has taught many that while a great blessing was received in thus presenting themselves to the Lord by the help of His assisting grace and Holy Spirit, they yet found that the sanctification they longed for was wrought by being put into a furnace. That the crucifixion which they desired to the utmost, was like the crucifixion on the cross, not the work of a moment, nor accomplished without suffering. Yet some such have been heartily willing to be crucified with Christ, and also to use the power His Spirit gives, to mortify or crucify the members and lusts. By the contrasts which are known in a true experience, they have been secretly glad that God was a consuming fire, assured that such was His love

as shown in Christ that He would not destroy anything in them but the dross and the tin; and asking grace to abide all His purification, have been ready to say, with holy expectancy and desire, "When He shall have tried me, I shall come forth as gold."

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MO. 8, 1877.

THE NEZ PERCES WAR.

At the risk of wearying our readers with the Indian question we insert an able article from *The Nation* on the present war with the Nez Perces. It has the too rare excellence in newspaper articles on Indian subjects, of showing a careful examination of facts, and of doing justice to the Interior Department. Our hearts bleed for the men who fall in these distressing strifes, whether they be the men of the army or the red men who have been led by ignorance and wrong to rise against the United States authority. We do not think that the Indians are better than other men. There are among them very bad men, as well as among the whites: the evil heart produces its fruits in one as well as in the other. But we are sure that the origin of these wars, as is testified by all careful investigators, whether civilians or soldiers, is almost invariably with the whites. The citizen counts on the government to sustain him by the army in his wrong-doing. The members of Congress are often ignorant of Indian affairs, and forget that injustice in dealing with them is marked by an All-seeing God. The press is again crying out to have the Indians put under the care of the military. Weak and ignorant articles are written to inflame the passions of the public. But we trust that none of our readers will allow themselves to be misled by sophistry; nor to adopt, as one editor proposes, the Goths and Vandals, in their course of ruthless conquest and avaricious appropriation of the property of the conquered, as the exemplars of a nation whose people generally profess to follow that Lord Jesus Christ who laid down His life for His enemies, and gave the Sermon on the Mount as the law for His people.

PROFESSOR P. E. CHASE'S DISCOVERY.—A though too abstruse for most to follow, we pri a brief article of Professor P. E. Chase, showi that as light and gravitation both represe forces emanating from a centre and varying their power inversely as the square of the distanc they are governed by similar laws. That th arrangement of the planets in their orbits arou the sun, and the rapidity of the light waves shown in the lines of the spectroscope should b proved to be governed by the same harmoniou rules, is indeed a beautiful discovery.

OUR friend, Allen Jay, is about to spend som time at Friends' Boarding School, Providenc Rhode Island.

ROBERT WALTER DOUGLASS has received certificate from the Monthly and Quarterly Mee ings of which he is a member, liberating hi for gospel service in Australia, Tasmania an New Zealand.

BOOK NOTICE.—The "September-October number of the *North American Review*, pub lished by J. R. Osgood & Co., Boston, contain an article on "The Recent Strikes," by Thoma A. Scott, President of the Pennsylvania Railroa Company; one entitled "Fair Wages," by "a Striker," and another of David A. Wells' article on "How shall the Nation Regain Prosperity.' This number, therefore, is of unusual interest on subjects directly affecting the events of the day

MARRIED.

WRIGHT—CHACE.—At Friends' meeting at Shawnee, Kansas, Francis A. Wright, of Lawrence, Kansas, formerly of Saffron Walden, England, to Mary H., daughter of Amasa and Lydia M. Chace, of Helena, Arkansas.

DIED.

BALES.—On the 13th of Sixth month, 1877, Levi Bales, in his 36th year; a member of Richland Monthly Meeting, Iowa.

HADLEY.—On the 8th of Eighth month, 1877, John T., son of Wm. D. and Melissa D. Hadley, of the same place, aged 7 months.

JONES.—On Seventh mo. 15th, 1877, Isaac H., son of Hezekiah and Jerusha Jones, in the 30th year of his age; a member of Richland Monthly Meeting, Iowa. He was greatly endeared to a large circle of relatives and friends by his Christian demeanor and exemplary walk in life. During a protracted illness of nearly two years, which he bore with great patience, he often expressed his entire resignation to the will of his Heavenly Father, leaving the consoling evidence that he hath entered into the Christian's rest.

TRUEBLOOD.—On the 27th of Seventh mo., 1877, Hannah, wife of William N. Trueblood, in the 59th year of her age; an elder of Blue River Monthly Meeting, Indiana. In the church she was a useful and cheerful laborer, and long and acceptably

filled important offices. In the performance of all life's duties she was remarkably energetic and persevering; but in the midst of her usefulness she met with a serious accident, which rendered her a constant sufferer for several of the last years of her life. She was enabled to bear her afflictions with patience and resignation, and her faithful attendance of meetings was a silent, but touching appeal to the careless and lukewarm. After a short but painful illness, she passed peacefully away, to be, we humbly believe, forever with the Lord.

THE PAN-PRESBYTERIAN COUNCIL AND INTEMPERANCE.

The Pan-Presbyterian Council at Edinburgh had the temperance question presented to it by two or three delegates, and adopted the following not very strong resolution on the subject:

"The Council desires to express its deep interest in the sanctification of the Sabbath, and the suppression of drunkenness as bearing on the prosperity and spiritual life of the church, and that in regard to intemperance the Council participates in the general conviction that the time has come for the Church of Christ to grapple with that evil in a more earnest spirit, and desires to express its hope that in every available way, by their teaching, by their prayers, by their remonstrance, and by their example, the office bearers of the church will strive to the uttermost to overcome this deadly evil."

The London Temperance Hospital established to prove that every kind of disease could be treated without alcohol, and which has been in existence four years, held its annual meeting May 30th. The report showed that it had had almost exceptioual success as regards the number of its patients and in the results of their treatment.—*Ex.*

FRIENDS' QUARTERLY EXAMINER.

Friends' Quarterly Examiner for Seventh month comes with its full variety of subjects. The Yearly Meeting of 1877 (for London), is discussed by the editor. This Yearly Meeting was the two-hundredth held in regular succession, and he thinks that it was, "whether in the numbers attending, or in the religious life and Christian earnestness of its members, fully equal to those of former occasions." The loss of honored and familiar worthies is marked as affecting. The testimony of William Ball, is one full of encouragement. He said that there seemed to him a greater evidence of the exercise of those functions of the Church, over and above all the special testimonies which are upheld by it, in the "spreading of the knowledge of our Lord and Saviour Jesus Christ and the promotion of His kingdom," beyond what he had been favored to witness for a long course of years.

"The proposition from Durham, relating to the importance of teaching our distinguishing principles, took a large hold upon the meeting." . . "We believe that the term 'our principles' is well understood by all as signifying not our own inventions or apprehensions, but simply the *full* development of Christianity. Our testimonies concerning war, spiritual worship, unpaid ministry, non conformity to the world, &c., are nothing apart from Christ; but if we are rooted and grounded in Him—if we are living branches of the Vine, then these become *its legitimate topmost fruit*, and are as much a part of Christianity to us as the upper twigs and topmost leaves are a part of a living tree. . . If we believe the teachings of Christ and His Apostles in the New Testament lead specially into these things, it is our part to proclaim them, and not to say to those whom we profess to teach, 'these are but non-essentials.' We need in these days *fearlessly to publish the truth and the whole truth*, as we believe it. Our part is not to see *how little* but *how much* we can testify for Christ. . . . If there be *no* principles nor practices which are essentially 'ours,' as distinct from those of any other Christian Church, what is our *raison d'être*, and why need we have a separate organization? The idea of one national church, which should embrace all sects, is beautiful in theory, but would be disastrous in practice. So much of what each believes to be essential would have to be left out, that the residuum would be too bare and too broad to hold men together. Infinitely better, we believe, for the Church of Christ is it, that while we may all unite in fundamentals, each section should cultivate those branches of truth which seem specially committed to it, and thus we should have great unity and harmony in foundation, with great variety in superstructure."

The question of the co-education of the sexes, is discussed by A. W. Bennett, M. A., with favor to joint education up to the age of fourteen or fifteen, that is, during the more elementary parts of a course of school training.

An article on Ritualism, by Henry Barcroft, sets forth so clearly what this system means, that we propose transferring it to our pages.

Other articles of interest are, The Total Abstinence Agitation, by Samuel Bowly, very temperately treating a subject so agitating; Jottings from the Life of Dr. Norman McLeod, by William Pollard; An Unknown Life a Hundred Years Ago, by

Jane Budge; and Notes on Mixed Education, by L. M. Webb, favoring this plan.

Singing is discussed by E. P. Balkwill, who shows that it was used by the ancient Israelite church, by the Apostolic church, and by the Early Friends. Probably now no unprejudiced man would deny this, or assert that singing was not a part of God's worship, if properly performed. The difficulty is in bringing it practically to be singing "with the Spirit and with the understanding also." It has been found that in a very simple, uncultured congregation, the singing of a truly spiritual member, one led by the Spirit, has been edifying. But soon others join, perhaps ungodly people using words untruly; then come the hymn-books with notes; then the prearranged time and order; then the need of carefully cultured voices; then of an organ or other accompaniment; then of a trained choir; then of opera singing and exquisite music; and so God may finally be forgotten in the whole matter, and the world, the flesh and the devil gratified.

It is not the abstract question whether singing is a part of true worship, but how it shall be borne with and regulated, that forms the difficulty.

NEARNESS TO CHRIST.

Without entering into the disputed questions concerning special opinions, there is one thing clear, that Christians generally live on a plane of feeling and action far below their privilege and duty. This being a matter of general consent and common confession, we should not discourage any effort to remedy so great an evil; but rather encourage every aspiration of souls who "hunger and thirst after righteou ness."

Why may we not daily, hourly, constantly feel that Christ is not a God afar off, but an ever-present Friend and Helper, His ear attentive and His hand ready to help? Let this be fully appreciated as an unquestionable and precious fact, and what more does the Christian need?

Is he in doubt as to the wisdom of a given line of conduct? Jesus is at his side to solve the doubt. Is he burdened with some great responsibility? Jesus is waiting to lift his burden. Is he oppressed under some sad heartache? The Saviour is present with a human heart to sympathize with him, a divine power to relieve him. Is he overwhelmed with a sudden bereavement? Oh, how precious and tender are the comfortings of his Elder Brother, who walks by his side through the darkness! An ever-present, loving, and all-powerful Christ—that is the privilege of every Christian to have.—*Selected.*

BILNEY'S CONVERSION.

In Trinity College was a Romish studen named Thomas Bilney. Like Luther, h carried a burdened mind in a body emaciate by penances which afforded him no relief Hearing his friends one day talking abou Erasmus' Testament, he felt a strong desir to possess it. But it was a prohibited book and when he saw it, at first he dared no touch it. It lay before his eyes, as yet hidden power—a fountain sealed, whose liv ing water he needed to quench the thirst o his soul which was consuming his body Hoping he might find something in it to eas his heavily burdened mind, he mustere courage to purchase it secretly, and the hastening to his room, shut himself in. Wit a trembling hand he opened it and read, wit astonishment: "This is a faithful saying and worthy of all acceptation, that Chris Jesus came into the world to save sinners of whom I am chief." Then laying it down he exclaimed: "What! Paul the *chief o sinners*, and yet Paul *sure of being saved!*" He read it again and again, and broke out i ecstacy of joy, "At last I have heard o Jesus! Jesus Christ, yes, Jesus Christ saves!" And falling on his knees, he prayed: "O Thou who art the truth, give me the strength that I may teach it, and convert the ungodly by means of one who has been ungodly himself." Calling in his college friends, an opening the Testament, he placed his finger on the words that reached his own soul, an they were a power to reach their souls also —*Selected.*

A PLEA FOR THE CHILDREN.

Grown people too often forget that th children are entitled to a certain amount o consideration as well as themselves. As rule, adults respect each other's wishes, yiel to each other's fancies, or even humor each other's whims without complaint, but to ward children they exhibit at times strange spirit of intolerance.

If we take up the last new book we ar careful not to remove the mark placed ther by some other member of our family; fo the same reason we return the newspaper t the sitting-room table or the inkstand to th library; we avoid occupying the chair by the sunny window because it is R——'s favorite and accustomed seat—and so on, al through the house and the daily life, we ar scrupulous in regard of others' rights an comforts.

But all this is dropped with the children. Over in the corner Ned and Robbie have made a train of cars out of three chairs, an old parasol and some odds and ends of various sorts. They are deeply interested, and happy, as a matter of course—children always are happy when they are busy—and no one is the worse for their harmless play. But just now one of the grown people surveys the littered corner with horror, and on the impulse of the moment begins "clearing up." The parasol and the various belongings of the engine are bundled out of the room, the chairs are whisked abruptly into their places, and the poor children admonished "not to make such a muss again!" Is it to be wondered at that they feel themselves unjustly treated, and are indignant?

Again, Johnnie is building a wonderful fort with his blocks, and adds story after story with almost breathless eagerness to the somewhat shaky structure. Presently his mother or his sisters enter the room, and shoving a chair or pushing a table into more convenient position for *their* use, utterly demolish poor Johnnie's architectural triumph! At his cry of dismay some one exclaims, perhaps, but is answered coolly: "Oh, it is nothing, *only* Johnnie's blocks were knocked over, he can soon put them up again!"

Are we quite sure, we older and wiser folks, that we would like to have *our* blocks knocked over so ruthlessly, or our vexation treated so lightly?

The upsetting of that carefully constructed fort was as trying to little Johnnie as the unravelling of your intricate crochet or knitting work, or the hopeless blotting of your just-finished letter would be to you. Remember this when you are disposed to banish the playthings to the closet sometimes, because they take up so much room, and be patient with the children's fancies. Be patient, even though they litter their allotted corner sadly, and overflow upon the neighboring space. Show due consideration for their plays and privileges, and they will learn to be considerate and careful in return.—*Selected.*

SAY WELL AND DO WELL.

In closing a sermon on "Good Works and Good Words," Dean Stanley, of Westminster, quoted the following lines, which some suppose were written by one of the earliest Deans of Westminster:

Say well is good, but do well is better;
Do well seems the spirit, say well is the letter;
Say well is goodly, and helps to please;
But do well is godly, and gives the world ease;
Say well to silence sometimes is bound,
But do well is free on every ground.
Say well has friends—some here, some there,
But do well is welcome everywhere.
By say well many to God's word cleave;
But for lack of do well it often leave.
If say well and do well were bound in one frame,
Then all were done, all were one, and gotten were gain. —*Exchange.*

From The Nation.

RESPONSIBILITY FOR THE IDAHO WAR.

How far the Indian insurrection on the Pacific slope is for the present suppressed, is not decided, but it were well, while its lesson is fresh, to realize that the Nez Perces are not to blame for the expensive and sanguinary campaign, unless being goaded into a brief madness by the direct and endless oppression of our Federal authorities be blameworthy. What is remarkable about their case is that the tribe had been faithful and peaceable since it was met by Lewis and Clark in 1805; and that official frauds in its management—so often a just ground for complaint—have not been alleged; but that the neglect and bad faith of the general government, continued for a quarter of a century, are apparent in the records of Congress. There was swindling, not in petty matters and by individuals, requiring detection and proof, but on a grand scale by the United States itself, and set forth in its own printed publications.

It is too late now to revise the policy of regarding Indians as political communities having a right to the lands within the boundaries of which they are found. The rule has been uniform from the earliest discovery of North America, under the royal government, the colonies, the States, the confederacy, and their present Union, to make treaties with the several tribes and nations. Our Supreme Court has recognized their title by occupancy, and when by treaty they have yielded to the United States for certain considerations the main body of their lands, there has been a solemn guarantee to them of the residue. In many parts of the country the Indian title has been extinguished before the whites have been legally permitted to settle upon or obtain any rights in the land. This precaution, absolutely necessary to prevent collision, was wholly neglected in reference to the district now partly in Oregon, but chiefly in Idaho, occupied formerly and still by the Nez Perces, though there was an express provision in the acts of Congress establishing the Territories of Oregon and Idaho, that the land occupied by Indian tribes should not, without their consent, be included in the limits or jurisdiction of those Territories, but should be excepted out of their boundaries. Section 1839 of the Revised Statutes recog-

nizes similar rights of persons and property in tribes embraced within the limits of a State, as well as a Territory, unless the tribe shall consent to be so embraced.

The first treaty with the Nez Perces was made June 11, 1855, after a considerable number of whites had settled on the lands acknowledged to be within their bounds. It provided that no white man should be permitted, either before or after its ratification, to reside upon the tract reserved, but in the meantime it should be lawful for the Indians to reside on any lands, either within or outside of that tract, not in the actual claim and occupation of citizens. The whole of the Wallowa Valley, the contest for which was the immediate cause of the present insurrection, was distinctly included in the reservation, and, unless it had be n so, the elder chief Joseph and his band, who claimed and occupied it, would never have been induced to agree to the treaty. Even with this stipulation, their signatures were procured with great difficulty and over-persuasion. These facts are not matters of inference, but were formally reported by the Commission which, in 1873, investigated all the subjects in controversy. The bands of the tribe owned separate tracts of territory, with the full right of treating severally respecting them, there being no organized nation, and the loose confederacy not recognizing any head chief. An English-speaking chief of a mere band, Ashalote, generally called Lawyer, was appointed head chief by the United States Commissioners as a convenient part of their programme, but had no original or accepted authority as such.

This treaty was not ratified until April, 1859, without any apparent reason for the delay, but the mere neglect of the Senate; and during these four years there had raged throughout the region an extensive Indian war, in which the Nez Perces had proved the only stay and bulwark of the govern ment. They escorted the governor of Oregon through hostile hordes, rescued Colonel Steptoe and his whole command after his defeat on May 17th, 1858, and in the campaign of that year joined Colonel Wright with a mounted company raised by themselves, which rendered invaluable aid, for which, and many horses furnished, they were not paid. They resisted all the attempts of the Mormons, who established a station on the Salmon River expressly to alienate them from the government, and by their fidelity and courage saved the infant settlements. When, after ungrateful delay, the ratification was at last proclaimed, and Congress added to neglect absolute dishonesty, by withholding appropriations to carry out the contract made, the tribe yet remained faithful and patient. Numerous emissari from the Confederate States in rebelli vainly came to them with arms and mone representing with strong argument that t United States government was broken u and urged as proof of the statement the no payment of the annuities and other sun guaranteed. While they received no help establishing themselves on the reservatio to which most of them obediently repaire they continued to assist the Federal autho ties in their hour of trial, though the latt markedly, and in every possible mode, vi lated their agreements. Gold was discover in 1860, and fifteen thousand white me poured into the very land set apart excl sively for the Indian home, not only commi ting numberless individual outrages, but al violating the treaty with such system that town of 1,200 white inhabitants was laid o in the centre of the reservation without th con ent of the tribe and against the prote of its agent.

In 1862 the proposition was made by Co gress to settle these evils by a new treat the debates showing it to be fully unde stood that the Indians had faithfull observed all the obligations on their par while the government had wholly disregar ed its own. The idea of beginning to fulf these honorably was not, however, ente tained. Accordingly, in June, 1863, Josep and his band, Eagle-from-the-Light, Bi Thunder and other chiefs who did n recognize the supposititious head chi Lawyer, came, in obedience to summons, t a council, and encamped on the west ban of the Lapwai, while the Lawyer factio remained on the east bank. The mai point of the treaty proposed by the Co missioners was to reduce the reservatio to about one tenth of its actual limit leaving out of the new boundaries the whol of the Wallowa Valley. To this Josep and his party utterly and expressly refuse agreement, denying any authority in an part of the tribe to dispose of the land no only possessed by him before the treaty o 1855, but also guaranteed by it, and retire from the council. The tribe thus becam formally divided about equally into "trea ties" and "non-treaties," the latter neve recognizing any treaty later than that o 1855, and never accepting any considera tion.

About the year 1871 Joseph died, be queathing his beloved valley to his band an his son, Young Joseph, as his successor i the chieftaincy. The above facts are al admitted by the Commission of 1873. Th legal position then was, that the bands oc cupying the territory proposed to be cede in 1863 had a right to consider, and di

onsider, the old treaty to be inoperative be ause of the acknowledged failure of the nited States to comply with its terms, but hether or not it ceased to be valid they re ained the land before owned by them and eserved in it. Also, having a perfect right o refuse agreement to the new treaty, they id so refuse. The title to the Wallowa alley, threefore, remained vested in Jo eph's band.

The Commissioners, however, proceeded o conclude the new treaty with the rump f the council, which, though requiring per uasion to deal at all with the government hat had before shown itself so grossly eceitful, was induced to consent by the imple arrangement of including the ex sting possessions of its members in the new eservation. The birthplace of Lawyer and he homes of his adherents being preserved o them, they were willing to accept even he doubtful security of the United States or nearly half a million of dollars as a con ideration for the sale of a tract of land in hich they had little interest and no title. he transaction may be likened to a sup osed purchase in our colonial times by the arent government from the Pennsylvanians f the charter and lands of the New York olony, against its earnest protest, with the rovision that the latter should migrate from ts home on the Hudson for some grudged efuge among treacherous enemies—to be riven by force in case of refusal, and the urchase-money all paid to the undisturbed Quakers. The Lawyer party could afford o be "friendly" on these terms, but in fact ade little by their unworthy bargain, for he government has been consistently perfi ious even to them. This new treaty, which, eing unjnst and incomplete, should never ave received the approbation of the Senate, as not ratified for four years more, so that hile the annuities and other payments un er the old were not paid, those just prom sed did not begin, and when there was a retence of fulfilling pledges, it was done ith such delay and irregularity as to be early useless. The Territory of Idaho aving been established, laws were enacted n direct disregard of the Intercourse Act, nd approved by the Governor, wh › was *ex officio* the local superintendent of Indian ffairs, thereby confusing the aboriginal ind and inducing fear that the "great fa her" had a "forked tongue." The allot ents of land, with certificate of title, ledged by the treaty, have never yet been iven, and cannot be, because the surveys ere made, against the protest of the agent, n such a perfunctory style as to leave no ner metes and bounds with monuments nd records so as to adjust the lines of farms. Intermixed with the confused and uncertain lines of the tribal fields are the farms and improvements of white settlers. As, notwithstanding the treaty, the Land Office has decided these claims to be legally held by the whites, they naturally refuse to go off until paid for them, and the Commissioner of Indian Affairs thereupon has repeatedly asked Congress in vain for an appropriation to remove this intolerable nuisance. There was a small inducement for Joseph to listen to the voice of the charmer and abandon his vested rights for the new reservation.

As if there were not enough misunderstanding already occasioned by treaties and their violation, two contradictory executive orders were issued. The first was dated June 16, 1873, setting aside a tract, including the disputed Wallowa Valley, exclusively for the "roaming" or "non-treaty" Nez Perces. thereby acknowledging the justice of their claim to it, if not the validity of their title; and they were formally told by the local agent, under the direction of the Secretary of the Interior, that they should remain undisturbed in possession of this tract, and that the white settlers, then about one hurdred men, should be removed. This order and promise were induced by the report of the Commission of the preceding month, which came to the following conclusion: "If any respect is to be paid to the laws and customs of the Indians, then the treaty of 1863 is not binding upon this band. If so, then Wallowa Valley is still a part of the Nes Perces reservation. If this is the case, the government is in equity bound to pay white settlers for their improvements and for the trouble, inconvenience and expense of removing from there." The Secretary of the Interior directed appraisements to be made of these improvements, which amounted to the large sum of $67,860, and probably so frightened Congress that no motion was introduced to make the appropriation. It was not realized that persistent national wrong is a debt at compound interest, and that the payment of this equitable obligation in 1874—though it would never have been incurred if right and reason had earlier prevailed—would have saved a much larger sum, as well as many lives, in 1877. As no provision was made for the settlers, the executive order aboved-mentioned was, perhaps necessarily, revoked by another dated June 10, 1875, which restored the land to public domain for sale, and it has since been surveyed, forming a part of Baker county, Oregon. Perfidy and tergiversation could no further go. Joseph and his band became hopeless of earthly justice, and ready victims to the new prophet who preached of divine interposition. The settlers of course

remained, and also of course there has been for years a hostility, sometimes resulting in a collision, between them and the Indians (each party regarding the other as trespassers), one of whom was last year murdered, and his brother this summer exploded the mine of insurrection by killing the murderer. This desperate rising of a free, warlike and uncivilized people against insupportable wrong done by its professed guardian, has been the natural and necessary result of Congressional neglect in the ratification of a treaty until circumstances had wholly changed, and in refusing appropriations and legislation necessary to fulfil the solemn obligations of government. It has been prophesied with reiterated warning in successive printed reports of the Commissioner of Indian Affairs and his agents, for twenty two years, which have been vainly urged upon the attention of Congress and its appropriate committees, so that the responsibility is more definitely fixed in this instance than can often be the case in Indian disputes, when the question may be complicated by the errors or misconduct of officers and of the tribes themselves.

BIBLE FACTS.

THE *Athenæum* describes the collection of Bibles at the Caxton exhibition in London. The series commences with the famous Mentz Bible of Gutenberg, which was also the first printed book, two magnificent folio volumes, lent by Earl Spencer. This is followed by the Mentz Psalter of 1457, on vellum, lent by the Queen. Next are the Bamberg Bible, by Albert Pfister, *circa* 1460; the Mentz Bible of 1462, by Faust and Schoeffer; a Psalter, in type resembling Pfister's, *circa* 1463; a German Bible, by Mentelin, of Strasbourg, *circa* 1466; and other early German Bibles, lent by Dr. Ginsburg, well known for his collection of early Bibles, especially German. Mr. Henry White and Mr. H. J. Atkinson contribute to the exhibition from their collection of Bibles. The first New Testament in French, printed by Buyer, at Lyons, *circa* 1477, is lent by Earl Spencer, who also sends the first edition of the Pentateuch in Hebrew, Bologna, 1482; while Dr. Ginsburg sends the Hebrew Bible of 1488, printed at Soncino. The dean and chapter of St. Paul's send their copy of Tyndale's first New Testament, printed at Worms, in 1526, unfortunately, however, imperfect; and Mr. F. Fry his fac simile, on vellum, of the copy preserved at Bristol. The Earl of Leicester sends his copy of the Coverdale Bible, 1535, the only one known with the original title-page perfect. Five other copies of this Bible are sent by different contributors. The Bible of 1537, by Thomas Mathew, otherwise John Rogers the first martyr under the Marian persecution, is also to be seen in the exhibition having been contributed by Earl Spencer.—*Independent.*

THE missionaries in Madagascar made the first translation of the Bible in Malagasy in 1835. In the rising against Christianity which followed, and which resulted in driving the missionaries from the country, nearly all these Bibles were destroyed; but some were buried, and thus preserved until the missionaries were permitted to return and resume their duties. This Bible is now being revised. The work has been going on two years, and is participated in by three missionaries of the London, one of the Propagation of the Gospel, one of the Quaker and two of the Norwegian Missionary Societies.—*Independent.*

Dr. F. S. De Hass, our Consul at Jerusalem, has been permitted to enter the tomb of David. He is the second Christian to whom this favor has been granted, so strictly has the sacred place been guarded by the Mussulmans. He expresses his strong conviction that it is the identical tomb of the sweet singer of Israel.—*Ex.*

REVELATION was progressive. Like the rising of the sun, the light is dimmer at first than at high noon. The promise that the seed of the woman shall bruise the serpent's head, is the dawn. We find midday when in the fulness of time Christ came and brought life and immortality to light. The Old Testament leads the way to the new, as a porch stands before a more stately temple. The Gospel according to John gives us views of Christ which we do not find in the synoptical Gospels. The Acts give us the growth and development of the church, whose foundation only is recorded by the evangelists; and the great doctrines, as that of justification by faith, are presented in their fulness only in the Epistles. Then since revelation has been a progressive work, to understand the Bible well we need to begin at the beginning and advance to the end.—*Ex.*

SCRIPTURE should be committed to memory. This is an age of reading; it is not an age of retaining. The memory once did stereotyping, now it is all done in the printing-office, and very little that we read is really our own. The Bible should be with us in the dark and when the eyes are closed; when we cannot read, when we cannot hear, when from sickness or the approach of death we are too weak to think, then, unbidden and

unsought, promises and consolations from God's word should come floating into the darkened chambers of thought, and, like angels of light, they should minister to the sick and to the dying. They will not come then, unless we entertain them now. We must invite them till they are wonted with us and at home; then they will not fail to minister to us when our hand forgets its cunning and the tongue cleaves to the roof of our mouth.—*H. S. De Forest.*

"THE GAMUT OF LIGHT."

At the meeting of the American Philosophical Society in Philadelphia on Seventh mo. 20th, 1877, Dr. Henry Draper announced his discovery of oxygen in the sun. At the same meeting the writer presented a paper, showing four distinct forms of activity which have operated in the arrangement of the planets in the solar system, and containing the following remark: "The examination will be the more interesting and suggestive, because like tendencies must exist in all central forces which vary inversely as the square of the distance."

Professor Draper suggested that the view thus expressed might be tested, by seeing whether such tendencies could be found in the "Fraunhofer lines" of the solar spectrum. A preliminary investigation was accordingly undertaken, with the following result:

Take as the numerator of a harmonic progression 761.20, which represents the wave length of the Fraunhofer line A, in millionths of a millimeter. In the harmonic denominators, let $n=1.0150$; $a=.0918$; and we get these accordances:

Numerators.	Denominators.	Quotients.	Observed values.	Fraunhofer lines.
761.20	$n+a$	687.75	687.49	B
	$n+3\,a$	589.89	589.74	D
	$n+6\,a$	486.14	486.52	F
	$n+10\,a$	393.79	393.59	H

The "observed values" are the wave-lengths, as determined by Dr. Wolcott Gibbs, of the respective lines. The greatest difference between the harmonic numbers, which represent the music of "the morning stars," and actual measurement, is less than four ten-millionths of a millimeter, or less than one sixty-millionth of an inch.

In the planetary system alternate planets show the most obvious evidences of harmonic arrangements, the positions of intermediate planets being modified by the laws of mutual equilibrium which give stability to the system. The same thing is true of the Fraunhofer lines. The symmetry of the denominator increments, $1\,a$, $3\,a$, $6\,a$, $10\,a$, the second differences being $1\,a$, $2\,a$, $3\,a$, $4\,a$, is specially noticeable. The same "figurate" numbers are found in the exponents of the following equation between the principal planetary masses:

$$(\text{Neptune})^{\frac{1}{10}} \times (\text{Uranus})^{3} \times (\text{Jupiter})^{6} \times (\text{Saturn}).$$

After discovering this relation in the most important lines, it was found that there were less obvious lines corresponding to all of the remaining harmonic divisors, save one, as is shown in the following table:

Divisors.	Quotients.	Observed Values.
$n+2\,a$	635.07	634.05
$n+4\,a$	550.72	550.70
$n+5\,a$	516.42	517.15
$n+7\,a$	459.22	458.66
$n+8\,a$	435.12	435.67

There are two lines, having respective wave-lengths of 430.37 and 397.16. The divisor $n+9\,a$ represents a wave-length of 413.43, which is almost exactly midway between them. P. E. C.

Haverford College, Eighth mo. 23d, 1877.

Metallotherapy.—A report has been presented to the Biological Society of Paris, by the committee appointed to examine M. Bury's method of treating certain affections by applying plates of metal to the skin. It was found that the plates excited electrical currents of an intensity that could be easily measured, and currents of a like intensity from a galvanic pile were found to produce like effects. The results seem to resemble those produced, in the days of our grandfathers, by Perkins' Tractors, which were caricatured in the poem on "Terrible Tractoration."

HYMN.

O Spirit of the living God!
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race!

Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above,
Whene'er the joyful sound is heard.

Be darkness, at Thy coming, light;
Confusion, order in Thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

O Spirit of the Lord! prepare
All the round earth her God to meet,
Breathe Thou abroad like morning air,
Till hearts of stone begin to beat.

Baptize the nations far and nigh;
The triumphs of Thy cross record;
The name of Jesus glorify,
Till every kindred call Him Lord.

PICKERING COLLEGE, PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.), in charge of the above institution, are authorized to lease it to an experienced competent Friend, who will carry it on under the supervision of a committee appointed by the Yearly Meeting.

The building is just completed, and the Committee expect to have it furnished shortly, It is calculated to accommodate 100 pupils. For further information, apply to JOHN WRIGHT, Pickering, Ont.

ALICE LEWIS, 109 N. 10th St., Philadelphia, has received from London a few copies of "Annals of Early Friends," by Frances Anne Budge, reprinted from *Friends' Quarterly Examiner*; for sale at $1.50, postage 10 cts.; also a large number of the same work in pamphlet form, in packets, each containing 18 sketches; price 50 cts., postage 8 cts.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 4th inst.

THE EASTERN WAR.—The conflict in the Shipka Pass has still been kept up, and the accounts of the results are conflicting. It appears that the Turks have succeeded in capturing some of the Russian positions, but have not yet been able to force the latter from the Pass. The Turks seem now to be attempting, by sending troops through other passes, to turn the flanks of the Russians. On the 28th ult., Sulieman Pasha reported that the Russians were blockaded on three sides, and that he was making efforts to cut them off from the road to Gabrova, in their rear. On the 31st, both armies had received reinforcements. An engagement took place on the 31st five miles from Plevna, in which the Turks claimed a victory, and a Russian dispatch said that there was fighting before Plevna for eight hours on the same day, when the Turks were repulsed. A battle occurred on the 30th at Karassan, near the river Lom, north of the Balkans, in which the Russians were defeated and obliged to retreat.

GREAT BRITAIN.—The American Consul at Liverpool writes to the State Department, referring to the arrival at that port of some mechanics from the United States under contract to work at Manchester for a given time, and to published reports that fewer men are out of employment in England than in the United States, and warns American mechanics against going thither unless under positive contract. He says that much suffering and destitution have resulted from neglect of this precaution; that able-bodied American workmen daily apply for relief, which he has not funds to furnish; and he asserts that neither skilled nor unskilled workmen from abroad can find employment in England.

A strike of 10,000 cotton operatives has begun in the Bolton district, on account of an intended reduction of wages.

The returns of the grain crops indicate that in many districts wheat is below an average, and in very few above, while barley and oats are also deficient in some parts. Heavy rains prevailed throughout the Seventh and the early part of the Eighth month, both in England and Ireland, greatly injuring hay and grain, and especially potatoes.

INDIA.—A report from the Viceroy on the progress of the famine from the 20th to the 28th ult., says that in Madras the situation had not improved any where, and was worse in four districts named, in which 919,771 persons were employed on the relief works, and 1,326,971 receiving gratuitous relief. In Mysore 243,283 were receiving relief gratuitously or otherwise. Prospects were more favorable in Bombay, but in all the northwesrern provinces the position was critical. An editor in Madras, member of the Relief Committee, wrote on the 1st ult. that the population of Southern India, more or less afflicted by famine, numbers 24,000,000, and that in the most favorable circumstances at least one-sixth will die. Half a million have already perished since the famine commenced.

FRANCE.—The 14th prox. has been finally fixed as the date of the election. The Republican party show remarkable union, thus far, while the Conservatives are much divided.

Gambetta appeared before the Civil Tribunal of the Seine in Paris on the 31st ult., for a preliminary examination, on the charge of insulting President MacMahon and the Ministers in a public speech at Lille. He admitted his responsibility for the publication of the speech, but declared that he had no desire to slander or insult any one. The publisher of the journal which first published the speeeh has also been summoned before the same tribunal. Proceedings which had been begun by the government against a Senator for making a political speech at an illegal meeting, have been dropped because he claimed parliamentary privilege on the ground that the Senate having simply adjourned until a new Chamber meets, is technically still in session, and therefore no member can be prosecuted without its sanction.

A dispatch of the 4th inst. announced the sudden death, on the evening of the 3d, of Adolphe Thiers, ex-President of the Republic, in his 81st year. He had been for more than fifty years prominent both as an author and a statesman.

GERMANY.—The U. S. Minister at Berlin has transmitted to the State Department, statistics published by leading German newspapers, showing that lack of employment and consequent suffering, even among the better classes, exist to a great extent there as well as in this country. During Seventh month, 4,766 men, 340 women and 4 young girls received shelter and relief in the work-house of the Berlin Asylum for the Homeless. Of the men, 2,149 were artisans, and the remainder laborers. During the same month, another Association for the Relief of the Homeless sheltered and relieved 7,543 men and 1,043 women. One case is mentioned where a man who applied with his family for food and shelter was found to be preparing for examination for a judgeship, and after receiving aid for a month, passed a successsul examination, and received an appointment.

DOMESTIC.—It is stated that a third satellite of Mars was discovered on the 26th ult., by Dr. Henry Draper of New York, and Prof. E. S. Holden of Washington, D. C.

Brigham Young, the chief or President of the Mormons, died at Salt Lake City, Utah, on the 29th ult., aged 76 years. For many years he has exercised a virtual despotism over his followers. It is stated that the church government now passes into the hands of twelve "apostles."

Raphael Semmes, who commanded the notorious privateer Alabama during the rebellion, died on the 30th ult., near Mobile, Ala.

Gen. Terry has been selected as a commissioner to co-operate with the Canadian authorities in endeavoring to arrange measures for the return to the United States of Sitting Bull, the hostile Sioux chief, and his band, as prisoners. A civilian will probably be chosen to accompany Gen. Terry. A report was received a few days since that the band of Indians in question had re crossed the border with hostile purposes, probably intending to combine with the Nez Perces, but the account is doubted.

A terrible railroad disaster occurred on the 29th ult., on the Chicago, Rock Island and Pacific railroad, seven miles from Des Moines, Iowa, caused by the washing out of a bridge, by which the cars were precipitated into a stream 20 feet deep. Sixteen persons are known to have been killed, and 29 injured.

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For Friends' Review.

I WILL NOT LEAVE YOU COMFORTLESS."

The words were spoken by the Saviour of en, and they are as true now as when they ll from His divine lips upon the ears of the rrowing disciples. The voice then spake earth; but now from the calm, clear ight of heaven, where the Son of Man tteth at the right hand of God, comes the me cheering assurance, "I will not leave ou comfortless."

The disciples, with the religious fervor of people called and especially blessed of God, id turned towards Jesus of Nazareth as e promised Messiah. They trusted in im with affectionate, reverential love, min- ed with a national pride, as He which ould have redeemed Israel. They had adually by the segregating influence of a great hope been led away from their former associations. The hatred with which the ultra Jews regarded Jesus was directed against them also, and the feeling that they were thus separated from their former friends and associates by this line of demarcation, made them cling more and more closely to their wonder-working Leader. Beyond all this there was the unseen, yet powerful influence of His presence, who was God manifest in the flesh.

And now He was to be taken from them. "Lord, to whom shall we go?" was the expression of their hearts, with a deeper and intenser meaning than when Peter made his confession, "Thou hast the words of eternal life." How could they comprehend the truth, "It is expedient for *you* that I go away." Only in part could its significance be known, but He stooped to the measure of their sorrow, and out of His love and as the purchase of His life came the assurance, "I will not leave you comfortless."

The voice was the voice of Him whose thunders shook the mountains, pealing forth from Sinai the thunders of the Law. The awful "I am that I am," who spake to Moses from the burning bush. He who spake, and it was done, who commanded, and it stood fast, now in tenderest tones and gentlest sympathy strengthened the disciples: "I will not leave you comfortless." The power was the same; the "I will" was as absolute. The comfort promised was as sure as the foundations of heaven.

We can see it now, and understand the change—the loving, patient faith of John, once surnamed Boanerges, the establishment of Peter, the martyrdom of Stephen. That comfort has sustained and soothed the waking agony and the dying bliss of myriads. It has come to man, woman and child of every age and of every nation. In every possible contingency of circumstances, the believer in Jesus has been enabled to lift up his head in hope, because he has been permitted to realize the

fulfilment of the promise, "I will not leave you comfortless."

And this our day is no exception. The Lord Jesus Christ is stretching out His arms to us with holy benediction. Trials come, privations are endured, friend after friend departs. "If in this life only we have hope, we are of all men most miserable," but we are not left to ourselves with our wretched possibilities and surroundings. The Comforter has come;—He who should "teach you all things, and bring all things to your remembrance whatsoever I have said unto you,"—and in the things of Christ and the ministrations of the Holy Spirit, there is full relief. "As one whom his mother comfort eth, so will I comfort you"

"The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst, come, and whosoever will let him take the water of life freely." Over and beyond all the afflictions and the sorrows of earth shall be the comfort purchased for you by the death of Him who died that you might live, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus, for *He* hath said, "I will not leave you comfortless; I will come to you." T.

New York.

For Friends' Review

VIOLATION OF THE FIRST DAY OF THE WEEK.

It is announced by a daily paper of Philadelphia that 12,000 persons took advantage of the cheap excursions by the two railways to Atlantic City, on First day, the 2nd inst. The directors and stockholders of these companies are directly responsible for the withdrawal of these thousands from the right observance of the day set apart for rest and devotion. Eleven thousand more attended the Permanent Exhibition, and with one large public library, the Academy of Fine Arts, all the drinking places, and most of the cigar shops and confectioneries, also open, the secularizing of the day is seriously threatened. It becomes apparent, more and more, that no principle of mere Christian expediency or force of State laws, will sustain the right observance of the First-day.

The claims of pleasure and of lust, and the tyranny of mammon, are so strong that they will surely override anything less than a revelation that it is G d's will that one day in seven should be observed as a day of rest and devotion. While fully according all just force to the typical fulfilment of the Sabbath in the rest of soul which the true believer experiences in communion with his risen Lord and Saviour, is it not true that our Lord, in saying tha "the Sabbath was made for man and no man for the Sabbath," so far from abrogatin the observance of one day in seven as a Sab bath, really confirmed it? While He cor rected the errors of human tradition as to it observance, and even released it from th strict details of the requirements of th purely Jewish law, did He not, as i the case of marriage, carry back the observ ance of one day in seven as a day for rest an devotion, to its primal institution by Go Himself, as given in Genesis, ii. 3?

"The Sabbath was made for man." I was for the best welfare of the whole race and the keeping of it holy, by laying asid ordinary work, and using it for rest, religiou instruction and worship, is a part of th great moral law of God. There were Sab bath days specially set apart as festival c ceremonial days, under the Levitical law and, with Junkin,* we think there is a ver strong probability that it is these Sabbaths es tablished by special Jewish laws, the thre holy days, including the new moons, and th four feasts, which we have seen are Sab baths, but *not* the weekly rest-days, t which the Apostle refers in Colossians ii. 16 "Let no man judge you in meat or in drink or in respect of an holy day, or the new moon, or of the sabbaths" (it is plural in th Greek), not *the Sabbath*, as he would almos certainly have said if he had referred to th weekly day of rest.

Hence, the Ten Commandments may b regarded as a brief compend of the universa moral law, like the Constitution of our natio for example; and while the special legi lation of the Jews to carry out these organi rules, in detail, is not universally binding the grand constitutional laws of the dec logue are. As Junkin says, "The Apostl is cautioning his readers against Judaizin teachers—persons disposed to enforce ob servances of the ceremonial law. 'Excep ye be circumcised and keep the law o Moses, ye cannot be saved.' For leanin in this direction Paul rebuked Peter, Gal. i 10-16. And here he directs us to resist suc influences and to stand up for Christia liberty, and that we must not be entangle with the yoke of bondage. Let no ma usurp authority over you and censure yo because you refuse to comply with the di tinctions of clean and unclean animals fo food, or as to the prohibitions of drinks an drink-offerings, or of holy days—new moon or sabbaths. Every one of these are cer monials of the Jewish law, shadows, type of good things to come, fore-shadowin Christ." But the observance of some or day in seven, not necessarily the seventh b

* Sabbatismus, pp. 82, 83.

name, since no man can now tell which is the actual seventh day of twenty-four hours, counting from the creation of man, is, like the marriage of one man to one woman, an original institution for the highest good of the race. Will any less authority than "Thus saith the Lord," suffice to hold even Christian people to the maintenance of this day? All the other churches, as well as the Society of Friends, find it difficult to secure a good attendance on week-days at religious meetings, and should the laws, enforcing the observance of First-day as a rest-day, be abolished, it would require much certainty that it was God's will for even professing Christians to stem the current of popular action and keep the First-day duly. Was it not against the *Jewish* Sabbath, and the binding of Christians by the legislation of the Mosaic code, that Robert Barclay protested?

A. CITIZEN.

ABOLITION OF SLAVERY IN MADAGASCAR.

On Wednesday, June 20th, 1877, a very large number of people—at least 50,000, and probably considerably more—assembled on Andohalo, a large plain in the middle of Antananarivo, to hear a message from the Queen. For many days notice had been sent far and wide, summoning the people to attend in Antananarivo at this great kabary—as such like assemblies are called. And, more than this, the proclamation had been printed, and copies sent to all the large towns of the kingdom, to be publicly read on the same day and hour (as far as possible) in which it was delivered by the Prime Minister, in all state, in the capital city. It may be added that it is the first time that this has taken place, as heretofore all proclamations of the sovereign have been given at Antananarivo in the first place, and then sent to the various local governors. Cannon were fired for some days previously, as a token of the importance attached by the government to what was coming. It was, moreover, announced that Rainilaiarivony, the able and patriotic Prime Minister of the country, would, in all state, bring the word of the Queen to the assembled people. At 11.30 A. M,, a very loud discharge of cannon announced that he had left the palace, and in about a quarter of an hour after, he rode into the open square kept for him and his suite, at the upper and elevated end of the plain in question; which commanded the whole, so that he could be seen by every one of the countless thousands assembled there. It would take an abler pen than that of the present writer to describe the scene presented. Thoroughly Eastern; and yet there was evidence in abundance that European habits and customs were making themselves felt. The Prime Minister, and all his leading officers, appeared in English uniform; the civilians, judges, etc., mostly in plain clothes, like Europeans. Every attention was paid to the missionaries who desired to attend. There were present missionaries of the London Missionary Society, the Friends' Foreign Mission Association, the Society for the Propagation of the Gospel, and the Norwegian Missionary Society. These were accommodated with seats immediately below where the Prime Minister was to speak from. The substance of the proclamation is briefly this:—That as the proclamation of the Queen in 1874 had not been attended to; and, as many made out that their slaves were imported previous to 1865—when the treaty was signed—now, from this day (June 20th, 1877), the Queen declares that all Mozambiques (that is, Africans), whether admitted before or after the treaty, are now and for ever free—they and their descendants. Everything that could be done, was done to set off the speech of the Prime Minister. At the close of most of his sentences a discharge of cannon took place; and every fresh sentence was heralded by a flourish of trumpets. He often left the words of the proclamation and added his own; as when he told the people how these Africans were stolen from their homes, put into ships, and then, if the English ship came near them, they were thrown into the sea to prevent recapture—"and yet you Christians buy these poor people." These are almost the words of the Prime Minister.

I believe that in 1874, when the proclamation about slavery above alluded to was made, the Prime Minister wrote to Lord Derby, and said that they hoped it would prove effectual, but, if not, they were determined on emancipation, and would liberate all, whenever introduced, before or after the treaty. This was three years ago; nnd a year ago, the step now taken was decided upon. So let no one say that this measure has been forced upon the government here, as the relations between the English government and that of Madagascar are most cordial. As a proof of this, the English gunboat at Tamatave is, I believe, placed absolutely at the service of the Queen of this country.—*Leeds Mercury.*

WHO SPOKE TO HIM?

The subject of our meeting one evening was "Special Providences." The minister closed with a remark of Richard Baxter:

"He that is willing to watch for providences will have providences to watch."

"I believe that," quickly replied an earnest brother, as he rose for a few remarks, "for it tallies with my experience. The belief that God controls every event in our lives was confirmed to my mind by a circumstance which transpired years ago, and which I will briefly relate.

"When a young man, I was requested to carry a letter in haste to a family some half a mile distant. I went just as I was, in slippers and shirt-sleeves. The stream which I had to cross was swollen by recent rains. After delivering the letter, I started immediately for home. But as I reached the bridge a voice seemed to say to me, 'Go down by the river and muse.' I was fond of walking by the stream, and listening to the murmuring of the waterfalls. Yet I gave no heed to the suggestion, but pushed on my way. Presently the voice said again, 'Go down by the river and muse.' I was startled by its distinctness, but as I was not properly clad for such a diversion, I excused myself on that account. But the voice said a third time, with such authority, 'Go down by the river and muse,' that I dared not disobey. I went at once, but with no purpose beyond each step.

"I had gone but a little way before I saw a head bobbing up and down in the stream. I at once recognized the golden hair as that of little Lizzie G. Soon an eddy in the current brought her near the shore, when I stepped into the water, and drew out her apparently lifeless form. She was in a little while restored to consciousness and carried to her home. In endeavoring to cross the stream on a fallen tree, a limb to which she clung gave way, and she had floated a long distance down to the place where she was rescued. She and her mother cease not to thank me to this day for rescuing her from a watery grave. Was not that the voice of Providence calling me to that duty?"

How many we might save from sin's destructive ways, who are being carried down the swift current of an irreligious life, if we would but heed the monitions of conscience, and the voice of God! They would speak our names with gratitude, and remember us when earth's heroes are forgotten.—*American Messenger.*

For Friends' Review.

JAMES BACKHOUSE.

James Backhouse was a good illustration of what should occur as the result of training in a Christian home. "From earlier than he knew," he seems to have accepted the teachings of his parents, and to have trusted in his Heavenly Father and Saviour. Hence his experience as to the beginnings of his religious life was much less distinct than is often the case with those who having run into open sin and rebellion against God, have returned. Nevertheless, although always a pure character as judged by human standards, he often records some transgression of the Divine will with a faithfulness which inspires confidence in his account of his spiritual journey. While yet a boy, he felt the call to the ministry of the word, and when about nineteen, began to speak in the ministry. But not being altogether steadfast in his faith, there was an interval of several years in which he desisted from speaking in public.

In early manhood, however, he entered fully upon the preaching of the Gospel, while his powers of body and mind were fresh and vigorous, and thus he devoted the best of his life to the blessed service of His Lord. This was a cause of great satisfaction to him, when late in life his health began to fail.

He attained unto the measure of the stature of "a man in Christ Jesus," and beside extensive labors in Great Britain, he spent nine years in preaching the Gospel in South Africa, Australia and Van Dieman's Land. The following extracts are taken from a memoir of him written by his sister:—

James Backhouse was the son of James and Mary Backhouse, of Darlington, Eng.; and was born Seventh mo. 8, 1794. His father dying when he was little more than nine years of age, his religious training devolved chiefly upon his mother. He was a remarkably volatile, imaginative child, often occasioning much thought to his father, who in his declining health would sometimes remark, "James will either be a great comfort or a great grief to his mother."

His father's death, with that of his eldest brother, a few months after, affected him much, and there is reason to believe produced a salutary and lasting effect upon his mind. But at this period of his life, his dear mother's influence was greatly blessed to him. "She directed our attention," he says in memoranda left by him, "to the teaching of the Holy Spirit in the secret of our own hearts, making us unhappy when we did wrong, and comfortable when we did right. She read to us in the Bible and other books calculated to encourage piety, and she suffered no school or other arrangements to interfere with our regular attendance of meetings for worship, but impressed upon us, that our duty to God was in all cases to have the first place. The meetings for worship which we attended, were often held in silence, but though our minds might fre-

quently be little engaged in them, in the intended object, these meetings were very useful in training us to habits of self-control, and I retain a vivid recollection of the sweet feeling, which in my childish days I had under the ministry of some Friends, especially of one who occupied a side seat, and who spoke briefly and in great humility and meekness. My attention being thus early directed to the Lord, and to the convictions of His Spirit, I have no recollection of a period of first awakening; but as I grew in understanding I became more enlightened respecting divine things, and especially the love of my Saviour."

In his school life he entered more fully into the conflict between the flesh and the Spirit, which is so common an experience: "I loved," he says, "what was good, but had not learned to distrust myself, and consequently evil had a great influence over me. This often brought me under strong condemnation, so that I many times sought the Lord with tears; and He graciously passed over my transgressions, and renewed my peace. When this was the case, I sometimes poured out my soul in prayer for myself and my school-fellows, and I felt almost constrained, when in meeting, to invite them to seek the Lord."

Although the Bible was read daily in the school, at James' request the Master bought one for him and encouraged him in diligently reading it. "About this time," he says, "I read George Fox's Journal with great interest, and received many beneficial impressions which were never effaced."

Some of his school fellows were very uncongenial to him, and he records, "My temperament was irritable, and once on something vexing me I went into a rage of anger; I afterwards felt very strongly condemned, and in my humiliation before my Heavenly Father I promised that if He would help me, I would not so sin against Him again; and this promise He graciously enabled me to keep. But my haltings in many other ways have been numerous. Often, when I would do good, evil was present with me, so that the good that I would I did not, and the evil I would not that I did, *until I came in faith to trust more fully* in Jesus Christ, and not in myself *for strength*, as well as *for redemption*."

After leaving school he engaged in business, and became much interested in the study of chemistry, but his health, never vigorous, giving way, he was obliged to seek an outdoor occupation. An attack of inflammation of the lungs left him so sensitive as to be confined to the house for three winters, while the summers were spent on a farm. During this time he was drawn to the study of botany, a pursuit which ended only with old age, and gave him great enjoyment throughout all his varied travels.

In 1812, accompanied by some of his friends, he attended the Quarterly Meeting at York. "This," he remarks, "was a time of great exercise of mind to me, and had I not been kept back, by a sense of my own want of proper subjection to the law of Christ, I believe I might rightly have addressed an exhortation to my contemporaries in age, to consider how far they were in the first place desiring to do the will of God. By hesitation I often lost strength, and Satan gained an advantage over me in other respects, till the Lord in His compassion again lifted me up. It seems evident that the Apostle Paul passed through great conflict with the evil of fallen nature—the body of death to which he felt enchained—after he began to preach, and before he obtained the deliverance he sought, and afterwards found through Jesus Christ; with the ability, by dependence upon the grace of Christ, to keep his own body in subjection, lest after having preached to others he should become a castaway. This lesson I also had to learn, and I was long about it, under the chastening hand of my forbearing Lord, as well as under the teaching of His good Spirit.

"On one occasion, whilst I was in the country, musing on my feeble state of health with little prospect of being able to obtain a livelihood for myself, and my patrimony being small, the words of Jesus were brought to my mind with a force as if they were addressed to myself, 'Seek first the kingdom of God, and His righteousness, and all these things shall be added.' *I accepted this in faith*, as now directed to me by the Lord, and cheered up under it, trusting in Him to provide; and now whilst penning this in my old age, I have thankfully to acknowledge that He has bountifully fulfilled His promise."

About this time James Backhouse appeared to receive much help in his Christian course by association with those of more experience than himself; on this subject he writes, "I have heard complaints of elder people being unwilling to converse with younger ones on religious subjects, but I did not find it so." . .

"In this year 1812, I assisted some Friends in appointing meetings for Stephen Grellet in Durham and Yorkshire. His ministry was very instructive, and I had peace in the service, though the invitation to these meetings was far from being courteously received in some places in that day. I was afterwards present with a small number of Friends whom Stephen Grellet addressed, telling them, that "if faithful to the Lord,

there were those present who would be sent as to Tarshish, Pul and Lud, that draw the the bow, to Tubal, and Javan, to the isles afar off, to declare the glory of the Lord." Five of the company afterwards became ministers, and three of them travelled in America as well as Europe, he himself going to the continents of Africa and Australia.

(To be continued.)

From The Advocate of Christian Holiness.

FANATICISM.

The following thoughts on the subject of *fanaticism* must strike every one as Scriptural and sound. The doctrine of the leadings of the Spirit is plainly stated and carefully guarded. The article in the main appeared in the *Guide to Holiness*, many years ago, furnished by the junior editor of that periodical. Our space will not allow us to publish the article entire, but we give the substance and commend it to all our readers.—*Ed. Advo. Chr. Holiness.*

1. ALL TRUE CHRISTIANS ARE LED BY THE SPIRIT.

"If any man have not the Spirit of Christ he is none of His." "Howbeit when He, the Spirit of truth, is come, He shall guide you into all truth." "He will show you things to come." "He shall receive of mine, and show it unto you." This question of being led by the Spirit, is settled with sufficient authority, as one would suppose, by the apostle, in such saying as the following if there were no others on the point: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, *but after the Spirit.*" This is Rom. 8: 1, and many passages of the same import follow, till, in verse 14, Paul remarks, "For as many as are led by the Spirit of God, they are the sons of God," the strongest method of saying that all Christians are led by the Spirit, since it asserts that the very question of our sonship with God is settled by that fact.

It is true this doctrine of being led by the Spirit has been much perverted from time to time, by persons of fanatical predispositions, but I regard it as exceedingly unfortunate that men of sober views should attempt to counteract the vagaries of fanatics by a substantial denial of the precious doctrine itself. As this is a question of much intrinsic interest, and one nowadays discussed with no little *heat*, I beg to pause a little on it till I shall set forth what I deem to be the true view of the case. *What is it to be led by the Spirit?* I answer, it is to be controlled in my feelings, opinions, words, and actions, by the Holy Spirit; and I affirm that every man who is a Christian is so controlled; so that the question whether a man be so controlled, is the test question of his Christianity.

All goodness of character in man, is by the Bible everywhere ascribed to the indwelling and agency of the Holy Spirit. "Barnabas was a good man, full of faith and the Holy Ghost." Jesus breathed on them, and said, "Receive ye the Holy Ghost." "And they were all filled with the Holy Ghost." "While Peter yet spake these words the Holy Ghost fell on all them which heard the word." "Christ in you the hope of glory." "Know ye not your own selves that Jesus Christ is in you, except ye be reprobates?" "I will dwell in them and walk in them." "That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us." "And if the Spirit of Christ be in you, the Spirit is life, [is alive] because of righteousness." Here, then, we have the fact, variously but explicitly stated, that the Holy Spirit dwells in the hearts of all good men, and that they are constituted good by the fact of His advent. The elements of character which are ascribed to Christians, and which we are everywhere commanded to cultivate, are set down as the *fruit of the Spirit.*

So far, then, all is clear, and probably no one disputes what has been said. Now, then, the next question is, *Is man voluntary in thus receiving, and being led by the Spirit?* I contend that he is, else I could see no pertinency in the many cautions and exhortations, relating to following the Spirit, walking in the Spirit, being led by the Spirit, or on the other hand grieving the Spirit and quenching the Spirit. In fact, I need not multiply words here, for every Christian knows for himself, that in obeying or disobeying the dictates of the Spirit of God, he does act, and always has acted voluntarily. Now we come to the question, *How does the Holy Spirit operate in leading men?* I answer, by a direct *impression* made upon the mind, indicating to us some truth, or some duty. What do Christians mean, when, in relating their experience, they say, "I was powerfully convicted at such or such a time," if they do not mean that the Holy Spirit *impressed* their minds in a powerful manner with a sense of their sinfulness, or danger, or both? And what is the witness of the Spirit that I am a child of God, but a Divine *impression*, made by the Spirit of God upon my heart, that I am accepted of Him?

What is a call of God to preach the Gospel, but to an *impression* made on the mind of the subject by the Holy Spirit, that it is his duty to devote himself to the work of the ministry? And what did Paul mean

by the following expressions, if he did not mean that the Holy Ghost by a *direct impression* communicates truth to the souls of believers. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." Here he asserts that every believer is indebted, even for the light to see his own spiritual state, to the Holy Spirit's illuminations.

Is there no provision by which any one of God's people, when in doubt as to which of several ways, all equally innocent, he should just now take, may go to God and ask wisdom and receive Divine direction? There is such a provision, blessed be His name! I know there is, and of the thousands who read this, many hundreds will joyfully unite their testimony with my own. The promise is, "if any man lack wisdom let him ask of God, who giveth to all men liberally, and upraideth not, *and it shall be given him.*"

I know some persons object to the foregoing view, by saying, "I thought the word of God was the only rule and the sufficient rule of faith and practice." I answer, so it is, in the sense intended by the authors of that item of the creed; but stay, my brother, you don't finish the quotation, say on,—"so that whatsoever is not contained therein nor may be found thereby, is not to be insisted on as necessary to salvation." Now you must see, upon a moment's reflection, that the article is directed, not against the practice of seeking divine direction in humble prayer amid the perplexities of life, but against the Popish dogma, that the authority of the fathers, and the dictum of the church are of equal authority with the Scriptures, in matters of conscience; and that the church has therefore a right to insist that men shall embrace doctrines and engage in practices not deducible from the Scriptures.

The above objection, while it seems to honor the Scriptures, does indeed discredit and degrade them, by ignoring and denying a feature of the plan they unfold by which God seeks to lead men into all truth and guide them by His Spirit,—*His very eye*,—in all the way He would have them go.

What can St. James mean, in the passage last quoted from him, if he does not mean that men may be guarded and assisted in their perplexities by the suggestions of the Holy Spirit in answer to prayer? Why did he not say, "If any man lack wisdom let him *read his Bible?*" Evidently because he did not mean so. He had doubtless in his eye some of the ten thousand trials and perplexities which those meet who are living a life of faith, and from which they can find deliverance alone in prayer to God for direct personal counsel. God has not given us His Book to keep His children from their Father by any means, but rather to teach us and encourage us to come to Him, and in everything by prayer and supplication, to make known our requests to God. The Bible is our chart, but God will give us the pilot too, and we must have Him to explain the chart and tell us where we are.

But some say, this idea of being led by the Spirit is fraught with danger. There is danger of mistaking our own secret heart-inclination for the voice of the Spirit. Satan, too, often transforms himself into an angel of light, and may palm off some of his own suggestions on the soul as the dictates of the Holy Spirit. I answer, both these dangers really exist, and the believer ought certainly to be on his guard against them. But what of that? Man never attains an advantage without incurring a danger. This truth finds exemplification in all things, whether physical or spiritual. Man seizes on the powers of nature and yokes them to his enterprises, but inevitably subjects his own life to a new hazard in doing so. Man acquires great wealth, but never without finding that it has brought along with it trials and cares and dangers in proportion to its own magnitude. Man cannot have existence itself without the hazard of losing his soul. And he cannot obtain religion without incurring the greater hazard of falling, in case of unfaithfulness, into deeper final condemnation.

Why, if the doctrine that God does lead His people by His Spirit through impressions of truth and duty which He makes on their mind from time to time, is to be rejected, then we must revise every book of Christian biography extant, and expurgate it of a considerable portion of its statements of matters of fact, given on the veracity of the subject of the work. In doing that, we shall have done two things. First, we shall have taken the *very heart* out of the book, and second, we shall have so invalidated the testimony of the departed one, whose life we thus tear in pieces, as to render him utterly without value as a witness, in regard to any spiritual exercise whatever.

True, men are liable to be mistaken, as you say. What then? The antidote is always at hand. Men do mistake the voice of the Spirit, I was about to say, at every point. I knew a man who, whenever he reached a certain state of intoxication, would always fall to praying right earnestly. After a little, he would declare himself con-

verted, and so go on to exhorting his neighbors to turn to God, and all that; but the cessation of his debauch, and a quiet night's rest would restore him to the common sinner he was before, and nobody heard anything of his religion till he was in his cups again. He certainly mistook the voice of the Spirit. I have known many persons declare, with apparent sincerity, that they were converted, when no one but themselves believed as they did, and the event soon proved the Church was right, and the subject of the fancied work was deceived. So men often think they are called to preach, when everybody but themselves think otherwise. Indeed, I do not know a period in Christian experience where man has not made mistakes; but I never dreamed that we must deny all Christian experience on that account; yet it will certainly come to that, if we begin by denying the direct personal interconrse between the Holy Spirit and the hearts of believers, in the way of leading, enlightening, and guiding them.

(To be concluded)

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MO. 15, 1877.

THE ENCOURAGEMENTS OF HAGGAI.

"*Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.*"

A quarter of a century before Haggai wrote, the returned exiles had begun the rebuilding of the temple at Jerusalem. But the work had been hindered by the hostility of the Samaritans, and the people had turned to their home cares and duties with selfish ease. They thought the time had not come, the time that the Lord's house should be built. In their nicely-panelled houses they were making themselves as comfortable as might be, but the temple was at a standstill. Yet they were not prospering. The Lord's blessings were withheld so that they sowed much and brought in little. If they earned wages it melted away as if put into a purse with holes in it, from which it fell out and was lost.

The temple of Solomon had come together without sound of hammer or of axe. There had been great preparations for it, stores of gold and silver and iron, and of all needed things. The workmen of Hiram prepared the stone and timber, and brought them from afar. But now, if the temple was built, they had to work up the raw material themselves. Something like this comes to long-established societies or congregations. The fathers have labored, and their children enter into their labors. The church becomes well-ordered, and very comely in its arrangements. Most of its members are trained under its influences; evangelizing zeal declines. The conclusion is reached that it is better to care for the ninety and nine, and keep them in good order, than to seek those gone astray; the love of ease and the outward prosperity which follow inherited virtues tempt to quiet, and avoidance of zealous and resounding efforts at church building. Besides, the church should be built of polished stones, and none lie around. The gold and silver of spiritual gifts and gospel power seem lacking too. When these excuses and discouragements are accepted, there comes withering, "blasting" and "mildew" on such a church, or congregation. They clothe themselves, but none are warm with the soul-enriching glow of joy in the harvesting of souls. They may work much in a routine fashion, and gather little.

But to them—to us—comes the trumpet-call, "Go up to the mountain, and bring wood, and build the house, and (although you may not yet) *I* will take pleasure in it, and *I* (although you and your Society may not) will be glorified, saith the Lord of hosts." Heeding this call, in many places, the remnant of the people in our own church have obeyed it, and have "worked in the house of the Lord their God." But soon it is seen that this wood from the mountain does not make so beautiful a house as the old one in which the fathers worshipped, and there is discouragement and a slacking of the work.

So with the Jewish remnant. They began and then slackened. Then a second time, a month later, Haggai prophesied: "Who is there among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?" What then, stop

work? "Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, the son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and WORK: for *I am with you.*" "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you; fear ye not."

The living ascended Saviour has still the silver and gold of spiritual gifts to bestow, and will bestow them on those who will submit to be prepared to receive them, and be faithful in the use of them. Let us, then, go on and build, using every right means to gather souls from the highways and hedges, and to bring them into the church. Then, although it may not be beautiful to the eye of many, yet being "a habitation of God through the Spirit," we shall know Him to fill the latter house with His glory; and He "will give peace."

EMANCIPATION.—It is a pleasure to be able, through the kindness of a Friend in England, to give an accurate account of the abolition of slavery and the slave trade in one of the "isles afar off," which so lately had not heard of the fame of Christ. This great act of humanity and justice on the part of the Queen of Madagascar will not only redound with blessings to that populous island, but also, it may be hoped, prove the beginning of the end of the slave trade from the east coast of Africa, and thus be of untold benefit to the latter country. The friends of humanity and Christianity have cause to "thank God and take courage."

WHAT COMES OF IT? is often asked when earnest, evangelizing efforts are made. It is now reported that about 5,000 souls have been added to the churches within fifty miles around Boston, since the labors of last winter in that region by Moody, Cook, and many others. Hundreds, and probably thousands, have been gathered by the General Meetings held of late years by Friends. Many of these are living in Christ, working out their soul's salvation, and testifying for Him. Many others, like a dear personal friend whose Christian life began at such a meeting, and who has just been removed, have passed on to the glorious life beyond, to be with Christ.

THE PAPACY AND THE CIVIL POWER. *By R. W. Thompson.* Harper & Brothers, 1876.—This work, written by the present Secretary of the Navy, is chiefly a compilation of historical truths, with only the most obvious deductions from them. It appears to be written in a statesman-like and judicial spirit. The object of the author is to show that the dogma of infallibility, and other accepted principles of the Romanists, strike at the very root of civil liberty; and if carried out to their legitimate results would inevitably overthrow the institutions and government of this country. That the discussion of this subject is not an idle one, but one worthy of thought, is made evident, he thinks, from a quotation which he takes from what he regards as a reliable source.

After giving statistics, "showing that the Catholics had increased, in the nine years from 1859 to 1868, one hundred per cent., while the Protestants had increased in the same time less than twenty-nine per cent," he adds: "Those who will verify the calculation of future increase, supposing it to continue at the same relative ratio for four terms of nine years each, commencing with the year 1868, will find that in 1904, that is, thirty-three years from to-day, there would be 80,000,000 of Catholics to less than 75,000,000 of Protestants in the American Union."

R. W. Thompson admits that many things may prevent such a rapid increase of Catholics in the future, but should it continue it will be largely the fault of the Protestants. They have had prior occupancy of the land for the most part, and the laws and institutions of the country give full opportunity for all religions to work. If the worldliness, supineness, and lack of spiritual power of Protestants make them lose their supremacy in the country, they will have themselves to blame.

The urgent duty of imitating the Apostolic Church in gathering people into well organized churches holding a sound Scriptural faith, is taught by this book. We would recommend its perusal to those who desire to have "understanding of the times."

MARRIED.

THOMAS—EDGE.—At Friends' Meeting, Darlington, Maryland, Eighth mo. 16th, 1877, Charles Yarnall Thomas, of Baltimore, to Rebecca S., daughter of Joseph and Mary S. Edge, of Harford Co., Md.

DIED.

CHASE.—Suddenly, of apoplexy, on the 7th of Seventh mo. 1877, at Union Springs, Cayuga County, N. Y., William Henry Chase, aged 72 years; a much beloved minister of the Gospel of Scipio Quarterly Meeting of Friends. This dear Friend, for many years, was among the foremost in advancing the cause of religion, peace, temperance and education. His voice was ever heard in public and private, boldly pro-

claiming the truths of the Gospel of Jesus Christ and exhorting others to embrace them. His benignant smile, gentle manner and words of Christian comfort were often heard by the bed-side of the sick and dying. His contributions to religious literature have not been inconsiderable, having been constantly engaged in the dissemination of various tracts and cards of his composition. His most valuable work was "Day by Day," being a compilation from the writings of "Ancient and Modern Friends." Just before his death, W. H. C., in writing to a friend, quoted as his own happy experience, the language of Joseph White on page 24 of "Day by Day," the concluding language of which is as follows:—"I am near to enter that harmony with Moses and the Lamb, where they cry, 'Holy! holy! holy!' I cannot express the joy I feel. If any inquire after me, after my end, let them know all is well with me."

HUNT.—On the 1st of 8th mo. 1877, Samuel Hunt, son of Nathan Hunt, of Springfield Monthly Meeting, Guilford Co., N. C., in his 90th year. As long as he was able he never failed to attend meeting, always having a deep concern for the welfare of the church; and when the infirmities of age prevented him from attending meeting, he would often say he had precious meetings at home with his Saviour. In his last hours it was very touching to hear his feeble voice in prayer and praise, or in encouraging and cheerful words to those who visited him. He repeated the hymn, "On Jordan's stormy banks I stand, and cast a wistful eye," and spoke of Jesus as his Saviour, saying, he would soon awake with Him in glory. Thus, like a child going to sleep, passed away the dear aged Friend, whose whole life and daily walk had been consistent and almost blameless, and he is doubtless praising God in glory.

FERRIS.—At Portland, Maine, on the 8th of Eighth mo. 1877, Jane U. Ferris, widow of the late John H. Ferris, of New York, and a member of New York Monthly Meeting. She had been for several weeks engaged on a religious visit in New England as companion to Rebecca Collins. Although suddenly called to her eternal home, her peaceful resignation of her own will to that of her Divine Master, her acceptance of the promises of God, and her faith in the Lord Jesus Christ, her Saviour, were clearly expressed. "Blessed are the dead who die in the Lord."

A General Meeting is appointed at a school house four miles south of Oceola, the County seat of Clark County, Iowa, in the limits of Smyrna Monthly Meeting, to commence on Sixth-day, the 12th of Tenth mo. 1877, at 10 A. M. The Committee to meet one hour earlier. Those coming by railroad will take the B. & M. road to Oceola, where conveyance will be ready to take them to the place of meeting. An invitation is extended to all Christian workers and others to meet with us. On behalf of the Committee,

BENJ. G. NEVILL, Clerk.

CORRESPONDENCE.

QUAPAW AGENCY, I. T., Eighth mo. 27, 1877.

C. F. Coffin, Dear Friend: Thou wilt probably be somewhat surprised to learn of our return to this Agency. Our purpose was to have gone across the country from Cheyenne to Sac and Fox Agency, but on account of heavy rains in the region of Camp Supply the North Canadian "got his back up," so that it was thought, by all who knew anything of the fords, impracticable for us to attempt it. So we passed down to Wichita, thence to Fort Sill; had meeting in Mission house at the latter place. At 7.30 P. M. got in stage bound for Caddo (one passenger besides ourselves); ran about fifteen miles to find a deep hole in which the off fore-wheel chuffed up to the axle, bending the spindle. I jumped out, caught the near hind wheel and kept the stage from turning over and going to smash generally. We got out, drove on and on until we found ourselves in an Indian encampment, and our driver informed us that he was lost, and supposed we were. The horses were taken out and one fastened to each wheel, and we waited for day. The driver and quartermaster tried to learn from the Indians where we were, but failed. I then went and tried, found we were near the Washita river, 23 miles from Fort Sill, on the road to Reno. 12 o'clock, high noon we were back at Sill, ate a hurried dinner, got in another stage and set out for Caddo. 9.20 P. M., a fearful storm of wind and rain came upon us and we were obliged to stop among the jack oaks about three hours. Finally, all wet and tired, we reached the fifty mile station in time not to make connection. Stopped over twenty-six hours. To sum the matter up, from the ignorance of one driver, the stupidity of another, and the indifference of a third, we were near five days out when we should have made the trip in two. From Caddo we went, by railroad, to Muskogee, intending to cross to Sac and Fox Agency. Could not procure anything but an open wagon for said journey (distance one hundred miles). I was quite unwell, and Irena so worn, we were unwilling to start out in such a conveyance. In the evening I was very sick with cholera morbus, but we ran up to Vinita, by railroad. Next morning I felt better, and we took the junction railroad, reaching Seneca, Mo., about 1 P. M. At 7 P. M. reached H. Jones', Agent for Quapaws, were welcomed and kindly cared for. Yesterday attended meeting with Ottawas and Modocs in Modoc camp. I gave Scripture lessons and Irena preached. We are, both of us, feeling quite worn, but have appointed a two-days' meeting for Wyandottes and Senecas for the last of this week. Next week we hope to be able for meetings among Peorias, Ottawas and Modocs. Following that service, we are looking towards the Pottawatomie and other tribes in Kansas; thus leaving the Osage and Sac and Fox Agencies for the present. We have been so constantly engaged, that, with the hardship attending travel, we are

needing rest. We have had no letters for some time, but are expecting some to be forwarded from Sac and Fox Agency to this place. Weather hot during day, nights pleasant.

Our meetings at Cheyenne, both for whites and Indians, were largely attended. The military were very thankful for preaching, and some were very sorry to have us leave. Hoping to hear from thee soon, I am thy friend, ELKANAH BEARD.

FAMILY DEVOTION.

In reading *Friends' Review*, I have been much interested in an article about family devotion. I know that there is nothing that will strengthen a Christian like family reading and prayer. It seems like this, we need our three meals each day, and if we miss one of them, we lose just so much strength. So in our morning and evening devotion, or secret prayer, if we miss them we lose some of our spiritual life and vigor. For the Lord Jesus says, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you;" and when we are diligent in family devotion and in private prayer, then it is that we mount up on wings as eagles, we run and are not weary, we walk and do not faint. S. T.

NORTH CAROLINA, Eighth mo., 1877.

TEMPERANCE IN HIGH PLACES.

The countenance which temperance has received from the White House in our country makes it still more cheering to note that beside the advocacy of such men as Farrar and Wilberforce in England, it has in some degree the support of the Queen.

The London *Lancet* says:—"The gratifying announcement that Her Majesty the Queen would become a patron of the Church of England Temperance Society is followed up by the almost equally gratifying statement that the Rev. Basil Wilberforce has received a letter announcing that his Royal Highness Prince Leopold will become President of the Oxford Branch of the Church of England Temperance Society. The Church of England can do no higher service to this country than by enlisting the sympathy of royalty and rank in the temperance movement. It is high time that the amount of drinking that goes on in all parts of the kingdom should be abated, as something intensely degrading and disgraceful, having no foundation in either sense or morality, as it certainly has none in physiology. Let us hope that we are at the beginning of a great religious and patriotic effort to increase the temperance of every section of the community. Mere patronage will not do it. But we shall have more assistance in this enterprise from the Royal Family than is implied in mere patronage; and not the least glory of the Victorian reign will be the perception of a great social vice by Her Majesty, and her desire personally to help in its removal."

CHRISTIANITY AND DRUNKENNESS.

"Drunkenness is one of the great vices among native Christians," writes from India a correspondent of *The National Temperance Advocate*. "The ladies working in the zenanas have to meet it, as well as the missionary in the bazaar. They say 'Christianity allows drunkenness,' and it is vain to deny it. While Her Majesty's soldiers roam through the bazaars in beastly drunkenness, committing all sorts of foul crimes, their officers are carried home night after night from the mess by heathen servants. Ladies and gentlemen, chaplains, civilians,—all drink their wine, beer and brandy kegs, and *the heathen and Mohammedan total abstainers* look on and say 'these are the representatives of a Christian government.'" Some of the missionaries it appears advocate total abstinence successfully. Titus Coan in his wonderfully successful labors among the Sandwich Islanders, made abstinence from drink a condition of addition to the Christian church, and a rule for the lives of members. This should be done by all missionaries. A so-called Christianity which does not save men from sin, is worthless. "Why call ye Me Lord! Lord! and do not the things which I say?"

ANNUAL REPORT OF THE FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.

The Thirtieth Annual Report of the Friends' First day School Association, [England] just received, shows that, at the end of a generation from its beginning, this Association in 1877 is prosperous, and extending its usefulness. Holding its sessions annually at Ackworth, it so far receives the cognizance of the Yearly Meeting as to report to the latter that it has been held, but does not lay a copy of its report before that body. The Association comprises 103 schools in 65 places, with 1202 teachers, and 17,618 scholars. Besides these, there

report to it 19 other schools, held at 18 places, with 140 teachers and 1,610 scholars, giving a total of 122 schools, 1 342 teachers and 19,228 scholars. The schools for adults have 514 teachers and 10,459 scholars.

The increase of scholars since last year is 1517, and of teachers 89. Of these scholars, 1310 are adults. It thus appears that the Friends in England have more scholars under their instruction than the entire membership of the Society there, and that the number of adult scholars equals about three-fourths of the whole adult membership of London Yearly Meeting.

"Such evidence of looking "on the things of others," and discipling them, added to all the other departments of Christian labor in which Friends are engaged, does, indeed, show that the Society is a living, working church, and awakens just feelings of thankfulness and hope. It should be borne in mind that these schools are almost wholly mission schools, for the benefit of those who would otherwise be likely to receive little religious instruction of any kind. Appended are extracts from the Report.

"Scotland remains still unrepresented on our list of schools, but the Committee cherish the belief that their friends in that land will ere long make a fresh beginning, in one, at least, of their large cities.

"Upon the whole, the condition of our schools appears to be very encouraging. In many of the large centres of population our friends are doing a most important work amongst the artisans and others; and much power of adaptation to the ever varying requirements of the day has been shown, which is, indeed, an indispensable condition of permanent usefulness in any institution such as ours.

"In Birmingham we notice continued growth. The rooms of one of the new Board Schools have been taken for use on First-days, to enable the teachers further to enlarge their operations, for which the Severn Street schools had become too small. The number of elementary teachers is now about 111—consisting of 96 male and 15 female teachers. The First day evening meetings are well attended; and the interest in our foreign missions is sustained. Our friend George Baker, Mayor of Birmingham, entertained upwards of 3000 scholars and their friends at two large tea-parties in the Town Hall, on the occasion of the last anniversary.

"In a very different locality, the quiet little town of Somerton, in Somersetshire, Friends have also been working with success. Though unapproached by a railway, it possesses some local manufactures, and has a small colony of active and earnest-minded Friends. They opened a new meeting-house in the Eleventh month last, and at the same time began a First-day School, carefully endeavoring to secure those who did not go to any other school. They commenced with seven teachers and one scholar, and have since obtained a very fair attendance.

"The Committee are glad to know that a school is carried on at Southampton. It was begun in 1874 and was long conducted by two teachers only. It is held in the meeting-house, which is situated in a district inhabited by a poor class of people.

"The First-day School at Ackworth is still kept up, though it is necessarily suspended during the winter vacation, as it is taught entirely by Flounders' students. On one First-day in each month a quarter of an hour is devoted to prayer, in which some of the scholars take a vocal part.

"The interest in the First-day School and Mission work seems to be increased amongst our friends at Reading. Once in two months a short meeting for worship, of three-quarters of an hour, is held with the school children in the meeting-house, when brief addresses, adapted to the occasion, are generally given by ministers present. Object lessons to the whole school are also occasionally introduced." . . .

"At Leeds we notice the formation of a Friends' Christian Union," consisting of some of the more thoughtful attenders of the schools and the morning and evening meetings at Fleece Lane and York Road. It is also pleasant to observe that several of the teachers and scholars have become members of our Society.

"The promotion of habits of temperance amongst the scholars, and the population generally, has occupied a large place in the minds of the conductors of our schools. Not only have Bands of Hope been vigorously worked in many places, but at Sheffield and Hull the scholars have formed Coffee-cart Companies for supplying tea, coffee and light refreshments, in the towns.

"Much interest continues to be taken by both teachers and scholars in our foreign missions. In several of the schools, collections have been made for the support of native teachers in Madagascar. In Birmingham one class has undertaken to support two such teachers. At Bradford, letters are read to the scholars from missionaries, containing reports of the school whose teacher is supported by the scholars. By this means their interest in the cause is maintained, and they are acquainted with the actual work done by the help of the money which they have subscribed. In the Spitalfields school, London, a missionary

meeting has been held, at which addresses to the children were given by Frederick Seebohm and William Beck." . . .

Classes for the children of Friends are carried on in Darlington, Dublin, and probably a few other places. The Committee desire again to advert to this part of the work of First-day school teaching, as one which calls for increased thoughtful care. Though attended by its peculiar difficulties, it would also have its special blessing; and the Committee believe that there is more need for classes of this description than may be supposed by those who have not carefully inquired into the facts. They are pleased to find that the last Yearly Meeting of Women Friends in London had their attention turned to the subject, and have referred to it in their Epistle." . . .

"As usual the reports from the various schools abound with evidence of the efforts made by the teachers to provide for the welfare and happiness of the scholars, [on week-days] adapted to the requirements of different classes and different localities, and of the appreciation by the scholars of the care and love shown towards them. The popular amusement of the Spelling Bee has been pressed into the service on more than one occasion, and for youthful scholars in a Band of Hope meeting the tedium of moral disquisitions has been relieved by the lively exercise of "skipping contests." Week evening schools for both sexes are not unfrequently connected more or less closely with the First-day School; and mutual improvement classes, especially for young men, are often found greatly to assist the work, both positively, by promoting good associations and the acquiring of useful knowledge, and negatively, in preventing the temptation to misuse leisure hours. Meetings for parents, and tea-parties for old people, may be added to the list, which even then would by no means be exhausted." . . .

"During the Conference of Teachers at Darlington in 1874, a separate meeting of lady teachers was held, at which the subject of the very important influence exercised by fathers and brothers on the home life of the female members of their families was considered; and a minute was adopted requesting the teachers of classes of men and youths to endeavor to lay strongly before their scholars how much of the present and even eternal happiness of their wives and daughters depends on their doing their duty in protecting them from evil and contributing to the comfort of home. The Committee desire to renew the appeal thus made to all who have any influence in the direction indicated.

"The rapid advance in material prosperity which is made by many of our adult scholars when they have acquired good habits, particularly in the large manufacturing towns of the North of England, is strikingly shown by the fact that the members of the adult class in Newcastle, being disposed to invest their savings in bricks and mortar, have, with the assistance of one of their teachers and a building society, built for themselves as many as twenty-five houses.

"Another evidence of similar prosperity is, that the balance in the hands of the Treasurer of the savings fund at Birmingham is about £6000.

"But whilst seeing in this outward prosperity of many of our scholars a proof that great blessings in this life attend a right appropriation of time, strength and talent, the Committee rejoice to know that the teachers are chiefly anxious for the spiritual well being of those under their care, and would mourn over any who having laid up treasure for themselves, are yet not rich toward God. "We should be glad to observe a more religious tone pervading the school," are the words of one body of teachers, which, doubtless, express the aspirations of many hearts. Let none ever forget the primary object we have in view, even to teach Jesus Christ. Our real success must depend upon the faithfulness with which we are enabled to do this. It should be the constant aim of our teachers to lead the scholars, not only to the contemplation and examination, but to the reception of the truths of the Gospel. That none can effectually labor towards this end without the help of the Holy Spirit, is readily admitted: but it must also be remembered that God gives the Holy Spirit, to them that ask Him. "Ask and ye shall receive, that your joy may be full."

"The Committee have reason to know, that sometimes the teachers in our schools feel discouraged because they do not seem to receive so much sympathy and support from other Friends as they desire. The teachers of one school remark, that they seldom receive a visit from any Friend not engaged in it. It does not by any means follow that there is a real want of sympathy. But the remark to which we have referred clearly shows that it is in the power of those who are not themselves teachers, greatly to aid those who are, by even an occasional visit, or a few loving words of encouragement.

"The value to the teachers of the experience and discipline of mind gained whilst engaged in their school work, has often been urged as a motive for faithfulness in it. But we may once more point out how very important in after life these lessons are found to be. Dealing with mind is a more delicate and

difficult task than dealing with matter: and when that which is spiritual has to be dealt with, the work is more delicate and difficult still. Our Sabbath Schools are thus also training-schools for teachers, in which some of the highest gifts and sweetest graces of the Christian disciple may find abundant scope and exercise, and become ripened for further use. And the faithful teacher, growing in his own love to Christ, and in love to those for whom Christ died, may become qualified in a larger sphere to declare His blessed name to others, and to fulfil the work which the Lord is graciously pleased to give His people to do for Him."

BRISTOL, Sixth mo, 1877.

PUBLIC SCHOOL EDUCATION.

The great army of the unemployed, and the difficulty so many youths have in finding any occupation which promises a living, gives emphasis to a remark of J. P. Wickersham, State Superintendent of Public Schools for Pennsylvania. In an address on education at Louisville recently, he said:—"I am not sure but that if half the money expended in the schools of our cities were expended in the erection of shops to teach the boys and girls trades, it would be better." It might be better if this was done by private individuals and not by the State. The difficulty is not that public school education is too generally diffused, but that in the cities it is carried to too high a grade at the expense of the public. Removal of the restriction on apprentices by the trades-unions would do much to diminish the number of youths growing up without trades.

For Friends' Review.

PRIMARY TEACHING.

New methods of teaching are not always improvements, and it is comforting to find ex-President Hill write, as below, in the Boston *Daily Advertiser* to teachers of primary schools, about the three most important branches they teach. Guyot's methods of teaching geography are doubtless very good in conveying a knowledge of topography, but the memorizing of names and position of geographical features such as cities, towns, rivers, &c., was much easier by the old methods, than where each place has to be separately fixed in memory. Young children's brains are too much strained also, in the usual manner of teaching mental arithmetic. The question proposed can often be solved in a minute by the pupil. But to recollect it just as stated in the book, and repeat it over exactly, then to analyze it, and describe the process, is too hard for mature brains, and doubtless hurts young ones.

"Reading, writing, and ciphering are the three fundamental arts, which every person can learn and ought to learn, and which ought to be taught in our primary schools. But for forty years past the schools have been neglecting these arts more and more, and substituting in their place studies which properly belong to the high school—namely, orthography, orthoëpy, calligraphy, analysis, and theory of numbers. Instead of learning to read, write, and cipher, the child learns to jabber bad metaphysics about rhetoric and numbers. What is needed in the common schools now is a reformation so complete that it might almost be deemed a revolution. The school authorities need to see that logical drill belongs only to the later period of school life; that the attempt to teach children in the primary school to understand the reason of every step, is terribly injurious every way. It is grasping at a shadow and losing the substance. It is this false method of teaching which has made our modern school so inefficient for practical ends, making a premature and ineffectual logical gymnastic take the place of a familiarity with the processes of arithmetic."

SCIENTIFIC NOTES.

Kangaroo Leather.—Kangaroo hides have become an important article of export from Australia. They make the most pliable leather that is known, admirably fitted for making boot-legs, gloves and riding-whips. The skins are sent to Europe, some tanned, some simply dried.—*Fortschr. der Zeit.*

Arctic Ink.—An ink which will not freeze, even at the poles, may be made by dissolving aniline-black, blue or red, in alcohol. It should be kept well corked, to guard against evaporation. A good winter ink for our climate can be prepared by mixing three parts water, one part glycerine, and one part alcohol, and adding the aniline dye.—*Papier Zeitung.*

Blue Ink.—Take six parts Berlin blue, one part oxalic acid, mix thoroughly with water, into a soft paste; dissolve in rain-water and add a little gum-arabic.—*Fortschr. der Zeit.*

Clock Regulation.—In Vienna, clocks of public buildings and offices, stores, hotels, private dwellings, etc., are now regulated by means of compressed air. The air is conveyed to all parts of the city in tubes, like gas, and a complete uniformity of time is established by a standard regulator.—*Ibid.*

Protection of Valuable Papers against Fire.—A German inventor has devised a

bank-note album, with leaves of asbestos-paper, for the protection of checks, notes and valuable documents. By placing them between asbestos leaves, especially if the book is firmly clasped, they may be kept legible, even after exposure to a fire which reduces them to cinders.—*Papier-Zeitung.*

Microscopic Mineralogy.—Renard has contributed to the Scientific Society of Brussels a paper on the microscopic analysis of rocks and of mineral cavities. The latter portion of his paper is of special interest. Cavities are often found in crystals, containing small portions of liquid, with a movable bubble. By warming the crystal carefully, the bubble is found to disappear at a temperature of about 572° Fahrenheit, which is, therefore, regarded as the probable temperature at which the liquid was enclosed and the rock solidified. Petroleum, sea salt and liquid carbonic acid, as well as water, have been found in these cavities. These researches confirm the modern opinion that quartz and granite are sedimentary rocks, and not of igneous origin.—*Les Mondes.*

Cooling Goblet.—M. Toselli has invented a double goblet; the outer cylindrical, the inner tapering. The liquid to be cooled is placed in the outer cup, into which the inner is plunged. Putting 150 grammes of nitrate of ammonia into the inner cavity, filling it with cold water, and stirring it to hasten solution, the temperature of the outer liquid soon falls at least 22° Fahrenheit. The inventor prepares a salt which will lower the temperature at least 50° Fahrenheit, even in the warmest countries. The same salt may be used repeatedly, by spreading it on a plate after each trial, and exposing it to the sun until it crystallizes anew.—*Ibid.*

Fine Threads.—W. G. Smith exhibited to the Scientific Committee of the Royal Horticultural Society a drawing of a section of a vinegar plant, which had grown upon lime-juice. The fungus was formed wholly of minute threads, matted together. A cubic sixteenth of an inch is traversed by no fewer than 550,000 distinct threads, or 150,000,000 minute filaments to the cubic inch.—*English Mechanic.*

Origin of the Alphabet.—Isaac Taylor has delivered a lecture before the Victoria Institute, explaining and adopting the theory of Prof. Rougé, that our letters may be traced to the Egyptian hieroglyphics. He thinks that they were brought from Egypt and spread over the world by the Hykshos, or shepherd kings, who, after conquering Egypt and holding it for 511 years, were driven out by Amasis, the first Pharaoh of the eighteenth dynasty. The Hykshos were a Shemitic race, so that the world is indebted to the Shemites for those two great blessings, the alphabet and the Bible. He believes that all the known alphabets, except the Chinese, may be traced to Egypt, and that their spread over the world has been due to the three great missionary religions, Buddhism, Christianity, and Mohammedanism. The Arabic numerals, in their oldest form, resemble the first ten letters of the primitive Shemitic alphabet.—*Ibid.*

A New Metal. — Serge Kern announces the discovery of a new metal, belonging to the platinum group, which he calls *davyum*, in honor of Sir Humphrey Davy. It is hard, of a silvery lustre, malleable at red heat, readily soluble in aqua regia and very feebly in boiling sulphuric acid, yielding a yellow precipitate with caustic potash, and its chloride reacts with potassic sulphocyanide like the salts of peroxide of iron. Specific gravity at 77° Fahrenheit, 9.385. He thinks it is Mendelieff's predicted element between Molybdenum and Ruthenium, in which case its equivalent should be 100. It would then rank as the second confirmation of Mendelieff's interesting anticipations, Gallium having been the first.—*C. Rendues.*

THE NIGHT COMETH.

Cometh the night, wherein no man may labor,
Therefore, we work while yet the day is light.
To thee, to me, to foeman, friend and neighbor,
Cometh the night—the night.

Toil on, toil on, nor dally with the morning,
Sweet syren, couching in a thousand snares :
Faithless she flies—scanty and brief her warning—
Leaving thee unawares.

Then am'rous breath of noon will tempt to pleasure,
And ease, and rest until the heat be past ;
Arise and work! We have no time for leisure,
Whose sky is overcast.

Aye, overcast. Though morn be sweet and pleasant,
And later noon shall offer fresh delight,
He surely sees, who looks beyond the present,
The shadow of the night.

Terrible night to those with task half ended,
Who revel carelessly through rosy hours ;
Leaving the corn, the goodly corn, untended,
To gather in the flowers,

Which close, or droop, or die when eve advances,
And lo! the sorry harvest withered lies;
And phantoms of lost hope, lost time, lost chances,
Out of the gloom arise.

Not so comes night to all. Sweet sleep will strengthen
Toilers with burden of the day opprest;
To whom the evening shadows, while they lengthen,
Bring peace and hard won rest.

O! welcome rest for weary hearts and aching,
And wounded feet all travel-stained and sore;
Welcome the rest—thrice welcome the awaking,
Never to need it more.

Work, then, nor fear the struggle and the labor;
For though maybe the day yet seemeth bright,
To thee, to me, to foeman, friend and neighbor,
Cometh the night—the night.

—*The Presbyterian.*

PICKERING COLLEGE, PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.), in charge of the above institution, are authorized to lease it to an experienced competent Friend, who will carry it on under the supervision of a committee appointed by the Yearly Meeting.

The building is just completed, and the Committee expect to have it furnished shortly. It is calculated to accommodate 100 pupils. For further information, apply to JOHN WRIGHT, Pickering, Ontario.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 10th inst.

THE EASTERN WAR.—There is no account of any fighting in the Schipka Pass since the 2nd inst. It was said at that time that Suleiman Pasha had abandoned the attempt on the Russian positions, and he was supposed to be trying to reorganize his forces. The Russians captured Lovatz (Loftscha) on the 3rd, after a struggle of twelve hours. This enabled them to advance a large force against Plevna, and having erected batteries on the heights surrounding the Turkish fortifications there, a bombardment was kept up on the 7th and 8th. On the 9th, a general attack was made, resulting in the capture of Plevna, the Turks being completely routed and retreating in disorder. The losses were heavy. Another portion of the Russian army, now near the Lom river and commanded by the Czarewitch, is threatened by the forces of Mehemet Ali, advancing from Rasgrad. On the 5th, a conflict took place near the Lom, in which the Turks first occupied Ablana, but were driven out by the Russians, retreating across the river, and the Russians re-occupied the place, losing about 1000 men. After an armistice the next day for the burial of the dead, the Russians evacuated Ablana, their force being much less than that of the Turks. An engagement near Rustchuk on the 6th is reported. In Armenia, the Russians confine themselves to a defensive attitude.

The London *Times* has recently been urging strongly that England should offer mediation, with the concurrence of other neutral powers. The offers could be based in the recommendations made by the Constantinople Conference. A Constantinople telegram of the 8th said that rumors of intervention which had been circulated had drawn out identical answers from the Cabinets of London, Berlin, and Vienna, that the time for such action has not arrived. It is said that appeal having been made to the sword, a solution can only be reached by a decided superiority of one of the contending parties, or a thorough exhaustion of both, bringing home to them the conviction that neither is able to solve the problem by sheer force. Premature interference, preventing a decision, would probably lead to a hollow peace, with a renewal of the struggle after a comparatively short time.

TURKEY.—Redif Pasha, ex-Minister of War, Abdul Kerim, former General-in-Chief, the ex-commandants of Scutari, Sistova and Schipka, and ten other officers, have been banished to Lemnos until the termination of hostilities, the commissioners appointed to try them being at present engaged with other duties connected with the war.

FRANCE.—M. Grevy, former President of the National Assembly, has been chosen to take the place of Thiers, as the leader of the Republican party, and possible candidate for the Presidency of the Republic in case of the resignation or displacement of MacMahon. Gambetta is disqualified for the latter position by being under 40 years of age. Grevy has evinced ability, firmness and moderation in his political course hitherto.

Some apprehensions had been expressed of disturbances on the occasion of the funeral of Thiers on the 8th inst., but none occurred. The shops of Paris were closed, many displaying a placard marked "National mourning," and notwithstanding the heavy rain, the streets on the route were lined by crowds, whose demeanor was quiet and respectful. The funeral orations were remarkable for moderation.

HOLLAND.—It is intended to erect at Amsterdam a monument to John Lothrop Motley, the distinguished American historian, as a tribute of gratitude from the Dutch nation for his histories of the "Rise of the Dutch Repnblic" and "The United Netherlands."

INDIA.—The weather reports for the week ending the 8th inst. were more encouraging. All the Madras districts had had some rain, and in many parts it was heavy. Rain has fallen also in some other threatened districts. In the northwest provinces and in Oude the situation was still critical. It is stated that the districts dependent on the southwest monsoon now have a fair prospect for the later crops.

COREA.—A famine is raging in this peninsula. The crops failed last season for want of rain, and the destruction of the pasturage caused the cattle also to die of starvation. Supplies have been introduced from Japan, to some extent, the government having been coerced by a rebellion into opening a port for this purpose.

JAPAN.—It is mentioned as an indication of the superior energy of the Japanese over the Chinese, that while the latter government is obtaining a fleet of steam gun-boats from the ship yards of the Clyde in Scotland, the Japanese have built two war steamers by native labor and of native materials. At Tokio, also, a balloon has been constructed capable of holding 15,000 cubic feet of gas, and inflated by means of an air pump. The first ascent was made by a young student. The balloon is to be used in the war against the insurgents.

MEXICO.—The authority of President Diaz is apparently maintained throughout the country. A detachment of regular troops has been sent to the Rio Grande to preserve order on the frontier, the local forces not being thought sufficiently trustworthy for that purpose.

DOMESTIC.—The instructions given to the commission appointed to treat with Sitting Bull, it is stated, after reciting the circumstances of the war between him and the United States, and his retreat to Canada, and declaring his presence there a source of uneasiness to that government, and a possible cause of diplomatic difficulties, say that the United States is willing to treat with him on the basis of pardon to himself and his band for past offences, demanding in return the surrender of their arms, ammunition and ponies, and their going forthwith to such reservation as the government shall select. If these terms are refused, the commissioners are to return, leaving the Canadian authorities to deal with the Indians as they think proper; and should the hostiles thereafter return to U. S. territory, vigorous war will be waged upon them.

A report on the commerce of the United States, for 1876, made to his own government by the Secretary of the British legation at Washington, has recently been published. It shows, as compared with 1875, a decrease of $76,375.960 in the value of goods imported; an increase of $78,452,930 in the amount of domestic goods exported; an increase of $79,693,850 in the amount of foreign and domestic goods exported; an increase of $11,559,065 in the amount of bullion and specie imported, and a decrease of $22,940,040 in bullion and specie exported; or taking merchandise, bullion and specie together, a total decrease of $64,816,895 in imports, and a total increase of $56,743,810 in exports.

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For Friends' Review.

JAMES BACKHOUSE.

(Continued from page 70.)

In speaking of his younger days, he says, "The reading of the Scriptures, and the history and biography of Friends, was much encouraged among our relatives, who made themselves in a great degree the companions of their children. To this circumstance, under the Divine blessing, may be attributed much of the prosperity and true happiness of the family circle." Two of his relatives were fond of rural pursuits and Botany, and encouraged his fondness for this science. He enthusiastically pursued this study throughout his life. But he says, "In the study of Botany, as well as in other things, I found it necessary to keep to the limitat ons of the Spirit of Truth, lest these things should gain an undue place in my mind, and become as idols, drawing my attention from that love and service to God, which was needful to my growth in grace, and due from me to the Author of all the mercies I enjoyed."

He entered upon instruction in the nursery business in Norwich, and found that some of his associates, though gentlemanly in deportment, were irreligious or profane. He felt this keenly and was very circumspect in his conduct. "Under great pressure of spirit," he says, "I often expostulated with persons whom I heard swearing, or taking the name of God in vain. . . In these cases I met with much openness, as I kept to the meekness and gentleness of Christ, but when in zeal against evil, I ventured to rebuke in the heat of my own spirit, I sometimes met with but a rough reception.

"From my school days, I had at intervals impressions of duty to speak in ministry in meetings for worship; but I flinched from them, and in consequence, became, time after time, like one given over into the hand of the enemy. This conflicting state continued till 1814. (When he was about twenty.) At that time I had accompanied two Friends in a visit of sympathy to Henry Bidwell, a young man involved in affliction, by the death, within a few days, of his wife and two children. On entering the room, where several of his relatives were assembled, he drew me to a chair by him. I had not long been seated when I felt it my duty to pray for him vocally. I shrank from this public offering, praying in spirit for him, and desiring of the Lord that that might be accepted instead. A minister addressed the company, and they were about to withdraw. My burden had now become too heavy to be borne any longer, and I uttered a few sentences as we stood. A solemn pause ensued, after which we took leave of the afflicted family, my heart overflowing with gratitude to God, who, after permitting me to feel my own weakness, had strength-

ened me thus to avow myself in His service. The offence of the cross was taken away in a moment, and my mind filled with peace. Thus in great weakness began that ministry which the Lord has called for the exercise of, and made way for, so extensively." He continued to speak at times in the meeting which he attended, or in the family circle. It was during his stay at Norwich, and while yet so young a man, that he first felt the call to go on a Gospel errand to Australia at some future time. He says, "The impression was very sudden, but very clear. It occurred as I was standing in the nursery-ground at Norwich, not thinking of such subjects. I felt as though I could have sunk under it, but I dared not oppose it, and I prayed in spirit that if it were indeed the will of God, He would be pleased to prepare me for it, and to open the way for it, both in my own mind and in the minds of my friends.

"Often afterwards, even when sunk very low through unfaithfulness in other respects, if I turned to this subject in the same confiding state, the feeling of heavenly peace attended it, so that, solemn as was the prospect, it was to me as a table spread in the wilderness, full of the feeling of the love of God in His dear Son. Notwithstanding these favors from the Lord, I soon got into a state of great weakness. I put on a remarkably plain dress, with a view to mortify an inclination in the opposite direction, *instead of seeking grace from the Lord to enable me to keep all things in their proper places.* And I ran into speculations about the Godhead. Under these circumstances I became much beclouded, and seemed to lose hold of my past experience; but the Lord in His mercy did not forsake me. He gave me to see that in this state of darkness I must beware of adopting any theory by the mere natural understanding, lest I should settle down in error; and that I must be content to feel my ignorance, and wait patiently till He should give me light.

"My way closed up in regard to the ministry, and the enemy of my soul often triumphed over me. But this led me continually to Jesus, as the Fountain set open for sin and uncleanness, and as I was humbled under a feeling of my need of such a Saviour, the Holy Spirit brought comfort to my soul, with the evidence of my sins being forgiven for Jesus' sake.

"I was also given to see, in process of time, that all our good desires are awakened by the Holy Spirit, sent to us of the Father, in the name of the Son, and received by us through the mediation of Jesus; thus in every act of true worship—'worship in spirit and in truth'—whether the understanding be cognizant of the fact or not, the Fath the Son and the Spirit are unitedly, inse rably and simultaneously worshipped, a hence are correctly set before us as one tr God.

"I was also enabled to recognize the fa humbling indeed to the pride of fallen hum nature, but, nevertheless philosophica clear, that the finite mind of man cann comprehend that which is infinite, either space, duration, or deity, although accordi to its capacity, and the measure of light ceived, it may apprehend something respe ing them. Thus under the feeling of t love and mercy of the Father, the efficacy the redemption, mediation and intercessi of the Son, the comfort and teaching of t Holy Spirit, and the conviction of the finit ness of my own mind, I was enabled to s tle down in reverent adoration of God, a in daily, almost constant communion wi Him, through the mediation of His de Son, brought home to me by the indwellin of the Holy Spirit; by which I was al kept, in a large degree, in the confidin prayerful, teachable spirit of a little chil and in much of that peace with God, whi was as a seal to my having entered t Heavenly kingdom under the governme of Christ, and which is designed to be t portion of all who truly accept Him as the Saviour and their Lord."

Intending to settle in his native place, h was almost disappointed in learning that a other offer of business opened at York, bu waiting on the Lord in earnest prayer h saw clearly that it would be best for him t go to the latter place, which he did, and wa prospered in his business. Here a belove sister died, and his mother also was take from him. He passed through great con flicts with temptation, and felt intensely th natural corruption of the human heart. Thi he thought fitted him "to sympathize wit and to entertain a hope for the poor degrade convicts and others deeply sunk in sin, t whom God was designing to send me wit the message of mercy and of hope, throug Jesus Christ."

In 1821 he began again to speak as Minister, and in 1824 he was acknowledge as such by his Monthly Meeting. In 182 he married Deborah Lowe, also a Minister He says, "We sought counsel of the Lor from the first in connexion with this step and we had the evidence to our own mind that it was in His ordering, and He blesse us greatly in it; notwithstanding, He saw meet to dissolve it at the expiration of five years." Of their three children he records that "my little Mary died an infant, a few months before her beloved mother. I felt her death keenly. The instinctive bond

aced in the wisdom of our Heavenly ather between parents and their offspring as torn asunder; and for long after, when saw a tree from which a limb had been nt, I thought I felt as the tree looked— reft! Nevertheless, my heart was submis- rely bowed before the Lord, and thankful at she was spared the temptations and als which attend lengthened days, and I ve no doubt she is among the redeemed Jesus Christ. For 'where there is no law, ere is no transgression.' 'And sin is not puted where there is no law;' and there plainly no law to little children. What- ever was lost to them by the fall, was re- ored to them in Christ; and justice is one the attributes of God, who therefore can- t condemn for sin, where He allowed no portunity for its commission."

(To be continued.)

From The [London] Friend.

"THAT THOU GIVEST THEM THEY GATHER."

Religious indolence, in every form, is dis- uraged throughout the Bible. The almist, in observing the habits of the rious beasts of the field and fowls of the , makes note that although they are de- ndent upon God for their food, yet they e not exempted from the heathful occupa- n of seeking and gathering that food;— That Thou givest them they gather." It the same with respect to God's human ildren and their spiritual nourishment. hat He gives them they must at least take e trouble to gather. They learn their son readily enough in the case of worldly ssings. The merchant, the tradesman, e farmer, and the florist give diligent heed collect and prepare and utilize the various oducts of the earth. It is so likewise with r daily bread which God gives us. The mer must first sow the wheat. Then it ust be watched and tilled and harvested; en threshed and marketed, kneaded and ked. So the Christian must gather and epare the spiritual gifts of God. It is of le use to expect much good from merely ding the Bible in a hasty, formal manner, thout comparing passage with passage, l careful, prayerful study and application it to daily life. Nor is much good to be pected from attending meetings, if what ere is communicated be allowed to go in one ear and out at the other, without nest prayer for its personal application, l frequent self-examination as to indi- lual growth in grace. Many of God's ef blessings also can neither be obtained reading only, but rather by daily prayer- action and effort to serve God in actual life, and turn to practical account the talents and opportunities he has bestowed. "That Thou givest them they gather" is, in short, the universal condition of growth in grace, and of continuance in God's spiritual church and kingdom.

And lastly, it has a special application to ministers of the Gospel, who are thereby taught that theories of "dependence" upon God for guidance are illusive, unless they encourage the true form of dependence, which consists in a diligent use of all the faculties which God has already given, and a practical honor of the teachings and illumination which the Holy Spirit has already supplied for our use. For we have no reason to conclude that He will afford us the same illumination *independently* of a careful study of those sacred Records, or by any *substituted* "immediate" revelations. To the Lord's ministers now, as ever of old, is the lesson applicable—"That Thou givest them they gather." X.

EXTRACT FROM S. GRELLET'S JOURNAL.

New York, Ninth mo. 7th, 1877.

To Editor *Friends' Review:*

[The following extract from S. Grellet's Memoirs may be profitably read by those Friends who are active in our meetings of business, and if such example more prevailed they would not likely be so protracted and tedious as they too frequently are.—R. L.]

"My dear young friend, George Stacey, has been a very acceptable companion to me. He has a feeling and religiously disposed mind, and a sound judgment for his years. He appears ripening in the truth and preparing to walk in the footsteps of his valuable father, who is a man of a strong mind. I have seldom met one more guarded in his religious movements, nor do I recollect to have heard him speak more than once on any subject, in our Meetings for Discipline, however important the subject, or ever so much felt by him. When, one day, I told him what I had observed, he replied: 'I think it is proper for me, before I speak on any subject, to endeavor to have a right sense of it in its various bearings, and then to know that it is my duty to speak upon it; if so, I consider that I ought to do it in as brief, but as clear, a manner as I can; having done so, I leave it to the meeting to judge and act. Should Friends not see as I do, my repeating the same thing again would not be better understood, nor alter their own views."—1 *Vol. p.* 318.

For Friends' Review.

THE FORM OF SOUND WORDS.

Considering the large amonnt of religious literature, it is not surprising that now and then we meet, even from sources from which it would not be expected, with sentiments, or at least, expressions, open to serious criticism, if not to positive objection.

In a work entitled "The Blood of Christ," which was industriously circulated in New England, a few years since, occurs this remarkable assertion, "Morality is of no account with God." A careful perusal of the "connection" does not modify the statement. Of course, no judicious parent assents to any such proposition, the only palliation for which is to be found in the preface to the work which, on the score of its general excellence, deprecates "some of its forms of expression." It could not be a matter of indifference to an earthly father, whether his son were correct or loose in his conduct, sober or drunken, diligent or viciously idle.

In a little tract, entitled "How to secure a good Prayer-meeting," there is much that is excellent in the directions and advice given, especially in such words as these: "Pray that the Holy Spirit may be present to warm, cheer and animate every heart."

If the Holy Spirit is present to warm, cheer and animate, may it not be possible that the same Spirit may counsel and guide, and that the meeting itself may be held under His controlling influence. The advice does not appear to contemplate this, for we are told on the next page: "Be ready; have your gun loaded, and shoot quick." "There is no life in silence, or in waiting." "Let your prayers be short: I once heard and joyfully united in six prayers, no one of which was over two minutes long." "They were intensely good.

To say nothing of the outwardness of all this, it seems to deliberately reject the direct ministry of the Spirit who, we were told to pray, might "be present to warm, cheer and animate."

Something must be going on all the time. Even if a brother or sister has spoken very impressively, and your heart is tendered and subdued, with a sense of the Infinite love, do not wait; "Be ready, have your gun loaded and shoot quick."

The writer hereof knows a great many people to whom the multiplicity of words is a great deal more burdensome than silence and to whom the "silence of all flesh" at the opening of meetings for Divine worship is increasingly precious. Even to those not of our way of thinking, when once it is understood and taught that silence may be a part of worship, and profitable, seasons of quiet are not unwelcome. We have times suspected that these seasons more burdensome to the "Leader," as styled, than to the people. Feeling bi in some degree responsible for the me he is nervous if a pause occurs. It to him like lost time. Six prayers o minutes each, if "intensely good," reasonably be followed by a restful si

The difficulty seems to lie in our w belief that our Lord will and does p over every rightly gathered assembly people. We are prone to interfere wit work. True, we may do it by listle and inactivity, as well as by always ke in motion. There is, however, the safe place in worship as in daily life—' dience to apprehended duty." This to me to be the key to the harmo Divine service. W. F.

Lynn, Ninth mo. 12.

THE TENTH ANNUAL REPORT OF FRIENDS' FOREIGN MISSION ASS TION OF LONDON YEARLY MEE 1877.

The Friends of England have thre sions, one in Madagascar, started in and one at Hoshungabad, in India, i great Nerbudda valley; and a third in which is carried on conjointly with F of New England.

The mission at Madagascar recentl thirteen workers. But at the time report only eight are mentioned. work of the missionaries consists in ing on a school for two hundred at the capital of the island. beside the children of the neighborh number of young men are trained as ers for the country districts, and th school exerts a wide influence. young men are not received except show some indication of religious fe and some promise of usefulness. school has been for the year under th cient care of William Johnson. The girls' school at Faravohitra, which has taugh by Sarah L. Street who, howe about returning home. She was as by the other women of the mission a Samuel Clemes. Helen Gilpin, wh been on a visit to England, is returni take the charge of this school, with to extend and improve the buildings.

There was in 1869 a large distri signed to the Friends, in which at that there were six congregations, and now are one hundred. In seventy-four of there are schools, some of them very but better than none; they are taug native teachers. In each of these one dred stations the people assemble for ship every First-day. The preachi

st entirely conducted by the natives. missionaries go from place to place, at nt intervals, preaching to the people, elping by their instruction and counsel. e next agency is the printing office. is under the care of Abraham Kingdon, so at the capital of the island, Antarivo, and issues school-books, tracts, n-sheets, hymn books and other publins. In 1877, 200,000 pages more were d than in 1876.

station had been formed at Antoby, so o reach, easily, groups of surrounding regations; but owing to the return e of J. S Sewell and of Louis Street wife, this has had to be abandoned.

ne next mission is at Hoshungabad, ndia. Here there is a Mission-house two plots of ground—together about cres—forming the Mission Compound. ne association has also a lot of ground in ity for future school extension. Chas. Gayand his wife and Rachel Metcalfe are the kers. There are regular meetings, with ching in English and in the vernacular; rating and colportage are carried on; also e zenana work by Chas. Gayford's wife; there are three schools, one of them coned by R. Metcalfe. Two native cons have joined them during the year. y greatly need an increased force of sionary helpers.

here are two Mission Stations in Syria, "at Ramallah, three hours north of salem," in the district of Ophrah, and not rom Bethel. Jacob Hishmeh, who pres over this mission, was born at Naza-. There is here a girls' school, and at villages round about, several other mixed ools.

he next and principal station is at Bru-a, on Mount Lebanon, under the charge Theophilus Waldmeier. Here is a Mis- Home, and there is nearly finished an ustrial Training Home for destitute chil-n. All the children of the town are wn upon the Friends' schools by the e of the government school. Two of masters of the government school have ed their services to T. Waldmeier, and likely to be employed, they being capamen belonging to respectable Maronite Greek families of the village.

t Brumana is a Monthly Meeting with teen members.

he detailed reports of the missionaries w that these schools are as a little light d a vast surrounding of darkness, yet speak hopefully of the work, and one not read its details without being moved h earnest desire to see the work grow spread. The total cost of these mis-s to the Association is given at about $30,000 for the year. This is nearly $2 for each man, woman and child of the membership of the Society in England.

From The [London] Friend.

THE LATE BISHOP THIRLWALL ON THE CHURCH OF ROME.

The recent number of the *Contemporary Review* contains some very interesting "Notes on Contemporary Questions," by the late Bishop Thirlwall—perhaps the most powerful man, intellectually considered, who has set on the Bench of Bishops since the death of Butler, the author of the Analogy.

Bishop Thirlwall says, respecting the pretensions of the Romish Church and the seat of its power:—

"I utterly reject the claim set up by the Church of Rome to be the one and only Church of Christ. The terms in which those pretensions were denounced by the Reformers were, in my opinion, not at all exaggerated, however they may have been tinged by a glow of righteous indignation. The history of the Papacy is, from first to last, a simply human history, and that, not only in the sense that every step of it was due to merely natural motives, without any indication of a supernatural interference, but also in the further sense, that these motives were only those of ordinary selfishness, without anything truly noble and heroic, even when measured by any human standard, much less heavenly, but, on the contrary, of the earth, earthy, and such as could not be ascribed, without blasphemous folly, to the workings of the Holy Spirit. This, however, does not preclude the admission, which I am perfectly willing to make, that many, if not the greater part, of the Popes who contributed most to the aggrandizement of the Papacy, themselves believed in its Divine origin. The general lack of critical intelligence in those ages, and the influence of personal interest, not the less powerful because it was unperceived, are amply sufficient to account for the fact; and I can easily understand how Gregory VII might die with a cry of afflicted virtue on his lips. The sincerity of this conviction imparted a certain dignity and grandeur to their really iniquitous enterprises, and was one of the main causes of their success, and will probably long continue to exercise a powerful influence on minds of a certain class. The strength of the Papal Church lies in the weakness of human nature: (1) in its childish fondness for a pompous and glittering ceremonial; (2) in its slavish readiness to accept without inquiry any pretensions, however unfounded, if they are

only put forward with a sufficient degree of confident assurance; (3) in the cowardice with which it shrinks from the burden of personal responsibility and is anxious to shift it upon another; (4) in the intellectual sluggishness which makes it impatient (as Thucydides observed) of the labor required for the investigation of truth; (5) in the proneness to substitute outward devotional exercises for the realities of a religious life, and to take credit to itself for the performance of such exercises as meritorious works, in proportion to the trouble and annoyance they may have cost; (6) and the intolerance with which, especially in matters connected with religion, it resents dissent from its own opinions as a personal injury, for which it is ever ready to avenge itself by persecution."

ACCORDING TO YOUR FAITH.

A lady was sent this summer, by the owner of a large garden, to gather some flowers for herself. A perfect wealth of beauty and fragrance lay around her, so she gathered what she thought a lovely bouquet, and returned more than satisfied, to show it to the owner, who, to her surprise, exclaimed indignantly, "What a *small* bunch! Was there not sufficient of every kind of flower? And it is almost all of one color, and you have none of that sweet-scented geranium!"

The lady confessed to herself that, although almost unconscious of it at the time, it was a want of trust in the perfect generosity of the owner of the garden, a fear of gathering the choicest of the flowers, which caused the smallness of her bouquet, that still so perfectly satisfied herself.

Is there not a lesson for us here? What a wealth of treasure does not our Father daily place around His children, and how little, comparatively, they gather!—*Times of Refreshing.*

FANATICISM.

(Concluded from page 72.)

II. THE FANATICISM OF MODERN TIMES CONSISTS IN AN ABUSE OR PERVERSION OF THE PRECIOUS TRUTH, THAT CHRISTIANS ARE LED BY THE SPIRIT.

Don't be frightened at the intimation that a sacred truth of God's holy word may be perverted to mischievous purposes. The truth is, Satan's deepest wiles are found in such perversions. That was his game when he attacked Christ in the wilderness. "Cast thyself down from the pinnacle of the temple, for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." A glorious truth thus but misapplied, and intended to do the work of a lie. The cheat was laid bare by the tempted God-man, who immediately laid alongside of the truth of God changed into a lie by Satanic misapplication, another plain "*It is written.*" I shall avail myself of his plan, in an endeavor to expose the Satanic devices by which souls are led astray, and their best good corrupted into a most appalling and threatening evil.

The following marks distinguish fanatical persons from those who are really led by the Spirit of God. Presuming that many persons who are now infected with fanaticism have been once eminently led by the Spirit, I would remark:

1. Persons who become fanatical, usually exhibit a striking change in the style and tone of their religious conversation. They deal much in positive assertions, upon matters in which those who are really led by the Spirit speak with quiet reserve and caution. Many of them are continually saying: "I know," "God has told me thus and thus," and that, too, in matters where they are soon seen to be in error,—they not only did not know, but blundered in guessing. This symptom declares itself in a wonderful disposition to utter small predictions of what is going to happen, particularly to such persons as oppose them.

2. Closely allied to this, is the spiritual pride,—that pride of spiritual attainment and knowledge, for which most fanatics are remarkable, so that instead of being swift to hear and slow to speak, as the apostle suggests, they have it reversed, and are *slow* to hear, unwilling to hear, or be taught, and *swift* to speak.

3. Fanatics exhibit their true character in not obeying the injunction of the text, namely, to *try the spirits whether they are of God.* The motto with many of them is: "Obey Christ *quick*," by which is meant: "Start on an impression *instantly*," giving, as a matter of necessity, no time to weigh the impression by the word of God and prayer. Thus saith the Lord, *Believe not every spirit, but try the spirits.*

4. Fanatics are wont to make extreme and even exceptional cases of conduct, which they find recorded in the Bible, the steady rule of their lives. They seem to have no taste for sober, common-sense views of truth, or privilege, or duty; and nothing seems to them according to God's order, that is not contrary to the order of everybody else. In all religious matters, they exalt the exception into the rule, and degrade the rule into the exception.

5. Fanatics are almost invariably wanting the grace of meekness; they cannot be advised, they cannot be taught. While they expect others to listen to their words, and heed them with meek submission, they are ant to weigh and measure the persons who e set to teach in the Church of God, by eters and balances of their own, and it is ocking to note with what coolness they nsign to the devil the hopeless man who lls outside of their approval.

When Moses, the great lawgiver of Israel, d now the great lawgiver of the world, ssed through the territory of his father-in-w, on his way, with the tribes of the Hebrews to the land of Canaan, the latter came e day into the camp. Upon observing the ethod of Moses in the judicial administration, he immediately submitted a valuable ggestion for his consideration. Moses did t say: "You can't teach me," "I am taught God, you are an outside barbarian," "I ve been for several years conversing face to ce with the Supreme Judge of the world. our suggestion looks possible, *but it don't do follow man.* Away with it." On the other nd, he adopted the plan proposed by the rince of Midian, and put the whole interew on record, that all might see where he t the idea.

6. Fanaticism is barren of all good fruits. hey that are led by the Spirit, are fruitful anches of the true vine. They are instant season and out of season,—especially *in* ason, whereas, fanatics have no heart for ything that is not *out* of season. Fanatics nerally like best to be mingled up with eople of a genuine religious zeal, whose easures they can criticize, and whose mo ves they can assail, while they, meantime, ntrive to keep themselves in countenance nd in credit, upon the success of the general ovement around them; but put them alone, nd let them have everything their own way, nd it immediately appears that they are *ees without fruit*, if not twice dead and lucked up by the roots, mere raging waves the sea, foaming out their own shame, andering stars,—stars broken loose from the rbits where they once regularly moved,—to hom is reserved the blackness of darkness rever. . . .

I trust every one who reads this will candidly weigh the suggestions I have here ffered. Should any one of you feel convinced that in any degree he has fallen into anatical notions or practices, I trust he will esolve to return to the plain Bible path. Meantime, I would remind my brother that piritual indolence and formalism in the hurch may be quite as odious in the sight of od as certain manifestations of fanaticism re. Let us, as brethren, watch over each other in love, not in anger, and let every erring brother be kindly and earnestly remonstrated with, touching his error, if peradventure God will give him repentance into the acknowledging of the truth.

"PARTAKERS OF THE DIVINE NATURE."

As an aged colored woman, of the city of New York, was returning one evening from the place where she had been selling apples during the day, and was carrying on her arm a basket containing the few she had failed to sell, she was met by a drunken sailor, who thought that a fitting occasion was presented for him to show his temper. He accordingly kicked the basket from her arm, and thereby scattered the apples about the street. He then placed himself bolt-upright before her, and heaped upon her every vile epithet that he could think of. Looking the offender in the face, with the mildest compassion, the injured woman thus addressed him, and that with a manner of the gentlest meekness: "Young man, I hope God forgives you as freely as I do." The poor creature was startled and confounded, and returning the apples to the basket, he returned it to her arm, and having humbly confessed his wrong, took from his pocket what money he had, and gave that to her.

What I desire to have noticed here is the fact that, in consequence of the new and divine nature, which God had given that woman, it was as easy and natural for her to feel, and speak, and act as she did, as it had been in her old life to become furiously angry under far less provocation."—*Asa Mahan, in "Out of Darkness into Light."*

A CHEERFUL FACE.

Carry the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams, "on the just as well as on the unjust." Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought. Cheerfulness makes the mind clear, gives tone to thought, adds grace and beauty to the countenance. Joubert says: "When you give, give with joy, smiling." Smiles are little things, cheap articles to be fraught with so many blessings, both to the giver and the receiver, pleasant little ripples to watch as we stand on the shore of every-day life. They are the higher and better responses of nature to the emotion of the

soul. Let the children have the benefit of them, those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful, loving faces of those who lead them. Let them not be kept from the middle aged who need the encouragement they bring. Give your smiles also to the aged. They come to them like the quiet rain of summer, making fresh and verdant the long, weary path of life. They look for them from you who are rejoicing in the fulness of life. Be gentle and indulgent to all. Love the true, the beautiful, the just, the holy.—*Selected.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MO. 22, 1877.

INSTABILITY.

"Unstable as water, thou shalt not excel."

Scarcely any trait is more fatal to the formation of a full Christian character, and to settled peace of conscience, than indecision. This finds many examples in the Bible, as well as in daily life. During the famine in Samaria, in the days of Elisha, the king would seem to have professed trust in God, and wore sackcloth underneath his vesture, as though he would humble himself before Him. But at the proof of dire extremity given by the cry of the woman for her horrible redress for the loss of her son, whatever faith he may have had, vanished, and his heart rose up in hatred against the prophet as God's representative. It is, however, in the smaller rather than in the great things of life that faith wavers. Elijah showed wonderful confidence in God at the sacrifice at Carmel, and in his persevering prayer for rain just afterwards, but quailed before the threats of Jezebel, who could have no power at all against him, except by Divine permission. Peter was ready to defend his Master against an armed attack in the garden, but faltered and falsified at the taunts of the servants.

Men nerve themselves for great trials, or seek all-sufficient strength in fervent prayer; but in smaller difficulties give way to weak complaining and distrust.

We waver as to what is the Lord's truth and word to us. Not that the Christian should not be teachable, and accept new truth as it is brought clearly before his mind. He who never adopts new views of truth, is but one who never grows wiser, and selfishly clings to imperfect knowledge, or even to false opinions. The unstable cast aside for novelties that which has been proved good, instead of holding it fast, and are thus tempted to wrest the Scriptures to sustain fanciful opinions.

The man of God who was sent to cry against Jeroboam's altar at Bethel, did well, till, listening to the words of the old prophet, he doubted that which had been made doubly sure to him as the word of the Lord.

Wavering affects our success in prayer Feeling our want of wisdom or of other graces, we should pray with steadfast confidence, not in our own faith, nor in our own prayer, nor in our own idea as to how our request shall be granted, but in our Father's readiness to hear for Christ's sake, and to grant according to His own wise plans. Often our own capacities are small, and He sends answers through the help, counsel or judgment of our friends who are His servants.

But it is in imperfect obedience that double-mindedness most appears. There are indeed many things in which we may not be sure what is the Lord's will for us. Surely here the rule applies, "Whatsoever is not of faith is sin." Careful following of this rule would save many from a defiled conscience, and loss of communion with their Saviour. Waiting on the Lord in prayer with a single eye to His glory, He will make His will clear to us, and our whole body will be full of the light which He throws upon our path. We shall know the mind of Christ.

The more serious instability, however, is wavering in that which has been deliberately considered and known to be right. Firmly to respond yes! or no! at the right time, demands not only earnest prayer to be strengthened with might by the Spirit in the inner man, but yet more, the prompt, resolute use of that strength in the exercise of a will divinely sustained only as it is put forth in action.

We would call attention to the notice, on the last page of No. 4 of the present volume, of the "Annals of Early Friends," by Frances Anne Budge, now on hand at 109 N. 10th St. Several of these sketches have been reprinted in this paper from *Friends' Quarterly Examiner*, and from these our readers may judge of their merit. They are particularly desirable for young persons, being written in a clear, lively style, and forcibly presenting the Christian experiences and the steadfastness under persecution and trials, of the worthies who are the subjects. The series comprises 18 sketches, in separate pamphlets, forming a neat package, sent by mail for 56 cts,, or bound for $1.60.

Movements of Ministering Friends.—In the early part of the Eighth month, Rufus P. King and Robert Doeg were engaged in paying a visit to the Shetland Isles. Arriving at Aberdeen on Third-day, the 31st of Seventh month, they sat with Friends there at their week-day meeting on Fourth-day, and proceeding thence to Wick, had a meeting with the public before embarking for Shetland. They held eleven meetings at Lerwick and neighborhood during their stay of nine days in the island, which were to satisfaction; but in consequence of the lateness of the season, and stormy weather, they were prevented prosecuting the visit further, and, returning by the steamer and train, they proceeded direct to Glasgow (arriving there on the 16th of Eighth month), and thence to Carlisle; Rufus P. King proposing to hold some meetings in the Midland Counties, and some parts of Yorkshire.—*London Friend.*

R. P. King expected to sail for home from Liverpool on the 15th inst.

James N. Richardson attended the three meetings of this city on First day the 9th inst., and was at Haddonfield Quarterly Meeting, N. J., on the 13th. This meeting was large, five hundred or more present, and was a favored occasion. J. N. R. left for New York on the 15th, to visit meetings in that vicinity, and expecting to sail on the 22d.

OHIO YEARLY MEETING.

(Continued from page 41.)

The consideration of the State of Society was entered upon by reading the Queries and Answers. Much pertinent counsel through gifted servants of the Lord was handed forth on various points of faith and conduct as brought to view in the answers. More especially were we and our children warned against the pernicious literature which is now flooding the land. Friends were exhorted not only to lift up a standard against it, but on the other hand to supply their families with reading of a character that will be instructive and edifying in the most holy faith. The great Christian attainment of love to God, and its kindred and offspring, love to our brethren, on which two commandments, said our Saviour, hang all the law and the prophets, were earnestly brought to our view, impressing upon us, that hearts filled with this love will not permit any avoidable hindrance to prevent them from gathering with their friends at the times appointed for the worship of Him who created heaven and earth, and all that in them is, to whom all worship, adoration, praise and thanksgiving are due, now and forever.

Public meetings were held on First-day at 10 A. M. and 3 P.M., and on Fourth-day at 10 A.M., wherein the gospel of life and salvation was preached to large and attentive audiences.

The select meeting had several sessions, during some of which it was introduced into a discussion on an important question of Christian doctrine; and it is cause for fervent thankfulness to our blessed Lord that it resulted in so great unanimity on the point in question,—the efficacy of the blood of Christ shed on Calvary for the remission of sins to all them that believe and repent.

The subject of singing in meetings for worship was also brought under review; some Friends expressing their belief that it is too much indulged in, with fears that its tendency will be to withdraw the mind from that dependence on the Holy Spirit which has always been held by our Society as an essential element in Divine worship;—according to the declaration of our Lord, "They that worship the Father must worship Him in Spirit and in Truth."

On Third-day and Fourth-day afternoon the men and women met in joint session. The reports of committees and other subjects claiming the attention of both meetings, were attended to. Among these was the reading of a memorial concerning our late beloved friend, Edith Griffith,—a minister of the gospel girded with power from on high. The printing of this memorial was referred to the Representative Meeting.

A postscript to the epistle from North Carolina was brought to the notice of the meeting, requesting the assistance of other Yearly Meetings in their endeavors to dispel the darkness and ignorance which prevails to so great extent among both whites and colored people in the Southern States. In response to the appeal, a free subscription was at once taken up, and five or six hundred dollars raised.

When the report of the Standing Committee on Peace was considered, many members were much disappointed with the disposition of that subject. In all the years that the Yearly Meetings have been earnestly endeavoring to extend a knowledge of this Christian testimony to the peaceable nature of the kingdom of Christ on earth, Ohio Yearly Meeting has directed its quota of the funds for that object to be paid out of its treasury. But this year a proposition to

raise the amount by subscription among the members was united with by several and adopted. This was thought by many Friends to be a serious falling back in our efforts in this righteous cause, no less needed now than at any former period.

Morning and evening meetings for devotion were regularly held, wherein the Spirit of the Lord was felt to be present, and His influence manifested in prayer, praise, thanksgiving and testimony, and burdened souls found peace in believing in Jesus.

On Fifth-day the 30th, after disposing of some other business, the essays of epistles to other Yearly Meetings were read and directed to be signed by the clerk and forwarded. Then under a sense of the overshadowing wing of Divine mercy and goodness having been extended over us, the meeting concluded, to meet at Damascus next year, by the Lord's permission.

IOWA YEARLY MEETING.

Iowa Yearly Meeting convened on Fourth-day, Ninth mo., 5th, 1877. The Meeting-house, a two-story structure, one mile from Oskaloosa, seats about 1,000 persons in each room. A meeting for worship was held at the commencement, at which several ministers were engaged in service.

At the meeting for business, certificates were read for Stanley Pumphrey, Walter Robson and Helen Balkwill from London Yearly Meeting; for Susan Doyle, from Dublin Yearly Meeting, as companion to Helen Balkwill; for John H. Douglas, Robert Knight, Amos Bond, W. J. Thornburg, Julia Ann Miles, and Julia Ann McCracken, from Indiana; Samuel and Priscilla Trueblood, David McMillan and Franklin Meredith, from Western; Jesse Lloyd and Francis C. Stanley, from Ohio; and Rachel Woodard, from Kansas Yearly Meeting. A warm welcome was extended to all these ministers, and way made for them to engage in any service to which they believed themselves called.

Joel Bean was appointed Clerk, and Isaac T. Gibson and Edward Taylor, Assistants. When the representatives were called, the Clerk had to report that there were two sets of representatives from Bear Creek Quarterly Meeting. The representatives from the other Quarterly Meetings were appointed to take this subject into consideration, and met for this purpose the same evening. From the information they received there appeared to be no doubt which was the properly constituted meeting, and they were entirely unanimous as to which report should be accepted. Their decision was confirmed by the Yearly Meeting. Deep concern was felt at the division in that Quarterly Meeting, and a committee was appointed to visit it, and labor for the restoration of harmony. Meanwhile, any dealing on the part of the Monthly Meetings was to be suspended, and it was clearly the judgment of the Yearly Meeting that those meeting apart were still its members and the objects of its care.

From the answers to the Queries it appeared that in several Quarters there was a lack of love and unity; there was increased exception with regard to good order in meetings for worship; six cases were reported of Friends having taken judicial oaths, and some were stated to have engaged considerably in manual labor on the first day of the week. It also appeared that there was much deficiency as regards family worship, and out of 1,318 families and 791 parts of families in the limits of the Yearly Meeting only 977 were reported as being in the habit of the daily family reading of the Holy Scriptures. These subjects claimed much serious thought, and the Clerk embodied the exercise of the meeting in an impressive minute.

Much was said as to the duty and privilege of family worship, and its influence on the minds of the children. The testimony was revived from one of the earliest and most honored records of the Society: "We declare that we esteem it a duty incumbent on us to pray with and for, to teach, instruct and admonish those in and belonging to our families; this being a command of the Lord, disobedience thereunto will provoke His displeasure;" and the earnest desire was expressed that throughout our meetings family worship might become universal. Friends were also encouraged to labor for the promotion of love and concord, "*endeavoring* to keep the unity of the Spirit in the bond of peace," and they were asked to consider how far any divisions might have been caused through a lack of obedience to the command, "Yea, all of you be subject one to another, and be clothed with humility." An unsubdued self-will may often prompt us to press our own points too far and to insist too much on our own way being carried out. If what we think for the best does not commend itself to our brethren, let us endeavor to be in submission and enter as cheerfully as we can into the judgment of the meeting. In our meetings for worship let us have regard to the injunction, "Let all things be done unto edifying." While the subjects thus alluded to, brought the meeting under deep concern, it was acknowledged on the other hand that there were many grounds for thankfulness and encouragement, and we were exhorted to be of good cheer. Much earnest life was manifest in many meetings, and many of the young people have lately given themselves to the Lord and are devoting themselves to His service. Only six members were reported to have used intoxicating drinks, and the number addicted to the uncleanly practice of using tobacco was declining, although 600 still use it.

From the statistics it appeared that 254 had been admitted as members during the year, as against 63 released or disowned; 183 births, and 104 deaths. The aggregate gain to the Yearly Meeting had been 266. The total membership is scarcely to be obtained with accuracy, from the lack of carefully kept lists of members. The number reported last year was 9032; this year it was given as 8846. The hope was expressed that more care might be taken in these returns another time. Three meetings had been discontinued, and nine set up. Fifteen ministers had been recorded, making the whole number 123. The subjects of Peace, Temperance, Bible Schools, etc., were brought before the meeting by Reports.

It appeared that the Society continued to take an active interest in the condition of the freedmen, and a colored man, Horatio N. Rankin, who is a director of the "West Tennessee University," situated at Memphis, made an appeal for funds for it at an evening meeting.

A proposal was received from the Missionary Board of Indiana Yearly Meeting, for the establishment of a union missionary organization, to embrace all the Yearly Meetings in America. The meeting was not prepared to adopt the proposal in the form in which it was presented. But the consideration of the subject left much earnest feeling in the meeting as to its duty to take its part in the preaching of the gospel to every creature. Work among the Freedmen and Indians was mentioned as the duty in this direction, which lay nearest, with an already open door.

At a meeting, held in the evening, on this subject, S. Pumphrey gave an account of the work of English Friends' Foreign Mission Association, and an organization was formed to receive and distribute any funds collected through Bible Schools, etc., for this purpose. The work of Friends among the Indians was considered, and the meeting was entirely united that it should take its share as before in this labor, which has been entrusted to the Society.

At a joint meeting of men and women Friends, the subject of higher education was considered with much interest. Edward Taylor read a paper on the subject, and Professor Morgan, S. Pumphrey, W. Robson and John H. Douglas, followed with remarks. It was pointed out that it is our duty to cultivate the talents which God has committed to us, and that those who neglect training their children are in danger of burying their Lord's money in the earth. A minister referred to his early struggles for education, and his life-long sense of the disadvantages he labored under from lack of a better one. He felt that his usefulness might have been so much greater than it had been, and that the work of the Lord demanded the exercise of all our powers at their best. God can, and does, make use of an ignorant man, who consecrates himself to His service, but consecrated intelligence is much better, and in these days of advanced education it has become essential that some in the ministry should be well educated.

Lawrie Tatum pleaded the claims of Penn College, and more than $1000 were raised in the meeting. This institution has had 333 students during the year, half of them Friends. The endeavor is to supply a guarded religious education, such as a Friend would wish his child to receive. The college is in debt $12,000. The fine centre hall is unfurnished, and the upper story of the building incomplete. English Friends have lately contributed $2000, and any assistance from other Yearly Meetings would be very gratefully received. This institution is important to the interests of the Society in Iowa.

Devotional Meetings were held every morning during the Yearly Meeting. They were well attended, and were seasons of blessing. Much impressive counsel was given, and many bore testimony to what the Lord had done for their souls.

First-day was very wet, and the attendance much smaller than usual. In the evening the meeting-houses of the Methodist and other Christian brethren at Oskaloosa, were kindly opened to Friends.

On one evening, a meeting was held expressly for ministers, at the desire of Robert Knight, when much excellent counsel was given by him and other Friends. On the afternoon of the 10th, a meeting for young women was addressed by Helen Balkwill and others. The Yearly Meeting closed on the evening of the 11th, under a blessed feeling of the Lord's presence, to which the clerk gave fitting expression in his concluding remarks. There was a general acknowledgment that Friends had been blessed together. The grey-haired fathers of the church had labored with the sons in loving fellowship, and Friends parted, trusting that through the grace of our Lord Jesus Christ, they were entering upon a year of better and more fruitful service.

MARRIED.

CONING–HACKNEY.–At Friends' Meeting-house, Friendsville, Tenn., on Fourth-day, Ninth mo. 5, 1877, William Coning, of Maryville, Tenn., to Mary Adline, daughter of Francis and Ann Hackney, of the former place.

DIED.

At the residence of his father in law, at Wellington, Ontario, on the 27th of Eighth mo., 1877, Seburn P. Dorland, a minister and member of Minneapolis Monthly Meeting, Minn., in the 33d year of his age. He left his home in Minneapolis in the spring of 1876, hoping that the change of climate would restore his failing health. For some months these hopes seemed to be measurably realized, but his disease, consumption, had progressed too far to be permanently stayed. He was taken with severe hemorrhage of the lungs on the 17th of Eighth mo., and until a short time previous to his death, suffered intensely. He seemed conscious of his approaching change, but not a murmur escaped his lips. He expressed himself as perfectly resigned to his Father's will. While his voice lasted he spoke to his wife of his sweet peace, and love, and entire trust in Jesus. He said, "For the sake of my dear wife and child, and the church, I would be willing to stay, but leave it all to the dear Master." Several days before his death he said, "I seem to see the golden gate open and Jesus more radiant than all." But the crowning moments were his last. His wife, who was sitting by his bedside, noticed a change in his countenance. Something like a heavenly radiance overspread his features, and he seemed almost in an ecstacy, as though trying to see something afar off. When asked by his wife what he saw, he could only answer in a faint whisper, "Glorious, glorious!" He then kissed his wife and child a last farewell, and quietly and peacefully sank into the arms of Jesus.

VESTAL.—At Prairie Centre, Kansas, on the 16th of Seventh mo., 1877, Eli Vestal, in the 74th year of his age; an esteemed member of Shawnee Monthly Meeting. Although the summons was sudden, his family and friends have the comforting evidence that his end was peace. He was diligent in the attendance of our religious meetings, as well as in the work of the church, which from time to time devolved upon him. In latter years particularly, he was very tender in his advice and counsel to those needing sympathy and encouragement, exhorting them to live up to the high privilege of the Christian, in experiencing the fullness

and freedom of the Gospel of Christ, seeming to have verified in his own experience the blessed promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Rest, happy soul, thy rest has come,
Thy work on earth is done—
The battle fought, the victory won,
And thou art safely garnered home.

BROWN.—At his residence in Philadelphia, Seventh mo. 6th, David Sands Brown, in the 77th year of his age; a member of the Western District Monthly Meeting.

For Friends' Review.

HOWLAND SCHOOL,

At Union Springs, N. Y., the only collegiate institution in this country exclusively for young women, which has been founded, and is sustained, by Friends, opened on the 5th inst. with nearly twice as many boarding and day-scholars as attended last year. This number, however, forty-four in all, is considerably less than the capacity of the school, whose accommodations are adapted to receive fifty boarding scholars. An encouraging increase is observed in the number of those belonging to families connected with Friends. While not a denominational school, it is designed that the essential principles of our Society shall exert a positive influence in its management; and a cheerful earnestness may be said to characterize its daily life.

On the evening of the 12th instant, Dr. Joseph Thomas, of Philadelphia, delivered at Howland School a valuable lecture on "English Pronunciation and Correct Spelling." As he is an authority on that subject, this lecture might be repeated with great advantage in many other schools. Thy friend, H. HARTSHORNE.

Union Springs, Ninth mo. 12th, 1877.

For Friend's Review.

A RAILROAD IN THE CLOUDS.

Under this title, J. E. Montgomery, in a recent number of *Scribner's Monthly*, gives a graphic description of a remarkable engineering achievement—the Callao, Lima and Oroya Railroad, in Peru, which, crossing the Andes, connects the Pacific coast with the head waters of the Amazon. The territory of Peru comprises a great variety of surface. "A strip of sandy waste, traversed by streams and fertile valleys," is the coast region. Two ranges of mountains, the Western or Maritime Cordillera, and the Andes or Eastern Cordillera, with luxuriant tropical valleys, lofty plateaus and extensive table lands between them, separate the coast from the Montana, which forms two-thirds of the country, and which is "a tropical region teeming with animal and vegetable life, lying wholly in the basin of the Amazon." The railroad described, starting from the port of Callao, follows the valley of the little river Rimac, continuously ascending, much of the way with a grade of 4 per cent. or 210 feet per mile, to the source of that stream, passes the summit of the Andes by a tunnel at the extraordinary elevation of 15,645 feet above the level of the sea (only 136 feet lower than the top of Mount Blanc), and descends on the eastern side by the valley of the Rio Yauli, a feeder of the Amazon, to Oroya, 129 miles from Lima, and 12,178 feet above the sea. To the nearest navigable water on the Amazon, 250 miles further, a road is projected, which when constructed, will form with steamers on that river a line of transit across South America. In consequence of the depressed financial condition of the government, the construction of the road is suspended at present; but it is completed, and passenger and freight trains run daily and regularly, to Rio Blanco, 75 miles from Lima, at the height of about 11,500 feet; the distance thence to the summit by the road being 20 miles, and the ascent in that distance over 4000 feet. The summit tunnel, 3,847 feet long, is open through, but not completed, and portions of the track below it are so far prepared that little additional labor would be necessary to fit it for travel.

Of the obstacles surmounted in this work, the writer's description, with its accompanying diagrams and illustrations, gives a vivid idea; but without their aid, it can scarcely be fully understood. The ascent of the valley is so rapid, that even with the very heavy grade of the road, it has often been necessary to overcome it by a series of zigzags or "switchbacks," so that in several places three nearly parallel lines, at different heights, appear, and in one instance *five*, three on one side of the valley and two on the other. In one place three tunnels occur, one directly above another. There are sixty-one tunnels in all, with an aggregate length of 20,000 feet. In one section the road passes through 22 tunnels in 15 miles, and in another, near the summit, on the unfinished portion, seven tunnels are found in the space of a mile. Numerous bridges, also, are necessary, one of which, the Verrugas viaduct, spanning a deep mountain gorge, is 575 feet long, an iron "truss" supported on three piers of wrought iron columns, respectively 145, 252 and 189 feet in height; "the highest bridge in the world," says the writer. At a distance it looks too delicate for its purpose, but on being tested it has been found capable of bearing the heaviest weight without sensible vibration. Another bridge, over the gorge called "Los

Infiernillos," where the river passes between walls of red porphyry rising from 1000 to 1500 feet, is 160 feet high, with a tunnel at each end.

The laying out and construction of the road were attended with immense difficulties. In some places it was necessary to lower the laborers by ropes from the cliffs, that they might cut out standing-places for work. Engineers were sometimes compelled to triangulate from the opposite side of the valley, to mark out the course of the road; and in one case, they and their men were conveyed across a valley on wire ropes, suspended between two cliffs at a great height. All the machinery for boring the summit tunnel, brought from the workshops of Lima, was carried by mules from the terminus of the rails. In the progress of the tunnel, snow-water percolating from above, constantly impeded the work, often bursting through seams and driving off the men. The rarefied atmosphere at this height also makes exertion difficult. Although the contractor is said to have paid much attention to the physical well-being of the workmen, who have been principally Chilians and Chinese, at least 10,000 persons are computed to have died during the progress of the work thus far.

The contract price for building and equipping the entire road was $26,000,000, or about $200,000 per mile. The contractor, Henry Meiggs, and the principal executive officers of the road, are from the United States.

A NATION BORN IN A DAY.

A nation may be born in a day, but not civilized or refined for centuries. The Christian effort of the times seeks too immediate results: brilliant statistics are in fashion. When there is not a great change in ten years, a missionary enterprise is usually called a failure.

The ex-slaves of America emerged, in a moment, from three centuries of bondage and thousands of years in the African jungle, into citizenship, self-government, and a share in the control of an enlightened nation. Their outward relations are revolutionized, but their internal condition, their moral strength, is scarcely changed since the day of emancipation. Politically they are like children with a vast inheritance.

Political guardianship so far has insured their freedom forever: it has done but little more. Hereafter, the colored vote, in so far as going to establish negro control, is likely to be neutralized; but harmless minorities will not be interfered with.

Political lessons have made them think, and taught much that is useful, but some of their political experiences have not improved their characters. Moral guardianship has been confined to benevolent societies at the North, the better class of colored preachers, and to the influence and example of good men in the South of all classes.

Of late years, in Virginia and in other States, public free schools—the burden of which falls chiefly on the whites—have become a power in their behalf; the practical, earnest interest of many Southerners in their education is a most hopeful sign.

All this has done little for the present generation. It is still, as a mass, governed by the instincts and ideas of slave life.

Moral forces act slowly. Knowledge, merely acquired, has no saving grace: only as it is digested, assimilated, worked into the daily life, forming habits, sustaining principle, creating sentiment, is it a power for good. Till then it may be a "dangerous thing." The present period in the education of negroes is formative and one of anxiety, like the critical period in a young man's life. They are likely to commit many follies: a generation will pass before they fully harvest their wild oats, gain practical sense, and begin to build on the basis of experience.

The tropical and the Indian races at first re-act under our civilization; it is an overdose. But the "Six Nations" of New York have gained two thousand in population in four years. The Cherokees and other tribes are, after great shrinkage, more than holding their own.

There will be, there has already been, a reaction from reaction; we shall see a permanent Indian civilization. The blacks do not even decrease: they are bewildered by false lights, victimized by their own ignorance, by the wickedness of others, and blunder badly. We must give them time. A Christian civilization for them is only possible through a chaotic period. Their mills grind slowly, but let us help make them grind well.

The watchword of the hour is to work and be patient. Only lifetime upon lifetime of effort will achieve the end designed by God, who in His good time "let his people go" and gave to Christian America the work of laying the foundations of a future for the negro, here and in Africa, that will be grand, that will illustrate the Divine Power in overruling for good the work of the slave-hunter and the slave-ship, by that mysterious law of struggle, pain and sacrifice, that underlies all progress. The first gun fired at Sumpter was, we believe, the signal of a new movement—the response to Ethiopia's outstretched hands.—*Am. Missionary.*

DENYING A CHILD WISELY.

One of the hardest and one of the most important things in the training of a loved child is to deny him that which he longs for, and which we could give him, but which he had better not have. It is very pleasant to gratify a child. There is real enjoyment in giving to him what he asks for, when we can do it prudently. But wise withholding is quite as important as generous giving.

Next to starving a child, the unkindest treatment to him is to give him everything he asks for. Every parent recognizes this truth within certain limits, and therefore refuses an open razor or a cup of poison to the child who cries for it. But the breadth and the full significance of the principle involved are not commonly accepted as they should be. A child ought to be denied many things which in themselves are harmless. It is an injury to him to always have at the table the dishes which he likes best; to have uniformly the cut or the portion which he prefers; to have every plaything which his parents can afford to him; to dress — even within their means — just as he wants to; and to go, with them, where and when he pleases. That child who has never a legitimate desire ungratified, is poorly fitted for the duties and the trials of every-day life in the world. He does not, indeed, enjoy himself now as he might hope to through a different training. It is sadly to a parent's discredit when a child can truly say, "My father, or my mother, never denied me any pleasure which it was fairly in his, or her, power to bestow."

Few of us older persons can have everything we want, everything that love can give, everything money can buy. Most of us have many reasonable wishes ungratified, many moderate desires unfilled. We have to get along without a great many things which others have, and which we would like. It is probable that our children will be called to similar experiences when they must finally shift for themselves. They ought to be in training for this now. It is largely the early education which gives one proper control over himself and his desires. If in childhood one is taught to deny himself, to yield gracefully much that he longs for, to enjoy the little that he can have, in spite of the lack of a great deal which he would like to have, his will be an easier and happier lot, when he comes to the realities of maturer life, that would be possible if, as a child, he had only to express a reasonable wish, to have it promptly gratified. For this reason it is that men who were the children of the rich are so often at a disadvantage, in the battle of everyday life, with those who have come up from comparative poverty. The wealth of their parents so freely at their disposal, increased the number of wants which they now think must be gratified; and their pampering in childhood so enervated them for the struggles and endurances which are, at the best, a necessity in ordinary business pursuits, that they are easily distanced by those who were in youth disciplined through enforced self-denial, and made strong by enduring hardness, and by finding contentment with a little. . . . —*S. S. Times.*

AN EXTRAORDINARY SENTENCE BY A JUDGE.

The following extract is taken from a sentence recently pronounced by Judge Reading, of Chicago, upon the liquor dealers who had violated the law by selling it to minors. It will repay a careful perusal:

"By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequence may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent,—your business is legalized, and no one may interfere with you or it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all and pursue your legal calling—you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your own lawful trade; you may fill it with the allurements of amusement; you may use all arts to induce visitors; you may skilfully arrange and expose to view your choicest wines and captivating beverages; you may then induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it—you have a license. You may allow boys, almost children, to frequent your saloon, they may witness the apparent satisfaction with which their seniors quaff the sparkling glass, you may be schooling and training them for the period of twenty-one, when they, too, can participate, for all this

is lawful. You may hold the cup to their lips, but you must not let them drink—that is unlawful. For, while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, 'Leave my son to me till the law gives you a right to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection. That will be soon enough for me, for his sister, for his mother, for his friends, and the community, to see him take the road to death. Give him to us in his childhood at least. Let us have a few hours of his youth in which we can enjoy his innocence, to repay us in some small degree for the care and love we have lavished upon him.'

"This is something which you who now stand prisoners at the bar have not paid for; this is not embraced in your license. For this offence the court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of $75 and costs; and that you stand committed until the fine and costs of this prosecution are paid."

We have not heard from any source such an arraignment of the license law as this.—*Presbyterian Journal.*

TRUE reverence for God includes both fear and love; fear, to keep Him in our eye; love, to enthrone Him in the heart: fear, to avoid what may offend; love, to yield a prompt and willing service: fear, to regard God as a witness and judge; love, to cleave to Him as to a friend and father: fear, to render us watchful and circumspect; love, to make us active and resolute: love, to keep fear from being servile or distrustful; fear, to keep love from being forward or secure; and both springing from one root, a living faith in the infinite and ever-living God.—*Cope.*

In reverent love, in loving fear,
Aid me to walk with Thee;
Through joy or woe, in both to grow,
Till I Thy face shall see.

SCIENTIFIC NOTES.

New Modes of Telegraphing.—Professor Loomis claims to have communicated with an assistant twelve miles away, by means of an aerial current, which was reached by kites. When both kites had attained the same altitude or the same current, messages were sent and received.—*English Mechanic.*

Who Invented the Telephone?—Some English writers claim that the American telephones are merely adaptations of a scientific process, invented and patented by one of the most eminent English electricians some years before it was publicly utilized. In reference to this claim, the *English Mechanic* says: "It is strange if any eminent British electrician invented the telephone some years ago, that he allowed his invention to remain in obscurity. It is, at any rate, a most unusual proceeding." The rival claims of Gray and Bell are still under adjudication in the American Patent Office, the present weight of evidence being decidedly in favor of the former, who, as we have already stated, is a member of the Society of Friends.

HARVEST HYMN.

BY JOHN G. WHITTIER.

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is nature's bloodless triumph told.

Our common mother rests and sings
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

O, favors old, yet ever new!
O, blessings with the sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, but the corn ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us, with our rugged soil,
The power to make it Eden-fair,
And richer fruit to crown our toil
Than summer-wedded islands bear.

Who murmurs at his lot to-day?
Who scorns his native fruit and bloom,
Or sighs for dainties far away,
Beside the bounteous board of home?

Thank Heaven, instead, that Freedom's arm
Can change a rocky soil to gold;
That brave and generous lives can warm
A clime with northern ices cold.

And by these altars wreathed with flowers,
And fields of fruits, awake again
Thanksgiving for the golden hours,
The early and the latter rain.

SEPTEMBER.

There sounds a rustling in the standing corn;
There hangs a bright-cheeked apple on the bough;
And later lingers now the tardy morn,
And evening shadows gather sooner now.

One crimson branch flames 'mid the maple-wood:
One red leaf hides amid the woodbine's green:
And clean-raked fields lie bare, where lately stood
The tawny grain amid the summer scene.

Blue gentians show 'mid meadow grasses sere,
And, from the stubble, shrill the crickets sing;
A requiescat o'er the falling year—
All sounds seem sadly chorusing.

—*New York Evening Mail.*

PHILOSOPHY.

[Ella Wheeler, in *The Galaxy* for September.]

At morn the wise man walked abroad,
Proud with the learning of great fools.

He laughed, and said, "There is no God;
'Tis Force creates—'tis Reason rules."

Meek with the wisdom of great faith,
At night he knelt, while angels smiled,
And wept and cried, with anguished breath,
"Jehovah, *God*, save thou my child!"

PICKERING COLLEGE, PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.), in charge of the above institution, are authorized to lease it to an experienced competent Friend, who will carry it on under the supervision of a committee appointed by the Yearly Meeting.

The building is just completed, and the Committee expect to have it furnished shortly. It is calculated to accommodate 100 pupils. For further information, apply to JOHN WRIGHT, Pickering, Ontario.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 18th inst.

THE EASTERN WAR.—The statement that the Russians had captured Plevna, given last week on the authority of positive dispatches, proves now to have been incorrect. Later accounts show that the cannonade continued not only on the 9th, but on several subsequent days, and that although by assaults some of the Turkish positions were taken on the 11th, the Russians were forced to evacuate them again on the 12th, after having repulsed five furious attacks. Reports, which as yet lack full confirmation, have been received, that on the 15th the whole Russian army attacked the Plevna lines, and were repulsed, and that they then abandoned their positions, retreating toward Sistova and Tirnova. A dispatch of the 15th from the Russian commander, giving previous occurrences, does not mention any battle on that day. It reports the Russian loss in killed and wounded, up to the 14th, as 300 officers and 12,500 men; that of the Roumanians, 60 officers and 3000 men. In the Schipka Pass the struggle has been renewed between the small body of Russians holding the positions, and a much larger Turkish force. Meanwhile, Mehemet Ali, the Turkish general-in chief, is slowly moving from Rasgrad toward Plevna. One detachment of the Russian army intervenes between him and that point, but is liable to be attacked in flank.

There is no detailed account of further operations in Asia. The Turks occupy Ardahan, and are said to be pursuing the Russians across the frontier.

GREAT BRITAIN.—A collision occurred in the English channel, 12 miles S. W. of Portland, on the night of the 11th inst. between two British ships, the Avalanche for New Zealand and the Forest for New York, both from London. The latter struck the former on the side, nearly cutting it in two, causing it to sink in about three minutes. The Forest was less injured, but leaked so much that the crew were forced to abandon it. Three boats were launched, but the wind and sea were so high that only one of these, with twelve persons in it, was saved, the other two having since been washed ashore. Over one hundred lives were lost.

The Metropolitan District Underground Railway of London, in the half-year just ended, carried 14,562,122 passengers, in addition to 4,823 season ticket holders. This would make 93,341 passengers each week-day, besides season tickets.

FRANCE.—Gambetta and Murat, the publisher of the journal in which his Lille speech first appeared, were to have appeared before the tribunal in Paris on the 11th inst., but neither was present. Gambetta sent a petition for postponement on account of illness, but this was refused and entry of default made against both defendants. Gambetta was condemned to three months' imprisonment and a fine of 2000 francs, nearly $400. The public were excluded from the trial. The judgment points out ten passages in the speech, as culpable, and declares that the assertion that President MacMahon must submit to the decision of the nation or resign, was a threat constituting an attack on the loyalty, honor, dignity, and consequently on the person of the President. An appeal had been taken, which was to be heard on the 20th. Five principal Republican papers of Paris were seized on the 11th, either for publishing a report of this trial, or for violent articles. Some of the journals assert that the sentence of Gambetta to imprisonment deprives him of civil rights for five years.

RUSSIA.—The harvest this year is said to be very abundant, and the quality of the grain is excellent; but in some places, for want of persons to gather it, a large proportion is lost. The war has caused a great scarcity of labor, and the railways, telegraphs, and manufacturing establishments have been deprived of many of their employees.

JAPAN.—The Emperor has again taken up his residence at Tokio, after an absence of six months; an indication that the rebellion is considered substantially suppressed.

AFRICA.—After the lapse of nearly a year without tidings from H. M. Stanley, information reached London on the 17th inst. that he arrived on the 8th ult. at Emboma, Congo river, on the west coast, with a party of 115 persons, after a perilous journey across the continent. From Lake Tanganyika, whence the last previous accounts were received, he crossed to Nyangwe, on the Lualaba river, the most northerly point on that stream reached by Cameron, and thence followed its course, proving it to be the Congo. He found most of the natives intensely hostile, and his progress was attended by frequent fighting. A number of the party were killed in these conflicts, and a large native escort engaged at Nyangwe deserted on account of them. The river, cleaving the broad mountain belt between the great interior basin and the Atlantic Ocean, descends by about thirty falls and furious rapids. Stanley's last white assistant, Francis Pocock, a young Englishman, was swept over one of these falls on the 3d of Sixth month, and his faithful native companion Kalulu, was also lost. Stanley himself narrowly escaped, on the same day, from being drawn into another fall, and six weeks later he and his whole boat's crew were swept over one, but were wonderfully preserved.

DOMESTIC.—The Commission to treat with Sitting Bull, which consists of Gen. Terry, Gen. Lawrence of R. I., and Gen. Corbin of Ohio, secretary, passed through Omaha on the 14th inst. on the way to Ogden on the Union Pacific R. R. From Ogden they will go to Fort Shaw, and thence across the country 150 or 200 miles. Probably nothing will be heard from them for 20 or 25 days after they leave Fort Shaw.

The 9th inst. was the 27th anniversary of the admission of California into the union. A State Constitution had been adopted by a Convention nearly a year previously, on the 12th of Tenth month, 1849, accepted by popular vote in the month following, and a government regularly organized. California is the only State (except those settled before the Revolution, and Texas, admitted into the Union without previous organization as a Territory; the country having been acquired by treaty with Mexico in 1848. In Congress, the South strongly opposed the admission, because the Constitution prohibited slavery, and the question was decided only after months of delay, and much excited debate

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For Friends' Review.

JAMES BACKHOUSE.

(Continued from page 83.)

It is a beautiful picture which James Backhouse gives of his married life, showing what the family relation may be where it is hallowed by dedication of all to the Lord, and His consequent ordering and hallowing of all life's events, cares, duties and joys. He says, "In our married life we had a large measure of happiness, being of one mind in the Lord, and our chief object being His glory. We had a large circle of like-minded relatives and friends, with whom we took sweet counsel, and who rejoiced with us in seasons of rejoicing, and sympathized with us and helped us in seasons of trial. We were occasionally separated for short periods by my taking journeys on business, and also by my going from home on religious errands.

"In 1825 our dear brother and sister, Edmund and Elizabeth Janson, paid us a long visit; Edmund had given up business under the belief it was required of him to do so; he had also a strong impression that the residence of his family was to be under my roof, evidently without any view that when that should come to pass, he would not be one of the number. He had long had the impression that if faithful, the Lord would call him to the work of the ministry; and one First-day he stood up in the meeting at York, and quoted the words, 'Awake, thou that sleepest, arise from the dead, and Christ shall give thee light.' From that time he was almost constantly occupied in the ministry of the Gospel. Within a year he visited most of the meetings of London and Middlesex Quarterly Meetings, and had religious interviews with individuals both within our Society and out of it. He remarked it was very unexpected to himself to be thus all at once drawn into such continuous labor; but when he thought upon it, the words of the Lord Jesus came before him, 'Work while it is day, for the night cometh wherein no man can work.' After he had been thus laboring to bring people to a close attention to their own state before the Lord, he suddenly fell ill with a low fever, which in a few days closed his useful life: he died Ninth mo. 2nd, 1826, aged 28. His widow was sustained by Divine help, and in the course of the following summer came to York to be with my beloved wife, whose health had been long declining, bringing her two children with her; and my precious one dying in the Twelfth month, her sister gave up her house at Tottenham, and took up her abode with her family under my roof, according to the presentiment of her deceased husband. From this time our families were united, and our children brought up together, to our mutual comfort, the blessing of our Heavenly Father resting largely on this arrangement.

"Towards the close of my beloved Deborah's life, we took her to Scarborough, in the

hope that the sea-air might revive her, as it had done at some former times; but it soon became evident that the balance of life was going down. I was greatly distressed at the prospect of losing her, and cried to the Lord in my sorrow; I appealed to Him, as having strengthened the faith of Abraham, so as to enable him to offer up his son Isaac; and I begged Him in like manner, to strengthen me to offer up my beloved one, in true resignation to His disposal; and the Lord heard and answered my prayer, and He enabled her also to resign myself and our dear children into His holy keeping. He comforted and strengthened us together, so that we became able to converse calmly upon the prospect before us. And when the end came He gave me for many days a wonderful sense of the glory of the redeemed spirit of my precious one, taken home to Himself. Deborah Backhouse first spoke as a minister in 1819. Her communications in this line of labor were neither frequent nor long, but clear and edifying. About a year after her marriage, with the concurrence of her Monthly Meeting, she visited in Gospel love the families belonging to York meeting. She was a very affectionate wife and mother, exemplary in religious care over her children and servants, and very methodical in her domestic concerns."

On the First-day preceding the York races, thousands of people would assemble to see the horses led out. For some years this had been cause of great concern, and in 1825 he went with two Friends to address them upon their eternal interests. They took their stand in the midst of about two thousand people who drew around them. Mounting a temporary stand, he spoke to them — "I called their attention to their eternal welfare, their need of repentance, and of taking up the cross and following Christ if they would become His disciples; also the danger of living in an unregenerate state, even though called Christians. A solemn silence ensued, and continued till we with drew." With a pious minister of the Episcopal Church, he prepared and circulated a tract on the evils of horse racing. On one occasion at Thirsk, he believed it right to preach to the people at the Market-place. He had often thought of it, but now driving out of the town to appoint a meeting elsewhere, it came upon him so weightily that he turned back and with his companion went direct to the Market-cross. "I was so strengthened for the occasion, that I remembered the walls of Jericho falling down so that the people went straight up before them. After standing still a short time, it sprang in my heart to speak on the necessity of repentance towards God, and faith towards our Lord Jesus Christ, in order to our becoming true Christians; and to point out the unprofitableness of a profession of Christianity without a corresponding practice. The people gathered round, and I observed some of the women with their baskets on their arms, wiping away their tears with the corners of their shawls. I concluded my brief address with the words of gracious invitation: 'Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.'" With Benjamin Seebohm he was at several meetings. He says, "In several meetings which were appointed for us, (among Friends) we had very little to express, and in some, including one to which the public were invited, we were wholly silent, being thus led contrary to the wisdom of man, to preach by example dependence on Divine direction and teaching. Our chief service seemed to be towards those who might be compared to stray sheep, and yet who were not insensible to their own condition, and our labor among these was not altogether in vain.

"In the summer of 1829 my dear friend, Benjamin Seebohm, again joined me in visiting the families of York Monthly Meeting whether in membership or not. . . I was kept much in a condition deeply sensible of being 'compassed with infirmity;' often in the interval of these services, in great conflict through evil propensities, such as human nature is heir to, through the fall of our first parents, and which are often greatly aggravated by having been yielded to. But in the condescension of Divine mercy, I was given deeply to understand the declaration, 'As in Adam all die, so in Christ shall all be made alive.' The love of Christ, *and the efficacy of His blood in cleansing me from sin*, I largely experienced. And humbling as the evidence of my own weakness was, and still is, it was graciously overruled in bringing me into enduring 'compassion for the ignorant and them that are out of the way,' though I often felt that it was in the Lord's mercy, I was not utterly cast down."

In 1830, while visiting the Midland counties of England, he addressed a letter to some of the scattered meetings he was not able to reach. It is full of excellent Gospel truth and wise instruction, and is as follows: "Believing that all are invited of our Heavenly Father to participate in the fulness of the blessings of the Gospel of Christ, even to witness restoration by Christ, to that image of God in which man was created, I earnestly desire none of you may be resting satisfied short of attaining to this mark, and

that all may be engaged to leave the things that are behind, and to reach forward towards it, that so they may obtain the prize of our high calling of God through Jesus Christ our Lord.

"Be entreated to examine your own states, lest by any means the enemy of your souls should be inducing any of you to rest short of the 'rest which is prepared for the people of God.'

"Remember the first and great commandment is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' and if we give the world, or the things of it, the first place in our affections, we are sinners in His sight, before whom we must give an account. Let these considerations stimulate you to diligence in daily bringing your deeds to the light of Christ, in order that it may be made manifest to you how far they are wrought in God. Then if your hearts condemn you not, you shall have confidence towards God, but if your hearts condemn you, whether for omissions or commissions, remember 'God is greater than our hearts, and knoweth all things.' Therefore, when condemnation is felt, lose no time in humbling yourselves in His sight, and in confessing your faults before Him, and in praying unto Him to forgive your sins *for the sake* of Christ, who died for us; and wait upon Him, to *feel the evidence of this*, (pardon, etc.,) being sealed upon your minds by the Holy Spirit. For unless we maintain a daily exercise of soul before God, we shall soon become languid and dry in religion, and shall lose that *sense of acceptance with God*, and that communion of spirit with the Father, and with the Son, which those who yield their hearts and affections unto the influence of the Holy Spirit, enjoy; *and which we ought never to rest satisfied without.* For without this we cannot have the *witness* of the Holy Spirit in our hearts, that we are the children of God. And if we have not this witness, what is the ground of our hope of salvation?

"And, dear friends, when made *sensible* in the secret of your hearts of your own wants, whether of strength, or of grace, or of pardon, or of what sort soever they may be, be encouraged *to pour out your petitions* for the supply of your need at the throne of grace, remembering that *if we ask in the name of Jesus* we shall receive.

"*A sense of necessity (or need) is a right qualification for prayer. Be not therefore content with merely feeling your wants.* The promise, 'Ye shall receive,' is not to those who only *feel their wants*, but to *those who also ask.*

"And seeing that the evil propensities of our nature, and the temptations of Satan, dispose us to neglect and forget these things, be engaged to *use diligently the means* put into your power for keeping you in remembrance of them. Among these are *the daily reading of the Holy Scriptures, both in private and in your families collectively*, and retirement for meditation and prayer.

"These practices pursued in simplicity and sincerity receive blessing from God. And if we should sometimes be sensible in pursuing them, of nothing but our own weakness, poverty and unworthiness, this is no just cause for discouragement. For it is very necessary that we should be kept sensible of these in order that we may be preserved in that humble, dependent state of mind, with which 'the High and Lofty One who inhabiteth eternity' condescends to dwell. And it is needful that we should be sensible of our own inability to supply our own wants, in order that we may be induced, with fervency of soul to pray for supplies of spiritual food—even of the Bread which cometh down from Heaven. And that you may daily seek for this, so that your souls may be nourished up unto eternal life, is the earnest desire of your friend,

"JAMES BACKHOUSE."

(To be continued.)

CHRIST OUR EXAMPLE IN HIS SORROWS.

By Caroline Fry.

"Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." That sorrow to the Christian which once proceeded in so large a measure from the world's hatred has very nearly ceased. Individuals in private life are still called upon to suffer reproaches for the name of Christ, and to make the sacrifice, if not of life and lands, of things more dear to natural affection. In the petty persecutions of domestic strife, many a gentle spirit suffers an obscure martyrdom. But, to the church generally, not only have the rack and fire disappeared, but the tongue of the scorner has lost its sting. A man of God, whose conduct honors his profession, is held in higher estimation, even by the world; or if one world cast him off, there is another as affluent, as enlightened, and as influential, ready to receive him, and advance his interests. But the words of Christ remain, and I cannot agree with those that say the cross has ceased to be borne, religion has become easy, and the way of life too smooth. The profession of religion has, but not the reality. I cannot help thinking that those who find the way so broad, have mis-

taken the gate. I doubt if they who find their enemies so few, have been upon the field. I am sure the enemies that martyrs and apostles feared, are still in equal force upon the ground. Satan is there, and sin is there, and self is there in undiminished strength. The waters of affliction that once swelled to an awful size the lesser streams, have turned their courses to augment the greater. The increase of temptation, the seduction of prosperity, the contact and amalgamation with the world, cause the Christian to have more trouble with himself than ever he had with the contempt and despite of mankind. I doubt if the cross be lightened by the change. It is less apparent certainly, and men cannot so well discern who carries it. But the Father knows; and it is worthy of remark, that the deepest expression of our Saviour's anguish passed between the Father and Himself. If we do not know ourselves whether we bear the cross or not, as the talk of some who say there is none, might lead us to suppose, I should think that, at the best, we have travelled but a very little way towards our crown. Let us consider of it. No child of God believes his sorrow meritorious; the crown of glory is the purchase . . . . . of the Redeemer's cross; ours is no more than the way that leads to it. But in the endurance of it, so different, as we have shown, from all that the natural heart endures, the believer sees, and has a right to see, with comfort and rejoicing, a feature of conformity to the likeness of his Lord, which also made St. Paul "rejoice in tribulation."

I shall say little of those sorrows which the believer shares with all mankind, and which I cannot speak of as a portion of his cross. They are part of the primeval curse; but grace converts even those into a blessing, instrumental in subduing our corruptions, in weaning us from earth, and bringing us more near to God; making a medicine of nature's gall, as skilful physicians use the poisons of the earth. . . . . In the endurance of such sorrows, poverty, sickness, separations and whatever else, the Christian is distinguished from the world, and likened to his Lord, by the spirit in which he bears them, and the proportion in which he feels them. It is a point in which we greatly need to seek and pray for more conformity. We are deficient, all of us. How much too anxious, how much too full of care, how much too sorrowful about the things that perish! What bitter complaints from us where there were none from Him! Jesus was too much filled with greater things to pay regard to these. How is it that we are not? Why are our greater joys and greater sorrows so often overbalanced by the pressure of mere temporal concerns? It was never so with Him.

If any inexperienced child of God, reading this description of a Christian's sorrows, feels distressed by the consciousness of having never felt it; if he remembers not to have wept for sin, though he believes he is a sinner, to have felt real unhappiness for his Father's absence, though he is sure he loves him; if such a one be young in Christ, and assured of having rested all his hopes upon Him, I should say to him "Be not distressed, but wait." The young recruit is not sent immediately to the battle. . . . . .

Meantime, I cannot close without a word to those who are not young in Christ, who are not weak, who are not inexperienced—if we may judge by the length and strength of their profession. I have met with such, who not only profess to know nothing of this conflict, this sorrowing after a godly sort, but who also deny the fitness of it. They will have the Christian's course to be one of perpetual ease and quietness, they will not allow that a pardoned sinner should be disquieted by sin, neither that it is possible for God to withdraw His presence from them. I can only say that such is not the language of the Scriptures. It is not the experience of David, nor the experience of St. Paul; it is not the language of saints and martyrs, generally. I think it is not in the promises of God: these speak of safety, security and confidence, but not of unbroken quietness; they tell of certain victory in the end, and warfare by the way. A race, a storm, a battle, a pilgrimage—these are Scriptural images of a Christian's course.

There is a holy confidence in the midst of trouble, an assured triumph in the severest conflict, a beacon in the night of storms and darkness. The child of God should never doubt of safety, whatever enemies be upon His way: he need not, and he does not, if he is in Christ, walking not after the flesh, but after the Spirit. I mean nothing against that full assurance of faith; the same in darkness as in light, in sorrow as in joy; the same, when all sensible comfort is withdrawn, as when the brightness of God's face is full upon the soul; the same in the apostles on the mount, in Jonah in the deep, in Christ in His last agony. I believe it to be the privilege of every regenerate heart to seek and possess it in perpetuity. If our faith be f unded on sensible enjoyments, it must depart with them; if it be founded on our own righteousness, it must sink under a sense of sin; but if founded upon Christ, it can abide all changes, for He is unchangeable. But of those who have built themselves a tabernacle upon that mount where the first disciples stayed so short a time, I

must still inquire by what road they came thither. If it was through a host of vanquished enemies; through the furnace of affliction, seven times heated; through the deep humiliation of a broken and a contrite heart, then I have nothing to reply. The conflict may be over, the battle may be won, Satan and sin, and self, foiled by long resistance, may have blunted their weapons and desisted, and the believer, like a soldier at nightfall, may lie down in his tent in peace, waiting the morning to receive his laurels. Many an aged Christian, many a deeply tried and suffering Christian, has, I doubt not, attained to such repose; a season of holiness and peace and joy, more like the bliss of heaven than the pilgrimage of earth. But if any have reached it by another road; if they have suffered no crucifixion, borne no cross, endured no spiritual conflict, and, as I have sometimes heard, deny the need of any such thing, I confess I understand nothing of their religion; I find nothing of it in the Bible; I think they will do well to prepare for a reverse.

For Friends' Review.

THE MINISTRY OF THE GOSPEL.

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the Word."—II Timothy, iv. 1, 2.

"And this is the Word which by the Gospel is preached unto you."—I Peter, i. 25.

One of the clearest evidences of the divine commission, as well as of the profound wisdom of that eminent reformer, George Fox, may be found in his fearless proclamation of the truth that the gospel ministry was of the Lord's own appointment, and must be freed from all the fetters of scholastic ordination or preparation.

For centuries it had been supposed that an education at the universities was an absolute pre-requisite to an assumption of what are called "holy orders;" and the "degrees," still conferred by our colleges, though they have mostly lost their original signification, yet preserve the evidence of this generally acknowledged belief. Thus a "Bachelor of Arts" (B. A.), was allowed publicly to read the Holy Scriptures, on occasions; a "Master of Arts" (A. M.), to teach them; a "Doctor of Divinity" (D. D.), to preach the Gospel and administer the ordinances.

It was opened to George Fox, however, by the revelation, as he claimed, of the Lord Himself, that education at Oxford or Cambridge, was not necessary to the qualification of a true Gospel minister; and that our Holy Redeemer, the Head of the Church, could anoint and send forth, as He did of old, even unlettered herdsmen or fishermen to proclaim, in His name and power, the glad tidings of His salvation to the people.

This truth has been recognized by the Society of Friends ever since, as well as by many other religious denominations, in a measure. The Methodists especially, who rose as a people about a hundred years later, have, to a certain extent, borne a similar testimony; their founder, John Wesley, having been divinely led to establish in their church, that "lay preaching," which has been attended with such extraordinary blessing, in gathering the outlying multitudes who could not otherwise have been so successfully reached.

May God forbid that we, as a people, should ever depart from the simplicity and the divine wisdom of our forefathers in this most important matter, or seek by mere human preparation to qualify any one for that holy service, to which the Lord alone can call and for which He only can anoint and qualify.

Many of us can testify in our day, as William Penn did in his, that the ministry of simple, uneducated men and women has reached God's witness in our own hearts and in the hearts of the people, as these spake "in the demonstration of the Spirit and with power," determined to "know nothing," and to preach nothing, "save Jesus Christ, and Him crucified."

Yet, in perfect consistency with the fullest acknowledgment of this fundamental truth that the faith of their hearers should "not stand in the wisdom of men, but in the power of God," was the equally clear recognition, on the part of George Fox and his immediate followers, that, on the other hand, a constant study, and a thorough knowledge of the Holy Scriptures, were absolutely necessary to any large success in the ministry of the word. From a careful examination of the voluminous essays and epistles of that devoted servant of the Lord, his "Gospel Truths" especially, a volume of about 1000 folio pages, printed by the direction of the London Morning Meeting in the year 1706, I am convinced that no more laborious or accurate student of the English Bible has ever, since his day, appeared among his successors in our branch of the church.

He had some keen-sighted and scholarly compeers in his own generation—Barclay, Penington, Penn and others—who brought to bear upon their research far more human learning than he could ever command; and their voluminous commentaries are well worth a careful study, in the original editions, to those who desire to know for them-

selves the real foundations of the faith of our fathers. But for a clear view of the distinction between the Old and New Covenant dispensations—and yet of their blessed and inseparable connection, and inter-dependence; for a full acceptance and proclamation of their great underlying truth, that "without the shedding of blood there is no remission" of sin, and that it is the blood of our Lord Jesus Christ alone that cleanseth;—for a comprehensive grasp of the wondrous truth that the Holy Scriptures—from Genesis to Revelation—all speak of Him; that the promises were yea and amen forever in Him; that the types and shadows and priesthood of the Law, pointed to Him, and were fulfilled in Him; that the "testimony of Jesus is the spirit of prophecy;" that the Psalms sing of Him,—that the Gospels tell of His blessed life, His atoning death, and resurrection and ascension, as foretold by the prophets; that the Acts and the Epistles and the Revelation, all testify of Him, and through Him;—for all this glorious realization, which Bible scholars of our own day are rejoicing in, there are none among the early Friends, with whose writings I am familiar, who compare in depth of spirituality and power, with that clear-sighted apostle of the true faith, George Fox.

Henry Moorhouse, an evangelist from England, whom many of the readers of *Friends' Review* have learned to know and love—and to whom our brother Moody says he owes more than to any other man, for his own knowledge of the methods of Bible study, as well as his stimulus to undertake it systematically—is himself a wonderful instance of the power of the Spirit of the Lord to bless the acquisition and proclamation of the simple truths of His written word—without the advantage of human learning to adorn them—to the edification and convincement of thousands.

Years ago he told me that the Society of Friends would never be the power in the world that they once were, until their ministers and the leaders of their people, became as earnest and prayerful students of the Bible as George Fox and his followers were, in their day. He said there were no mysteries of Divine Truth, which they hesitated, in the power of the Lord to grapple with and interpret. The secrets of unfulfilled prophecy—the wheels and seraphim of Ezekiel—the visions of Daniel—the plumb line and basket of summer fruit of Amos—the measuring line, and the golden pipes and oil and candlesticks of Zechariah—all became living things in their hands.

How is it now, dear friends, and how has it been for one hundred and fifty years past? Would the separation, within its borders fifty years ago, on the very most vital truths of Christianity, have been ever possible, had our ministers and people been thoroughly instructed in the truths of God's written revelation to man; on which, Robert Barclay so truly says, "The faith and belief of every Christian and member of the church ought to be founded and on which every principle and doctrine of the Christian faith is founded; and that whatsoever principles and doctrines are not only contrary—but even not according thereto—ought to be denied as anti-Christian."—See Preface to Catechism and Confession of Faith, London, 1691.

Oh how the delusions of a refined spirituality—the assumption of an ability to comprehend God's truth, "without man or book,"—to use a favorite expression with a class,—the mystical teachings of blind and ignorant leaders of the people, have caused them to err from the faith and wrought desolation and ruin within our borders. How they have turned aside from following with us, many of the most earnest and intelligent thinkers, in each rising generation, who, with their Bibles in their hands, knew that such mystical teaching was not the Gospel of Christ and His Apostles; how they have driven away many of the hungry and thirsty and weary of His sheep and lambs, to some other fold, where they would be watered and fed and restfully nourished and cared for; how they have closed up meeting-houses, here and there; and left our church, in many places, an empty fabric, over whose portals is written the inscription, legible to all, "*Stat nominis umbra.*"

But now, "blessed be the Lord God of Israel, who hath visited and redeemed His people," He has heard the cry of His perishing children and a better day is dawning upon us. On every hand Bible-schools are being established, and the members of our Society, over the land, are being taught—with earnest prayer for the Lord's blessing on His own words—the precious truths of the Gospel of Christ; and many are accepting them as "the power of God unto salvation to every one that believeth."

Shall the ministry be behind the people? Shall disjointed passages of Scripture, and often wholly inaccurate quotations and applications of its sacred revelations, be longer held forth, in many places, as the message of the ambassador of Christ;—"the ministry of reconciliation" committed to every true minister to proclaim—(see 2nd Cor. v. 18–24): "That God was in Christ reconciling the world unto Himself; not imputing their trespasses unto them;" and that,

"in Christ's stead," His ambassadors are now to "beseech" their hearers "to be reconciled to God," because "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

Let none marvel, none hesitate, because this general awakening to the value and the necessity of the study of the Holy Bible, has aroused a strong opposition in some of the dark places of the church. It is always so, in every revival of God's truth, in all ages of the world. "The light shineth in darkness, and the darkness comprehendeth it not."

Nearly four hundred years ago, Erasmus sounded a trumpet call to the Church in his day—to bring them back from the dead traditions of the Fathers to the blessed written word and Gospel of the Lord Jesus Christ. The glorious light of the Reformation had not yet fully broken upon the English Universities, nor upon the people of Germany, when he wrote; yet hear how his "Paraclesis" rings through the centuries to-day.

"Oh, why is a greater portion of our lives given to the study of the schoolmen, than of the Gospels? What are Albertus, Alexander, Thomas, Ricardus, in comparison of Christ, of whom it was said by His Father in Heaven, 'This is my beloved Son, hear ye Him?' Oh, how sure, and as they say how irrefragable, His authority!

"What are the fathers in comparison with Peter, who received the commission to feed His sheep? Or Paul, in whom, as a chosen vessel, Christ seemed to be re-born? Or John, who wrote in his Epistles what he learned as he leaned on his Saviour's bosom?"—See Erasmus' preface to his translation "*Novum Instrumentum*," of the New Testament, printed 1516. T. KIMBER.

Burlington, Ninth mo. 18th, 1877.

For Friends' Review.

NEW YORK YEARLY MEETING BOARDING SCHOOL AT UNION SPRINGS.

New York Yearly Meeting Boarding School, at Union Springs, incorporated as Oakwood Seminary (its original name) is half a mile back from Cayuga Lake, on high ground, commanding an extensive lake prospect, and conveniently situated to express, telegraph and post-offices, and to Friends' meeting. It is reached by the Cayuga railway from Cayuga station, on the Auburn branch of the New York Central Railroad, and by way of Ithaca from the Erie and Lehigh Valley roads. The buildings have been greatly improved within a few years, at an expense of $9,000, are now convenient and comfortable, and are capable of receiving over a hundred boarders.

The autumn term opened on the 11th inst., with about sixty students, nearly one-third day scholars. The teachers for the term are Prof. E. Cook, principal; Joshua L. Barton, his assistant; Irana L. Pope, at the head of the girls' department, associated with Theodosia G. Chaplin and M. Elizabeth Carpenter. Dr. Joseph Thomas, of Philadelphia, gives literary lectures and lessons during the early part of the term, and one of the Managers gives occasional lectures on applied science, exhibition of the stereopticon, &c., besides devoting much of his time to the general management. The three years' course of study includes, besides the more common English departments, ancient and modern languages, natural sciences, mathematics, evidences of Christianity, &c.

This institution has suffered in common with many others from the financial depression, but is now self-sustaining, and as its greatly improved and high character becomes known it is better supported. Many Friends throughout the Yearly Meeting are much interested in its success, and if all who send to other schools away from home were united in this interest, its usefulness would be much increased. As an indication of this usefulness, a friend who attended the last Yearly Meeting in New York, counted nearly forty of its former students in attendance, a large portion of whom took an active part in the business of the Yearly Meeting. An excellent religious influence has generally prevailed, and many young persons date their conversion to the time of their attendance at the school.

Union Springs, Ninth mo. 17th, 1877.

FRIENDS' N. E. BOARDING SCHOOL AT PROVIDENCE, R. I.

The prospects of a large and satisfactory school were never better than now. Two hundred and seven pupils are already admitted, and more are expected.

The number of pupils pursuing the regular course of study is considerably on the increase. The class which graduated at the close of last year was much the largest (18) since the establishment of the course; and the present senior class is still larger.

The present Board of Instructors consists of thirteen resident teachers, and two professors of Brown University, who deliver weekly lectures on history and natural history.

Four of the instructors are graduates of Haverford College, and one of Brown University. Nearly all the teachers have had long experience in their profession.

Besides the above, Allen Jay and wife, of North Carolina, are here for the ensuing year to give the weight of their religious character to the Institution. The former is secretary and librarian.

In 1855, an entire change was made in the mode of conducting the school. The appointment of all the officers and general management of the Institution was committed to the principal; and that plan has been followed ever since.

Joseph Cartland was principal from 1855 to 1860, and the school was well sustained under his management. Since 1860, the present principal, Albert K. Smiley, has had charge, and the school has been in a very prosperous condition. Since 1860 the school buildings have been nearly doubled in size; a farm house, a carriage house, a steam boiler house, a laundry, and an astronomical observatory have been built.

City water has been introduced throughout the building. A new dining room, new bath rooms, and new recitation rooms have been built, and the boys' and girls' lodging rooms divided into separate rooms. The cost of the above improvements was $110,651.

The funds to meet this expenditure have been received as follows, viz.: Contributions from the Alumni, $10,870; net proceeds of land taken by city of Providence for streets and reservoir, $50,407; paid out of the profits of the school, $49,374; total, $110,651.

Besides the above a debt of $3,153, which existed in 1860, has been paid, and a balance of $2,773 has accumulated in the treasury.

Recently the Yearly Meeting has directed the sale of such portions of the school farm of fifty acres as are not needed for school use. About fifteen acres are to be reserved with the buildings.

Two building lots, containing in all about 20,000 square feet, have already been sold at 62½ cents per square foot, and the other lots are in the market. The funds received from these sales are safely invested and added to the general fund.

It is hoped that when these sales are completed, the large funds at the disposal of the Yearly Meeting may be used to raise the character of the school to a still higher standard, and diffuse its blessings more widely amongst the children of Friends and the community at large.

Is his mercy clean gone for ever? Psa. 77: 8.
He delighteth in mercy. Micah vii. 18.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MO. 29, 1877.

THE ATONEMENT.

Serious misconception of the doctrine of Friends on the subject of the Atonement has from their rise, prevailed among many, both within and without the Society. Finding in existing churches this and other fundamental doctrines already fully accepted, while the work of Christ by the Holy Spirit sent in His name, was but comparatively little attended to, the Early Friends pressed this latter in their teaching, because it was the great need of the time. Yet it must be remembered that primitive Christianity was their standard, and whenever the need arose they bore witness in the fullest manner to the virtue of Christ's coming in the flesh and His atonement. Indeed, up to that time no other body of Christians had arisen since the apostasy of the Middle Ages which attributed such large efficacy to the atonement as they did. They held that all men who had been saved in the past, or would be saved in the present dispensation, were saved only through virtue of this atonement. Says Isaac Pennington: "I have had experience of that despised people (the Friends) for many years, and I have often heard them (even the antient ones of them) own Christ both inwardly and outwardly. Yea, I heard one of the antients of them thus testify in a public meeting many years since: That if Christ had not come in the flesh in the fullness of time, *to bear our sins in His own body on the tree*, and to offer Himself up as a sacrifice for *all* mankind, *all mankind had utterly perished.*"—Works, p. 248.

At the time of the rise of the Society the Calvinists taught that Christ died only for the elect, meaning by this only for those who would be saved from among the number of mankind who had the outward knowledge of Christ. The Arminians held that Christ's atonement reached not only to those who had the Scriptures, but to all who improved the *light of nature* as to a knowledge of right and wrong, or of religious truth, and to such they believeed that God

would send, by man or angel, the history of Christ's work in the flesh. But Friends taught from John i. 4-9, and Romans i. 18-20, and ii. 6-15, as well as other Scriptures, that to whom God had not given the knowledge of the Scriptures in any degree, He had given some knowledge of Himself and of His law, so that they *might* turn to Him in faith and be forgiven, *on the ground of the atonement*, although they knew not of it, and might be washed from sin thereby, if they did accept the help of God's Spirit of grace, turn to Him in faith, and diligently seek Him.

But they carefully shunned the error of Pelagianism, that men of themselves, by their own natural powers, could turn to God, or begin and carry on the work of salvation. They held that man is depraved, prone to sin by nature, and becomes dead in sin by transgression, and would remain always estranged from God, did not God visit him by His Spirit, quicken him, enable him to turn to God in repentance, and believe the truth sent to him. But while thus extending the reach of God's love to man, through Christ, so far as to believe that every man has an effective offer of salvation, they avoided the error of the Universalists, and held that men rejecting the message of salvation and the visitations of God's Spirit were lost, and would be "punished with everlasting destruction from the presence of the Lord and the glory of His power."

Moreover, they carefully taught that those who have access in any way to the truths of the Bible are responsible for believing and accepting them in sincerity and faith. Wilful rejection and unbelief of them was held by Barclay to imperil the soul eternally. "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day."—John xii. 47, 48.

But not only did they make general statements. They held that the rightly-taught Christian knew the sacrifice and precious blood of Christ to avail for the remission of his own personal sins. Isaac Penington, who beyond most dwelt upon the work of the Holy Spirit in the matter of man's salvation, says: "Glorious was the appearance and manifestation of His Son in the flesh; precious His subjection and holy obedience to His Father; His giving Himself up to death for sinners was of great esteem in His eye. It was a spotless sacrifice of great value, effectual for the remission of sins; and *I do acknowledge humbly unto the Lord the remission of my sins thereby, and bless the Lord for it*, even for giving up His Son to death for us all, and giving all that believe in His name and power to partake of remission of sins through Him."—Works, Ed. 1761, p. 256. To us God sends the glad tidings of salvation through our Lord Jesus Christ. If we accept the help of the Holy Spirit, repent and believe the Gospel, we are pardoned and washed from all past sins in the blood of Christ,—"Whom God hath set forth to be a propitiation, through faith in His blood, to declare at this time His righteousness for the remission of sins that are past, through the forbearance of God."—Rom. iii. 25. "Who loved us and hath washed us from our sins in His own blood."—Rev. i. 5.; applied to men and women living here, not to the saints in glory. "If we walk in the light, as He (God) is in the light, we have fellowship one with another, (i. e., God with us and we with Him, as well as Christian with Christian,) and the blood of Jesus Christ His Son cleanseth us from all sin."—I John, i. 7.

HAVERFORD COLLEGE. — Haverford College opened under very favorable auspices on Fourth-day the 5th inst., and has fifty-six students, of whom twenty-five are newly admitted. This is the largest number of new students for any one term for a long time, and gives great reason to hope that the new Hall will ere long be filled with those seeking the very substantial collegiate course this Institution now affords. The new Hall, of which we hope to give a full description next week, has already proved that it is fitted to contribute largely to the comfort, good order and studious habits of the members of the College.

LEVI COFFIN, so well-known for many years as an advocate of the abolition of slavery, and, since emancipation, for his labors on behalf of the freed-people, died at his residence, Avon-

dale, near Cincinnati, on the afternoon of the 16th inst., aged 75.

MOVEMENTS OF MINISTERS.—Sarah B. Satterthwaite was at Muncy, Lycoming county, Penn'a., on the 3d inst., and attended the meeting there, on two First-days; also the meeting at Elklands, a settlement about thirty miles from Muncy. She and her companion, Hannah Thistlethwaite, expected to attend the meeting at Pottstown on First-day the 16th, and proceed thence to Philadelphia.

ERRATUM.—In the article on Howland School, page 92 of last number, the subject of lecture of Dr. Thomas, by a typographical error, was made to include "correct *Spelling*." It should have been "Speaking."

ADDITIONAL NOTES ON IOWA YEARLY MEETING.

The opening session of Iowa Yearly Meeting was held at Oskaloosa, Iowa, Ninth mo. 5th, 1877, at 10 A. M.

The General Epistle from London was read and 3,000 copies ordered printed for distribution. Also Epistles from all the Yearly Meetings with which this meeting corresponds, except North Carolina.

The caretakers proposed that all non-members who desired to do so, be permitted to attend the sittings of this meeting as long as their conduct is orderly. This was not acceded to by the meeting, which directed that the usual care be extended in such cases.

An address on War, issued by Dublin Yearly Meeting, was read, and united with by the meeting, and recommended to the Peace Committee for circulation.

An Epistle to the Women's Meeting, from Friends of Hobart-town, Tasmania, was read, and elicited an expression of sympathy for those far distant brethren. It appears there are 28 men and 27 women belonging to their meeting, and five of them acknowledged ministers.

Walter Robson said it was his privilege to visit these dear Friends some years ago. It was through the labors of James Backhouse, some forty years since, that that meeting was established. They were an exceedingly united body, and he rejoiced that a correspondence existed between them and the women Friends of this Yearly Meeting. The meeting united in sending a message of love to them through the Women's Meeting.

John F. Hanson informed the meeting that the Epistle issued last year to Friends of Norway was received, and an answer prepared. It has not been received.

Walter Robson said, there was one fact that rather startled him. Six hundred families are reported as not in the habit of reading the Holy Scriptures in their families daily. He did not consider this so much a duty as a blessed privilege.

David Hunt thought that as Christians we cannot afford to do without it. He almost invariably felt it a duty to kneel on such occasions and thank his Heavenly Father for His blessings.

Amos Kenworthy said we always have liberty to do the will of God. It is not God's will that we should be cramped in the performance of Christian duties. The cramp is in our own hearts. The word of God is not bound.

Francis C. Stanley said that as a young man with a rising family, he wanted to bear his testimony to the blessedness of daily presenting himself and little ones before the Lord. He had found the practice a great means of grace.

James E. Bailey was disposed to take a hopeful view of the case. He looked back to the day when there were few Friends who read the Scriptures daily in their families. He thought it a hopeful feature that so many were now concerned to do so; and he believed the number was increasing.

Sixth-day Morning, Ninth mo. 7th.—The Quarterly Meeting's report on pastoral care was introduced. Seven of the meetings made definite reports. In these 449 families had been visited by the Committees, and in the other four Quarterly Meetings many families had been visited, and nearly all the reports state that many meetings had been held.

A circular issued by the Missionary Board for Foreign Mission of Indiana Yearly Meeting, having been read at a previous sitting, requesting this meeting to join them in the support of Missions in foreign lands, was referred to a committee, who now reported that they believe Friends of this Yearly Meeting are not prepared to co-operate with other Yearly Meetings on this subject, but recommend it to the attention of the subordinate meetings. The report was finally agreed to.

During the discussion which was elicited by the consideration of this subject, there seemed to be a prayerful desire on the part of many Friends that this Yearly Meeting might not withhold its aid from any good work if rightly called for at its hands.

The condition of the colored people in the South, and of the Indians in the West, was feelingly alluded to.

John F. Hanson was glad the subject had been introduced. He wanted to see the door open for any of our young men who might feel called upon to labor in this field. The matter of expense had been alluded to. Could the money spent by the members of this Yearly Meeting for tobacco be applied to this purpose, it would more than support a missionary in a foreign field.

Lawrie Tatum said he was glad of the spirit which seemed to prevail in the meeting. There were thousands whose souls were as precious as ours, perishing for the Bread of Life. He proposed that the subject be presented to Friends at home at the close of a First-day meeting, whenever it seemed right to do so.

A report from Whittier College stated that a high standard of scholarship had been maintained. W. T. Clark, A. M., was retained as principal.

A report from Pleasant Plain Academy was read. This Institution is under the care of an Association of Friends, and open to all. Ches-

ter P. Dorland, principal, and Linda A. Dorland, assistant.

Ackworth Institute reported an attendance during the year of 149 students.

Seventh-day afternoon the annual First-day School Conference was held. Opened by reading the Scriptures and prayer. Statistics were read from the Quarterly Meetings, but in so incomplete a condition that the true state of the concern was manifestly greatly obscured. Sixty-six schools were reported in the Yearly Meeting. These were spoken of as being in a flourishing condition.

Friends were encouraged to be more faithful in holding Teachers' Meetings, to adopt the One Lesson system, and labor as missionaries in this good work. Delegates were appointed to attend the Biennial Conference at Indianapolis in Eleventh month next. The consideration of this important subject and the discussion which followed, were exceedingly interesting, and Friends seemed greatly encouraged in the good work.

Second-day Morning, Ninth mo. 10th.— The Committee on General Meetings reported having held eleven such meetings during the past year, which were satisfactory to the Committee. Our Quarterly Meeting reported several series of meetings during the year, under the care of the Quarterly Meeting's Committee. The Committee was continued.

The Committee to whom was referred the consideration of the condition of White's Iowa Manual Labor Institute, proposed that Henry Dorland, Clarkson T. Penrose and Benjamin C. Andrews be appointed Trustees. They also proposed that the Trustees be authorized to liquidate the present indebtedness of the Institute by leasing the building and lands to the State, or as much as is necessary for that purpose; that they be instructed to open a school on the premises in accordance with the wishes of the donor, as soon as circumstances will permit. After considerable discussion the meeting decided to accept the report so far as the appointment of the Trustees and payment of the debt. The whole subject was again referred to a Committee of four Friends from each Quarterly Meeting, who were directed to take the whole matter into consideration, and report thereon to next Yearly Meeting. Adjourned for one hour.

Friends met in joint session. An instructive memorial of Mary B. Pinkham from Springdale Quarterly Meeting, was read and ordered to be appended to the minutes.

Third-day Morning. — The Committee on Freedmen made their annual Report. They believed Friends should be more earnest in their efforts in elevating this people. They need Normal Schools held among those who are attempting to teach, of their own color. Chester P. Dorland was appointed General Agent for Freedmen, and the Committee was continued. It was also directed that $400 be raised by voluntary subscription, or in any other way that Friends in the different Quarterly Meetings might deem advisable, to aid in carrying on the work.

The Book and Tract Committee reported from 25,000 to 30,000 pages of Tracts distributed. In connection with this Report, the claims of *Friends' Review* and the *Christian Worker* as standard literature of the Society, were urged upon the consideration of Friends.

David Hunt remarked that some Friends thought they could not afford to take those papers. For his part he could not see how any Friend could afford to do without them.

The caretakers reported that forty-five persons, non-members, have been permitted to attend the sittings of the Yearly Meeting.

Minutes for all the Ministers in attendance from other Yearly Meetings, and their companions, were read and united with.

The Committee on Peace reported attention to their appointment. Some peace tracts have been distributed, and twenty-eight lectures by W. G. Hubbard on Peace, have been delivered at the most prominent points in the State. The Report of the Secretary of the Peace Association of Friends in America was read. $300 were ordered raised for the use of the Peace Association, and $100 for the use of the committee of this meeting.

Notice was given that a conference of the members of the Meeting for Ministers and Elders, would be held at Le Grand, in Marshall Co., on the 20th of Twelfth mo. next, commencing at 7 o'clock P. M. All concerned Friends were invited to attend.

Epistles addressed to all the Yearly Meetings in correspondence with this meeting were read and approved.

With thankful hearts that the meeting had been favored to transact so much important business in harmony and love, the meeting solemnly concluded.

WESTERN YEARLY MEETING.

Fifth-day, Ninth mo. 13th.—The Meeting for Sufferings was well attended this morning, and much harmony prevailed in the deliberations. At three o'clock this afternoon the Meeting on Ministry and Oversight assembled. This body, as constituted by the action of last Yearly Meeting, in admitting overseers and unrecorded ministers, is much larger than formerly, and a very precious feeling of unity and fellowship in Christ prevailed.

After a season of silent waiting, Walter Robson, J. H. Douglas and others, offered a few acceptable and appropriate words in prayer and testimony. At a suitable moment after the meeting was opened for business, Barnabas C. Hobbs informed the meeting that he felt drawn in the love of Christ to visit Friends of London and Dublin Yearly Meetings, and if approved by Friends of London Yearly Meeting, to labor on the continent of Europe, especially with those in authority in behalf of liberty of conscience and the cause of peace. The meeting entered into a very deep feeling of sympathy and unity with him in the concern, and a full and cordial expression of approval and encouragement was given. But little other business was transacted.

The Indian Committee met in the evening at the committee room, and a meeting for worship was held in the house at the same hour.

Sixth-day, Ninth mo. 14th. — A Devotional Meeting was held this morning at 8 o'clock, and

both it and the meeting of last evening were greatly blessed with the presence and power of the Holy Spirit. The words spoken in testimony and prayer were such as to bring the Lord's people, by consecration of heart and renewal of covenant, into a state of preparation for the responsible work of the Yearly Meeting. At ten o'clock the first session of the meeting for business convened.

The attendance is fully as large as usual, the rooms of the large Meeting-house being filled. During a little time of looking to the Lord in waiting for His blessing upon the beginning of our work, several Friends were engaged in vocal prayer, and Walter Robson, Stanley Pumphrey and John F. Hanson spoke appropriate words of instruction and encouragement to the Church. After which the Clerk read the opening minute. The representatives appointed by the Quarters were nearly all present. After the reports from the other Quarters were presented and accepted, the Clerk informed the meeting that two reports were on the table, purporting to be from Plainfield Quarterly Meeting. They were referred to the representatives from the other Quarterly Meetings for examination, with instructions to report to a future meeting their judgment as to which should be accepted.

The following ministers were in attendance with credentials: Walter Robson and Stanley Pumphrey, from London Yearly Meeting; S. Elizabeth Malleson, New York; Daniel Hill, John Henry Douglas, Robert W. Douglas, Robert Knight and Eliza Hodson, from Indiana; and Luther B. Gordon and John F. Hanson, from Iowa.

Committees were appointed to prepare appropriate certificates of the attendance of ministers; to have the care of out-door meetings, and to give assistance to ministers in the proper distribution of their work and the right exercise of their gifts.

The representatives were instructed to report to the Yearly Meeting a revised list of Trustees and correspondents.

DIED.

HAINES.—At Muncy, Pa., on the 31st ult., at the residence of his daughter, Jesse P. Haines, in the 85th year of his age; an Elder. This dear Friend removed from Pennsylvania to Lockport, N. Y., about fifty nine years ago, where he continued to reside, until within a few months of his death. He possessed a strong mind and good judgment, with executive ability, which fitted him for great usefulness in the community in which he lived. He took a lively interest in all matters connected with the welfare of the people the world over. In early life he gave his heart to love and serve the Lord, and he was enabled by Divine grace to keep his allegiance to his Heavenly Father, and while he was diligent in business, he was also fervent in spirit, serving the Lord. He was much attached to the doctrines and testimonies of our religious society, believing them to be in accordance with the Gospel of Christ. During the last few years of his life, his health declined, yet his mind was vigorous and clear, taking much interest in religious subjects, and those connected with his own Society. His spirit was clothed with love and peace, and he had a firm trust, that, through the mercy of God in Christ Jesus his Saviour, his sins were forgiven, and that a mansi was prepared for him in Heaven, to be forever at r in the presence of his Lord. In his life was verif the Scripture declaration, "The path of the just is the shining light that shineth more and more unto t perfect day."

AUSTIN.—At Richland, Jasper Co., Iowa, Eigh mo. 1st, 1877, Jeremiah Austin, aged nearly 70 yea a member of Lynngrove Monthly Meeting. His illn was short, during which he was mostly unconscious. may in truth be said of him that in all the varied dut of life in which he was engaged, he was an uprig honest and conscientious man.

WILLIAMS.—In this city, on the 24th of Seven mo. 1877, Ann Williams, a member of the Weste District Monthly Meeting.

CHEW.—At the residence of his parents, in Faye county, Ohio, on the 4th of Eighth mo. 1877, Ern Reece, son of William and Juliann Chew, in the 24 year of his age; a member of Hopewell Month Meeting. Though sadly bereft our stricken hea feel that it is not in anger God afflicts, but "whom l loveth He chasteneth," and that our irreparable loss his eternal gain, for he gave a bright evidence of t sustaining power of a Saviour's love even while passi through the "Valley and Shadow of Death."

We pressed to the edge of the river,
And caught but one vanishing gleam,
As he entered the portals forever
That oped the bright city to him.
And still on the borders we linger,
And gaze up the pathway he trod:
We hear not the voice of the singer,
But we know he's at home with his God.

A general meeting is to be held at Ironton, Wis commencing 13th of Tenth mo. at 7 o'clock P. General invitation given.

On behalf of the Quarterly Meeting Committee,
M. A. Cook.

THE CORPORATION OF HAVERFORD COLLEGE.

A stated annual meeting of the Corporation Haverford College will be held at the Committe Room of Arch Street Meeting house, Philadelphia, Third-day, Tenth mo., 9th, 1877, at 3 o'clock P.

Edward Bettle, Jr., Secretary.

ASSOCIATED EXECUTIVE COMMITTEE O FRIENDS ON INDIAN AFFAIRS.

In accord with the expressed views of many of th Committee, the next meeting will be called at Ric mond, Ind., on Sixth-day, the 9th of Eleventh mo., 9 A. M. This will allow time for the Committee close its sessions before the meeting of the Bienni First-day School Conference on the 13th.

James E. Rhoads, Clerk.

CORRESPONDENCE.

Lawrence, Kan., Ninth mo. 12th, 1877.

Dear friend:—Reaching here on my wa home from Iowa Yearly Meeting, I wish t bear testimony to the efficacy of Divin grace in the ordering of our lives as ind viduals, and in the safe keeping and upbuilc

ng of the Church of Christ, where the prevailing desire is that the Lord's will may be done.

I think I speak the sentiment of hundreds of hearts, when I say that a deeper and more abiding prevalence of the love of God, from stage to stage of the work of the church, as various subjects claimed its attention, is rarely experienced than has been known during this meeting. The meeting part of a few Friends from one Quarterly Meeting, seemed to throw the body at large upon making search with much earnestness of spirit for an assurance of being upon the sure foundation, Christ Jesus. With much contrition of soul, this assurance seemed vouchsafed, and was expressed by some of the Lord's anointed ones, resulting in an inexpressibly blessed feeling resting upon the meeting.

A Friend visited those meeting apart, in tender love advising them to count the cost before definite action was taken. He was listened to with attention, and a tenderness of spirit prevailed as an evidence was being sought of our discipleship, by the test of the tender love of Christ. After his precious communing and open reception, and an offering of prayer, he withdrew.

The number, after organizing, was seventeen men and eleven women. May prayer arise for the safe-keeping of all that name the name of Christ, that the church, designed to be a light in the world, may be kept in purity and holiness, and not become confusion and darkness.

The various subjects coming before Iowa Yearly Meeting were considered and disposed of with an unusual degree of life and interest, and with marked unanimity, considering the varied elements of which such a body is composed, coming from different parts of the Lord's heritage, and with differing education both at home and in the church.

The morning meetings for social and religious communings were attended largely by young and old, seeking a closer walk and fellowship with Jesus, the Head as well as the foundation stone of the church. Rich blessings were vouchsafed as evidence of His continued loving kindness towards those who strive to be His. Many strive and do not enter in and eat and drink and be satisfied, because they do not strive aright. A more definite and decisive dedication in favor of an honest, faithful, patient discharge of our individual duties towards our families, the church and our Heavenly Father, is seldom made than was made by many. There was an honest, heartfelt inquiry of our Lord and Master, "What wilt Thou have me to do?"

I have only time to say further that our dear friends, Elkanah and Irena Beard, reached here yesterday from the Quapaw Agency, where they have been laboring for two weeks. They expect to visit the Pottawattomies and Kickapoos next week. Their services in our union meetings with the Indians were fruitful of much good and encouragement.

My heart is full. I do wish to say that there has never been a day in my life more animated by the beams of the Sun of Righteousness than now, as the result of having surrendered all claim to the world, so distracting in its influences. May the Lord grant such a giving up to all who engage in the work for saving souls, that all may be done in the spirit and love of our Master, Christ the Lord. Thy friend,

A. C. TUTTLE.

LYNN, Ninth Mo. 17th, 1877.

DEAR FRIEND:—Our Summer Quarterly Meetings in New England have been really enjoyable occasions, especially those held in the State of Maine.

The remarkable success attending the cause of Temperance in that State seems to give our friends great hopefulness. There is no question but the prohibitory law is as well executed as any law on the statute books. I heard Neal Dow assert "that not a drop of liquor was sold in any Portland hotel." Everywhere Friends are active in the temperance reform. There is a glad feeling all through the State.

The religious awakening in this part of New England has brought into our Society some who have been men of bad habits, and in some instances "scoffers." These, so far, make excellent members. In our meetings for worship I was struck with the appreciation of these and others for our testimony to the guidance of the Holy Spirit. There was freedom, but no excitement, and the young people were among the most constant and interested attendants.

In respect to circumstances there has been a great change among Friends in New England. Thine truly,

W. F. MITCHELL.

AT a meeting of the Peace and Indian Committees of Ohio Yearly Meeting held during the sessions of that meeting, the following just and timely remarks on the glorification of war events were made, as reported in the *Christian Worker:* "As the centennial anniversaries of the battles of the Revolutionary War are coming round and

being celebrated, as orators declaim and poets sing and ministers of the gospel thank God for the military prowess, and eulogize their deeds of carnage and blood, and try to throw over and around it a halo of glory, there is great danger that the children and youth of our land will become captivated by a martial spirit and grow up strongly in favor of war, unless earnest and persistent efforts are put forth to counteract it and lift them up to a higher plane."

SINGULAR DREAM.

John K——'s dream, soon after his return from Ireland, to his habitation in Cheshire.

He dreamt that he was walking in an open field alone, much pleased, elated with an apprehension of the service he had been of to the churches of Ireland, when he suddenly beheld a large man advancing towards him, and when he drew near, he thus accosted him,—

"I am come to fight thee."

To which John answered, "Who art thou?"

He said, "My name is Self."

"Self," said John, "I am not afraid of thee."

Upon this a severe combat ensued, and John vanquished his adversary and left him for dead. Whereupon he was very much elated, and vaunted himself so much that he went on tiptoe, thinking the earth on which he trod not good enough to support him; and after walking about a good while in this manner, he beheld at a distance a man of gigantic stature, much greater than the former, approaching towards him. When he drew near the man said, "I am come to fight thee."

John again said, "Who art thou?"

He answered, "My name is Self."

"Self!" said John, "I have slain Self already, and I am not afraid of thee."

"No," said the other, "thou hast not slain me; I am the same Self which thou engagest, and am waxen stronger, and now a match for thee."

Upon which he fell upon John, and crushed him to the earth; but some time after John with great difficulty got his head from under the man, and looked towards Heaven for help, whereupon he was enabled to throw Self from off him, then got upon him and killed him quite dead; after which he was reverently and humbly thankful, and dared no more to vaunt or be exalted, but walked softly, in great fear and humility of mind.—*London Friend.*

ASTRONOMICAL PROGRESS. IV.

Ptolemy, who was born at Ptolemai about A. D. 130, was the last noted astronomer of Alexandria. He has been called th prince of astronomers, but his reputation i due to accident rather than merit. Hi principal service to science consisted in th collection and arrangement of old observations, the few which he professed to hav made for himself, being generally inaccurat and of little value. His theory of cycle and epicycles was borrowed from Apolloniu and Hipparchus, but he developed their view and gave them a practical form, so tha the theory became known as the Ptolemaic system. His work was translated by the Arabs, in the 9th century, under the title of *Almagest*, and their exaggerated opinion of its value, especially for astrological purposes, was the foundation o its author's fame.

About A. D. 850 the Arab prince, Albategni, made a new set of astronomical tables, estimated the eccentricity of the earth's orbit with remarkable precision, and corrected many of Ptolemy's errors as to the positions of stars. His own mistakes were nearly all due to a too close following of Ptolemy's leading. Ulug Beg, the Tartar prince of Persia and grandson of Tamerlane, invited the most noted Arabian astronomers to Samarcand, where he provided them with costly instruments. He was himself a diligent and successful observer and made a second catalogue of the stars, sixteen centuries after that of Hipparchus. After his death astronomy was neglected in the East, but the seeds of knowledge began slowly to take root in Europe.

George Purbach, born in a small Austrian town in 1423, corrected many errors which had crept into *Almagest* through the carelessness or ignorance of former translators. His pupil, John Müller, of Königsberg better known as Regiomontanus, established himself at Nuremberg in 1471. With the aid of Bernard Walther, a wealthy burgess, he founded an observatory which he furnished with instruments, mainly of his own invention, by means of which he detected many errors in the ancient tables. After his death, Walther continued observations at Nuremberg for 30 years, introducing clocks to measure time in celestial observations, and being the first to employ Venus for determining the longitudes of the stars.

John Werner, of Nuremberg, first employed the method which was afterwards brought into general use by Maskelyne, of finding longitude at sea by observed distances between a fixed star and the moon.

The first great step in what may properly

be called the new astronomy, was nearly coincident with the discovery of the New World. Nicholas Copernicus, born at Thorn, on the Vistula, in 1473, was nineteen years old when Columbus made his first great voyage. At the age of twenty-seven he was teaching astronomy and mathematics in Rome with great success, and was already placed by the side of Regiomontanus. The Ptolemaic system, which has been called "the most ingenious and artificial, and the most wonderful mixture of sagacity and error which the human mind has ever conceived," had received the sanction of Pythagoras, Aristotle, Plato, Hipparchus, Archimedes, and other eminent astronomers, until its acceptance was so general, that any doubt of its entire truthfulness was regarded as dangerous scientific and religious heresy. But Copernicus believed that the most complicated appearances could be explained by simple laws. Finding that Nicetas, Heraclides and Ecphantus had thought of the possibility of a motion of the earth, he prepared diagrams on the hypothesis that the sun was the centre of the planetary system, and he found that his simple circles fully explained all the motions of the heavenly bodies, and that the apparent stationary, retrograde, and direct motions of the planets, necessarily resulted from the motion of the earth.

The Pope excommunicated him, and the sentence was not annulled until 1821, 278 years after the publication of his great work "On the Revolution of the Celestial Orbs." His labors were wrought a hundred years before the invention of telescopes, with miserable wooden instruments, on which the lines were often only marked with ink. It could have been miraculous if so great a revolution had been brought about without any tinge of human imperfection. He made one mistake in supposing that all the planetary orbits were circular. This obliged him to assume a different centre for each orbit, the sun being within each orbit, but not at the centre of either one, its sole office being the distribution of light and heat.

Copernicus died in 1543. Three years afterwards, Tycho Brahe was born in a small village of Scania, a province then subject to Denmark. At the age of fourteen, eclipse of the sun, which exactly verified the predictions of astronomers, so impressed him that he devoted himself to astronomical research. The King of Denmark gave him a considerable salary and granted him for life the small island of Hven. The royal liberality, combined with his own inherited fortune, enabled him to get the best instruments that the age could furnish, and by his own ingenuity and persevering application, he was qualified to employ them to the best advantage. One of the most serious objections that was urged against the Copernican system was the absence of any apparent annual parallax in the fixed stars. This objection helped to give a transient currency to Tycho's system, which was a modification of Ptolemy's. The observations which he made to establish the truth of his system, were used by Kepler to give a firm foundation to that of Copernicus. They were far more skilful than those of any preceding astronomer, leading to several important discoveries respecting the motions of the moon and of comets, and to great improvements in astronomical tables, especially of the sun and moon. He computed the first table of refractions, extending it only to 45° because his instruments were not delicate enough for observations at higher altitudes. He discovered three new inequalities in the lunar motions, demonstrated that the region of the comets is far beyond the moon's orbit, determined the position of 777 fixed stars with scrupulous exactness, thereby giving his catalogue an immense superiority over those of Hipparchus and Ulug Beg, and left to his successors a regular series of planetary observations, which have been of almost inestimable service. P. E. C.

For Friends' Review.

THE ANSWER OF POTHINUS.

[Pothinus, Bishop of Lyons and a friend of Polycarp, died in the second century.]

The good Pothinus dwelt in peace,
A venerated sage,
While years laid gently on his head
The snowy crown of age;
Till ninety winters for him won
The brighter crown of martyrdom.

When dragged, a victim, thro' the streets,
Stoned by the heathen mob,
A soldier near him scoffing cried—
"Who is the Christian's God?"
Pothinus, turning, answered low—
"If thou art worthy, thou shalt know."

The heathen died: but scorners still
Are echoing his cry.
The Christian saint doth sweetly rest;
But yet his calm reply
Will down the rolling ages flow—
"If thou art worthy, thou shalt know."

It clearly whispers to the soul
Of merit none may gain
But those who, weak and helpless, kneel
To Him on Calvary slain,
And, gazing upward to His cross,
For its rich treasure *count all loss*.

E'en such "The Christian's God" will clothe
In robes He dying won;
Confess before celestial hosts
Each prodigal His son—
A victor, meet to wear His name,
And share His glad eternal reign.

—*Percy.*

PICKERING COLLEGE, PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.), in charge of the above institution, are authorized to lease it to an experienced competent Friend, who will carry it on under the supervision of a committee appointed by the Yearly Meeting.

The building is just completed, and the Committee expect to have it furnished shortly. It is calculated to accommodate 100 pupils. For further information, apply to JOHN WRIGHT, Pickering, Ontario.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 24th inst.

THE EASTERN WAR.—The struggle for the possession of the Schipka Pass continued. On the 17th, after five days' bombardment, the Turks made an attack on the principal Russian fort at 3 o'clock A. M., the attack afterward extending along the whole line, but after a desperate fight of nine hours, they were repulsed. The bombardment was renewed on the 21st, and an assault was made in the afternoon, but was repulsed. No definite account appears to have been given of any attack upon Plevna on the 15th, reports of which were mentioned last week; but the correspondent of the London *Daily News*, telegraphing from Bucharest on the 17th, said that on the 11th the Russians lost 20,000 men, and that they had abandoned for the time the attempt against Plevna, and fallen back into the positions occupied before the bombardment. It was announced, he said, that the attack would be renewed on the arrival of the Imperial Guard, which was expected in a fortnight. The same writer asserts that the Turks in that quarter show themselves superior to the Russians as soldiers, and are flushed with success, while the Russians are becoming discouraged. On the 22nd a detachment conveying provisions for the Turks in Plevna, had arrived at Dubnik, two hours' march from that place, having defeated a Russian force on the way, and the Turkish commander had been requested to make a sortie from Plevna to effect a junction with this body.

It was reported on the 21st at Constantinople that a great battle took place at Biela on that day, and that the Russians were defeated; while a correspondent of the London *Telegraph* reported on the same day, apparently of the same battle, that the Turks made several attacks, but all failed.

Painful descriptions are given of the condition of the Christian population south of the Balkans. The Italian consuls send to their governments fearful accounts of the proceedings of Ottoman officials, saying that executions and transportations are depopulating Roumelia. A correspondent of the London *Times* engaged with one of the relief agencies, writes from Carlova, 10 miles west of Kagzanlik, that in that place, having formerly a population of nearly 20,000, not a grown man is left alive, and only 5000 or 6000 women and children remain among the ruins. They can scarcely be said to have shelter, clothing or food, and sustain life on the roots and vegetables left in the ruined gardens; while they have been for weeks at the mercy of the irregulars of the Turkish army, and constantly exposed to outrages.

FRANCE.—President MacMahon has issued a manifesto to the nation, respecting the coming elections for Deputies. He says that for the last four years he has maintained peace abroad and order at home; public prosperity has recovered its elasticity, the national credit has been strengthened, general wealth has increased, notwithstanding the heavy burdens borne by the people, and the army was reconstituted. The Chamber of Deputies, under the Radical leaders, forgetting the share of authority belonging to him, and contesting his rightful influence in the Senate, sought to substitute the despotism of a new Convention for the equilibrium of powers established by the Constitution; therefore he dissolved it, with the Senate's concurrence. He denies that he seeks to overthrow the Republic. The Constitution is entrusted to his guardianship, and he will make it respected. The government will designate among the candidates those authorized to claim to be its supporters. Elections favorable to his policy will facilitate the regular conduct of the existing government, and assure order and peace. Hostile elections would aggravate a conflict between the public powers, impede business and maintain agitation. For himself, he says, "I could not obey the mandates of the demagogues. I could neither become the instrument of radicalism, nor abandon the post in which the Constitution has placed me. I shall remain to defend conservative interests with the support of the Senate."

The date of the elections is fixed for the 14th prox.

A manifesto by Thiers, found among his papers, addressed to the electors of the district which he represented in the Chamber, has been published. It justifies the proceedings of the dissolved Chamber, and praises the moderation and wisdom shown by its members; declares the conviction that monarchy is impossible; describes the political situation as intolerable, there being a Republican Constitution and anti Republican administration; proclaims the sovereignty of the nation, to resist which will be usurpation; and demands freedom of elections and freedom of the press. An address to the nation has also been issued, signed by a number of candidates for the Chamber, representing all shades of Republicanism. It replies point by point to President MacMahon's manifesto.

GERMANY AND AUSTRIA.—Prince Bismarck and Count Andrassy, the German and Austrian Premiers, had a conference at Salzburg on the 18th, which is understood to have been intended to strengthen the friendly understanding between their respective governments.

INDIA.—The reports of the last week are more hopeful. Plenteous rains have fallen in many of the worst districts; agricultural work is active, and the crops are making rapid progress. The number of persons in the relief camps of the towns of Madras, has decreased during the last month from 14,000 to 5000, and the people are returning from the relief works to their homes. In some other places, the people had been so enfeebled by starvation before their admission to the relief camps that they will not be able to work for a considerable time, and many, probably, will yet die.

DOMESTIC.—On the 24th inst., a fire broke out in the U. S. Patent Office at Washington, by which the west wing of the building was destroyed with its contents, and also part of the roof of the north wing and main building. Some thousands of models were consumed; the number is variously estimated at from 50 000 to 75,000. The records and specifications having been saved, many of these can be replaced if desirable. Some of them were very valuable and important. Many models in other parts of the building were removed to places of safety, as were also the original copy of the Declaration of Independence and a number of relics. The amount of damage done to the building is not clearly known as yet. The offices of the Department of the Interior and its subordinate bureaus, are in the same building, and many of their most valuable records were stored near the burned portion, but all, it is believed, were saved. The origin of the fire has not been ascertained.

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For Friends' Review.

THE HEALING OF THE LEPER.

Mark i. 40-45.

How instructive is the account given by Mark, of the healing of the leper by our blessed Saviour,—probably the sixth miracle performed by Him while He inhabited the "prepared body." "There came a leper beseeching Him, and kneeling down to Him, and saying unto Him, 'If thou wilt, thou canst make me clean.'" With what earnestness of supplication he approached Him! and what marvel? We know his to have been a most loathsome disease, and that those afflicted by it became wanderers and outcasts, shunned by all men.

Great was the burden of the poor sufferer; and do not we feel astonished, that he could have a hope raised in his heart, that he might be healed? Yet, there is no doubt there. Very full and comprehensive was his application for help, ascribing to Jesus power to heal, manifesting his own faith therein, and indirectly implying a sense of the majesty of Him from whom he asked this great favor. And how precious is the record of the Divine "compassion" with which the gracious Lord regarded him as he lay prostrate at his feet. Oh! how touching is the thought of this! how often He follows after His erring children with this loving compassion, and still they will not hear. He who was so holy that while suffering untold temptations, He sinned not, was not afraid to touch the leper. So, bearing our sins in His own body on the tree, they could not cling to Him!

How comforting to the poor outcast was the gracious language of cleansing, "I will; be thou clean." Shall any doubt the Lord's willingness to make *us* whole, and pure, and all He would have us to be? Verily there is no lack on His part. Then, too, how wondrous the *immediate cleansing*. No delay, no act of obedience required first, no test of his faith ere it was granted; but, "as *soon* as He had *spoken*, the leprosy departed from him." *Afterward* the Lord saw proper to lay upon him His command, and that *not* such as would be in accordance with the healed man's wish. He "straitly charged" him (not merely a request, which we sometimes feel would be sufficient for us): "See thou say nothing to any man, but go thy way, show thyself to the priest, and offer for thy cleansing such things as Moses commanded." Does it not appear very clear, what the Great Physician required of him? and would not *we* have been glad to follow every little particular? Ah! let us not deceive ourselves! Observe, it was no *new course* marked out, but to make the USUAL offering; to comply with the Law. One would suppose the gratitude of the healed leper would be so great that he would not have hesitated a moment in rendering prompt obedience; but how was it? Instead of doing as he was bidden, he, too

evidently, let in the reasoner, and parleyed over the matter, which led him into a course directly opposite to that enjoined. Oh how sad! and although he may have been *very* eloquent in telling what great things the Lord, in His divine compassion, had done for him, we cannot rejoice in this, because it was contrary to His will; and the effect was, "He could no more openly enter into the city." If the Lord was thus kept out of the city, what was the poor "blazing abroad" of the healed leper worth in comparison with the preaching which the people should have heard from the dear Master himself, who had previously said (verse 38), "Let us go into the next towns, that I may preach there also; for therefore came I forth." In mistaken zeal, and, doubtless, in some kind of grateful feeling, he thought he was doing Him good service; whereas, if he had simply obeyed that strait charge, the Lord Jesus Christ would not have had to "stay without in desert places."

There is a degree both of self-love and self-will shown in the course he pursued, and although the Lord's work was not stopped, for "they gathered to Him" still, yet one must feel sorrowful, because by the disobedience of one, in one particular, the Lord was not able to bless the city as was intended. Oh! how important is unreasoning, unquestioning obedience to *all* the divine will, if we would have, not only His peace to be given us, but if we would know a growth in grace, and in the knowledge of the Lord. True it is, "obedience is better than sacrifice, and to hearken to the voice of the Lord than the fat of rams."

For Friends' Review.

JAMES BACKHOUSE.

(Continued from page 99.)

Towards the close of 1830 the prospect of a religious visit to the Australian Colonies, so long before the mind of James Backhouse, seemed to demand that he should move in it. Thomas Shillitoe had obtained certificates some years before, for service there, but no companion had offered and the visit was deferred. James Backhouse knowing of this, had offered to accompany him, a few years previous to his going on his own account, but T. Shillitoe had then a visit to America in view. On the latter's return from thence, James Backhouse again offered to go with him to Australia. But the advanced age of T. S. and his wife, made it seem undesirable, and the more J. B. felt the burden of the journey, the less did Thos. Shillitoe.

In the Fifth month, 1831, he obtained a completed certificate from the Monthly, Quarterly and Yearly Meetings of which he was a member, and awaited a suitable Friend to accompany him. While making arrangements for his long absence, he was balloted to serve in the militia, and cited before the Deputy Lieutenants to be inspected, take the required oath and be enrolled. Being engaged as not to be able to appear in person he wrote them the following letter:—"Having received a notice of being balloted for the militia, with an order to appear before you on the 20th day of the present month to be inspected, to take the oath in that behalf required, and to be enrolled in the militia, or otherwise to procure a substitute for the same; I beg leave to state to you that I have long ago enlisted in the service of Christ, whose coming into the world was announced by angels with the anthem 'Glory to God in the highest, and on earth peace, good will toward men,' and who when personally assaulted, would not allow His immediate followers to fight, even in His own defence; but said, 'If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews, but now is My kingdom not from hence.' He also commanded His disciples not to swear at all. I therefore, as a Christian, cannot swear, nor can I become a soldier, neither can I engage any one to become one in my stead; as I cannot conscientiously do that by proxy, which I cannot for conscience' sake do in person.

"In saying so much, however, I do not wish to be understood to conclude that amongst soldiers there are no Christians. I hope there are many; but I am fully satisfied that the profession of a soldier is no part of their Christianity; and that when Christian principles become fully recognized by Christians, there will be none found as soldiers and that Christians will attend to the command of Christ, not to swear." As he did not appear, the authorities hired a substitute for him, and levied on his goods for the required amount.

In looking forward to the service before him, James Backhouse remarks, "I have always shrunk from regarding it as arduous! I knew that of the attendant troubles, only those of one day would come at once, and I did not doubt but my Heavenly Father would grant grace and strength according to the declaration, 'As thy days so shall thy strength be.'" . . "I looked forward to it without any dismal forebodings or reluctant withholdings. I felt that my God was my strength; and He gave me such a constraining sense of His love in Christ Jesus, as made it in a great degree my meat and drink to do His will." The Secretary of State for the Colonies gave him letters to the Govern-

ors to enable him to visit the convict population. Arrangements for the care of his children having been made, he now only awaited a companion, and although several were suggested by his friends, "after much prayer and patient waiting," he writes, "my friend, George Washington Walker, of Newcastle-on-Tyne, was presented to my mind, as the individual whom the Lord had chosen for the work;" and on its being mentioned to him, his mind was so prepared for the service that he soon agreed to enter upon it.

Parting with his mother and family, he says, "For my own part, notwithstanding sympathy made tears hard to suppress on this affecting occasion, my mind was preserved in a degree of the same peaceful serenity with which I have been so much favored for the last two weeks, and which has been only interrupted a few times by my not keeping on the watch so steadily as I ought to have done, but which has soon been restored, through that compassionate loving-kindness of our Heavenly Father, which healeth our backslidings, forgives our iniquities, and restores our souls, when we are humbled under a sense of our deviations, and pray for mercy in the name of Jesus, and in faith in His blood shed for us on the cross."

On the 3d of Ninth mo., 1831, he sailed on the "Science" for Tasmania. In that region he spent several years visiting the settlers generally, in Tasmania, and in many parts of New South Wales, as well as in the young colonies then known as Port Philip, Adelaide, King George's Sound, and the Swan River. "His Christian labors were not limited to sect or station. From the highest to the lowest rank,—from the governors of the colonies to the wretched convicts working in chain gangs upon the roads,—from the wealthy settler to the felon in prison,—all were included as objects of his Christian solicitude. Salvation, free and full, through faith in the atoning sacrifice of our Lord and Saviour Jesus Christ, was everywhere his theme; not unassociated, however, with the all-important declaration that a saving faith must be a "living faith," working by love to the purifying of the heart. . . From persons of every religious denomination he and his companion met with the greatest kindness and assistance in the prosecution of their labors."

He found the Lieutenant-Governor, Sir George Arthur, at Hobart Town, "a very spiritually-minded man, and he behaves towards us with the kindness and tenderness of a father. . . I seldom recollect to have sat down to a Scripture reading where there was more feeling of heavenly solemnity; and the fatherly care he exercises over the colony is attended with an evident blessing." In company with the governor, J. B. visited the convicts just brought out by a vessel from England, and addressed them. On board a prison-ship, laden with convicts, they visited Port Davey and Macquarie Harbor, where were penal settlements. Of the latter place he says the convicts were chiefly sent from Van Dieman's Land, and that amongst them were some very desperate characters. Yet "they generally conduct themselves well; and there are some who have turned to the Lord, and have become bright examples of the power of Divine grace, from among the very worst. Some of these were such as had been reprieved from sentence of death, and sent to that place where, they say, the Lord found them, when they sought Him not. We attended several of their religious opportunities to our comfort, and had liberty to labor in them; and had free access to the prisoners at all times." Returning to Hobart Town in a vessel also carrying convicts, he writes, "In an evening we assemble with them, and such of the sailors and soldiers as choose to join us in their prison, read the Bible to them, and give expression to such counsel, exhortation or prayer, as we apprehend required of us. And truly, we have often seen the 'den of thieves become a house of prayer,' for among those who have turned from darkness to light, some were desperate, hardened thieves. One of them told me he was so hardened he thought nothing of committing robbery. This man was awakened by hearing the tract for children, entitled 'Little Jane or the Young Cottager,' read."

They visited a settlement of the natives on Flinder's Island, and elsewhere, and were at times for months without hearing from home, when travelling through the newly settled districts.

Of many whom they were among, he writes, "It is an unspeakable mercy to see poor creatures who have lived in halting, backsliding, or neglect of obedience to the will of God, at last brought under the visitation of the mercy of God in Christ Jesus, and to hear them bear testimony to the evidence of this mercy being extended to themselves."

Many of the settlers they found religious people and doing well. But another portion were sacrificing all to get on in the world, and again, many fell into drinking habits, and often died suddenly. At Hobart Town "about twenty persons united in religious worship" with our Friends, and the little meeting then gathered has been continued down to the present period, to the comfort

and strengthening of many in their religious course. Throughout the Colony there were individuals who were either members of the Society of Friends, or who had some connection with it; and these were encouraged to meet together as a Yearly Meeting.

Shortly before holding the first under this name, Daniel and Charles Wheeler arrived from England; they were on a Gospel mission to the Islands of the Pacific. Of this Yearly Meeting, J. B. writes, "The sense of heavenly unction that was vouchsafed in the various sittings of this meeting, and *which often incited to short testimonies, and to offerings in vocal prayer*, strongly confirmed the belief that it was in the Divine will that this little body of Friends should be thus organized."

On leaving Van Dieman's Land, he felt it a great favor to hope "that the simple truth, as it is in Jesus, will be borne testimony to by those we leave behind; many of whom we do not doubt are growing in grace. A few other persons are drawing towards Friends, being awakened to a sense of the necessity of ceasing from creaturely activity in religious matters, and of waiting on God for the inward manifestation of His will, and for strength to perform it. Some of these have long made a profession of religion and have been esteemed for their piety among their fellow-professors, and have known much of the comfort of the evidence of their sins being blotted out for Christ's sake, but they have found that in order to 'perfect holiness in the fear of the Lord,' it was necessary for them to cease from man, and to wait in stillness upon the Lord for the renewal of their strength day by day."

(To be continued.)

MISSIONARY CONFERENCE IN CHINA.

A Missionary Conference was held in Fifth month last at Shanghai, China, in which all the Protestant denominations now working in China were represented. There were more than one hundred and twenty delegates. They report that increasing success attends the work of the missions, and that there are 12,000 native Protestant Christians. They urge upon the Christians of Europe and America the great importance of China as a mission field, not only on account of the nearly 500,000,000 of the Chinese Empire, but also because the Chinese are a colonizing nation, extending into the continent of Asia, and to many of the islands of the ocean near them. They speak of the Chinese as not a race declining in energy and intellectual power, but one still endowed with capacity for progress and development under the quickening influenc of Christianity.

The convention adopted measures t unite all the workers of one denomination name in a closer union, and assigned fiel to the several societies, so that the effor of each might be more fruitful. The co vention denounced the opium trade, whic like the drink traffic with us, threatens th best life of the nation.

ON THE ROAD FROM JERICHO TO JERUSALEM.

By J. L. M. Curry, LL.D.

The evangelists, several times, speak "going up" to Jerusalem, and "going down to Jericho. In the Old Testament are to b found expressions of like geographical accu racy. In a journey from Jericho to Jerus lem, in December, 1875, I had the truth these expressions forcibly confirmed, for ou sure-footed horses found the ascent difficul and fatiguing. For weary miles, the roa passed between or over steep and high mou tains. Instead of being "hills," as I ha been led to think, they were respectabl mountains. In late years, the mountai path, through the thoughtful generosity a Russian nobleman, has been enlarged int a road. It was a gratification to feel tha the road-bed has not been much change From the conformation of the hills, it i almost certain that the road is now where i was two thousand years ago. If so, we wer on the identical path over which the Saviou travelled when He came "from beyon Jordan" at the call of the sisters of Lazaru On the summit of one of the mountai ranges, we passed the ruins of a large ston building, where tradition—generally a grea liar, notably so in Palestine—says the ma who fell among thieves was entertained at th expense of the good Samaritan.

This part of Palestine is still famous a the scene of robberies. Some of the ladie of my party were quite anxious for an excit ing episode, but thanks to the size of ou cavalcade and the presence of our Bedoui guards we were spared this annoyance. Som armed Ishmaelites on the cliffs were sugges tive of an attack, but they prudently ab stained from any hostile demonstrations The road is still dangerous, and, a few week later than the time of my journey, som friends were compelled to "stand and de liver." The whole region is wild and deso late and sterile, looking, said that most accu rate observer, the lamented Hackett, as i the ocean had been suddenly congealed an petrified, when its waves were tossed moun tain high, and dashing in wild confusio against one another.

As the sun poured its hot rays upon us, had an illustration of that beautiful and appropriate figure of Isaiah,—"The shadow of a great rock in a weary land." Travellers and shepherds were availing themselves of the cool and refreshing shelter; one in a temperate latitude, or in a land of forests, can hardly realize how pleasant and bracing is the shade of a great rock in a treeless land.

On the hill-side as we approached Bethany was a patch of land under cultivation, and one of my travelling companions and myself were interested in finding scriptural allusions or illustrations in what was before our eyes. A few inches under the soil was the hard rock. "Some fell on the rocky places, where they had not much earth, and forthwith they sprang up because they had not depth of earth; and when the sun was up, they were scorched, and because they had not root they withered away." A laborer was plowing. The plow was very primitive and simple, consisting of two pieces of wood fastened together. The horizontal piece was fastened to the yoke. The upright piece served as a handle, and also to hold the plowshare. There were not two handles such as our plows have. The man with his left hand held the handle,—"No one having put his *hand* to the plow." The plow was light, the soil was thin, the rows were crooked, and therefore the plowman needed to exercise due care and caution to keep the plow in the ground, and so make a proper furrow,—"No one having put," etc., "and *looking back*, is fit," etc. In the driver's hand was a pole, or goad, about seven feet long, on one end of which was a spike for pricking or spurring the beasts. The more the animals were obstinate or recalcitrant, the severer their punishment,—"It is hard for thee to kick against the pricks" (goads). A cow and a donkey, very unequal in size, worked under a yoke, fastened upon their necks,—"Be not unequally yoked together." Instances, not a few, will readily occur to the Bible student, where the yoke is used as a symbol of authority, and to denote submission and obedience.—*S. S. Times.*

For Friends' Review.

A PLEA FOR OUR DENOMINATIONAL SCHOOLS.

In these days of religious liberalism, I fear there is too much of a tendency to neglect our denominational schools. We are in danger of overlooking the claims of a legitimate denominationalism, while seeking to rid ourselves of sectarianism. Not only is the world not ready for the extinction of the Society of Friends, but there is now opened before it a wide door for usefulness. With a character for the purity of its ethics, and the spirituality of its creed, established by two centuries of trial, until the very name of Quaker has become synonymous with honesty and conscientous regard for the right, it is to-day, if it be true to its God-given mission, on the threshold of an era of evangelization to which it has been long a stranger. God grant us wisdom rightly to "discern the signs of the times!"

In the preparation for this work our denominational schools are important factors. Quakerism means far more than a mere assent to certain religious dogmas. It includes a carefully-trained religious life—a completely developed Christian character; and these imply an education.

The wide spread increase of activity now apparent in our Society, if not properly directed, will result in one of two things; either through the large accessions to our membership of those not schooled in "Traditional Quakerism," (I use the term as meaning the unwritten constitution of our Church,) our distinctive character will become so diluted as to lose its individuality and consequently its worth; or, on the other hand, if from an unreasonable fear of "going too fast," we withhold more than is meet, and allow our missionary fervor to become cooled, we will sink back into a dead formalism. Both of these extremes must be avoided. The better way will be to thoroughly instil into the minds of those who are soon to be the active element in the life of our Society, those distinguishing principles of religious faith and church polity, which have given us an individuality and an existence. Thus there will be a nucleus around which the incoming multitudes may crystallize into regular forms. In this work our denominational schools are indispensable. Nowhere else can our youth be thoroughly indoctrinated in the principles of the Christian religion as professed by us, with so little expenditure of effort as in properly conducted schools under the care of the church. Ideas which we receive in youth become incorporated into our very natures, and are very difficult to eradicate. We should take advantage of this fact to insure a good solid backbone to our church organization, by giving our younger members not only mental training, but also religious discipline, and to do this we must control the means for their educational development.

Not only are our denominational schools one of the most conservative elements (I use the term in its nobler sense) in the progress of our Society, but they may and should be valuable agents in the active work of evangelization. This is true not only in the sense that, other things being equal, the

better disciplined the mind the more effective is it in the Lord's service; but also, if the doors of our schools are open to all, there will be many opportunities for sowing seed that, under the blessing of the Lord, will bear abundant fruit, to the glory of God and to the strengthening of the church.

Thus far I have pleaded for our denominational schools from the necessities of the church. An equally potent argument may be based on the interests of education itself. The church no less needs its schools than they do to be under her fostering care. If we are to have symmetrical development, the spiritual character must be educated and disciplined as well as the mind; and this is largely promoted when the schools are under the immediate care of the church. It will be an evil day for the world when our children are confided by the church to the care of non-religious schools. The church should consider it to be one of its most sacred trusts to provide for the educational training of the young under its own zealous care. It seems to me that the problem of higher Christian education can be solved with less difficulty by providing church schools, than to undertake to make the public schools answer the same end. In order that our schools may be the handmaids of the church to the extent that I have claimed for them, they must be brought to the highest state of efficiency possible. They should be of such a character for scholarship that they will not only hold our own membership, but attract others. They should be able to command the best talent within our ranks, and to use the most approved appliances of modern education. This will call for large endowments. If my arguments be not fallacious, the endowment of our higher schools is one of the most pressing claims upon our attention as a church. It is a subject upon which we should unite our efforts and concentrate our means until our schools are placed in the very front rank of educational efficiency. C. W. T

ASHLEY, O., Ninth mo., 1877.

For Friends' Review.

ALUM CREEK ACADEMY.

Alum Creek Academy is placed near Friends' Meeting House, at Alum Creek, in Morrow county, Ohio. It was opened Third mo. 29th, 1875. Its present organization is such that it comprises three departments, primary intermediate, and academical. The latter offers opportunities for study in English, scientific and classical branches, and by a selection from them a good preparation for college may be made.

The attendance the past year was fifty-four, and the prospect for the present one is of a much larger number of scholars.

The school is conducted with reference to the truth, that "The fear of the Lord is the beginning of wisdom." It is the aim of those in charge of it to lead the pupils to make this true beginning of a life work.

The address of the Principal is,

C. W. TOWNSEND, M. D.,
Ashley, Ohio.

For Friends' Review.

SPICELAND ACADEMY.

The Friends of Spiceland, Indiana, have long been known as earnest advocates of good schools. The meeting is one among the oldest in the State, and ever since it was established, pains have been taken to secure good teachers. At present it is one of the few meetings which has retained the exclusive control of its school, most others having been merged into the public schools.

About eighteen years ago measures were taken to establish an academy in connection with the school under the care of the Monthly Meeting. Able teachers were employed, and good work was done towards preparing the way for the more systematic grading, which was done four years later. Since that time the school has been steadily progressing, and has done a good work for the community.

The buildings will comfortably accommodate three hundred and seventy-five pupils. There are three permanent literary societies in connection with the school.

They have two small but valuable libraries, to which additions are made each term. A reading-room has recently been opened, which gives access to many valuable periodicals and books of reference. There is also a library of two thousand volumes, controlled by a joint stock company, to which students have access. The school is supplied with sufficient apparatus to be a valuable aid in illustrating the sciences; also, with a small but valuable cabinet of minerals and fossils.

There are four departments, primary, intermediate, grammar and high-school.

The high-school course of study requires three years for its completion, and is varied to suit the wants of students, according as they are preparing for college, for teaching, or directly for business life. The first class completed the course in 1870, and there are now thirty-six graduates. Several of these have since finished a college course, and many of the others are successfully engaged in teaching or in the practice of law or medicine.

The senior class for the present year numbers six. The annual enrolment varies from three hundred and fifty to four hundred and fifty. The school is legally incorporated, and is managed by a Board of Trustees appointed by Spiceland Monthly Meeting.

There is a small endowment fund for the benefit of the school, which the managers hope soon to see materially increased.

HARD TIMES AS TESTS OF CHARACTER.

By W. F. Crafts.

A great calmity is a wonderful revealer of human character. When the outward laws of the State and of public opinion are suspended by some overwhelming disaster, men are likely to act out what they really are within. A vessel is wrecked on the Ohio. One of the passengers, a strong man, who before this has been considered a gentleman, pulls a woman from a plank on which she is floating that he may use it to save himself, making us almost believe that the missing link of Darwin, half beast and half man, is at last found. The calamity only shows his real character. In contrast with this, look at that young woman upon a wreck on the Hudson who declined the offer of a saving hand from one of the sailors in favor of her mother, and died that her mother might live. But for that calamity the grand heroism of her character might never have been revealed.

A city takes fire. Men that have been considered quiet and respectable citizens, when the excitement suspends the force of law, become thieves and plunderers. On the other hand, many a generous and heroic heart is unveiled. It is not in times of great business prosperity but in financial crises, in what is called "hard times," that true benevolence is most strikingly revealed. All the superficial benevolence then "suspends" or "fails." A little boy's father gave him two cents—one to spend for candy, the other to give to the heathen. He presently lost one of the cents, but consoled himself with the thought that the one which was lost was the one which was to be given to the heathen. "Men are only boys grown tall," and the man who a few years ago had an income of two hundred dollars beyond his necessities, and set apart one hundred of it to the luxuries of life and the other hundred to benevolence, now that financial misfortunes have taken away one of those hundreds consoles himself with the idea that the hundred he has lost was the one that was for "the heathen" and the helpless, and so cuts off his religious subscriptions but keeps the luxuries of his table and toilet as before. The "hard times" reveals his true character, and shows that self-gratification is higher in his thought than the salvation of others. One of these revealing hours of disaster came to Christ and Peter with the mob of Gethsemane. In the hall of the high priest we have the contrasted pictures of self-seeking and self-sacrifice in Christ meekly suffering for others, and in Peter "warming himself." Once before there had been this same contrast. Six days preceding the Transfiguration, Jesus had told the apostles how many things he must suffer of the chief priests and the scribes, and be crucified. Peter, with the spirit that looks first after personal safety, spoke out in a tone almost of rebuke, "Be it far from thee, Lord: this shall not be unto thee."

Christ reproved Peter severely as an "offence" unto him, saying, "Thou savorest not the things that be of God, but those that be of men." That dark hour in the shadow of the cross revealed the true character of both Peter and Christ. The things that be of God, those which are most truly Godlike, are self-forgetfulness, self-surrender, self sacrifice. Self-seeking is one of "the things that be of men," an "offence" to the spirit of Christ. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross and follow me." The godlike is to suffer, to serve, to give. "God is love," and loving is giving.

Christ's whole life was a forgetting of himself. The motto that would cover it all is this: "Christ pleased not Himself." At the seaside He is so deeply interested in healing the sick and teaching the people, that He does not for hours either rest or eat bread, and even His disciples say, "He is beside Himself." Yes, outside of Himself in His self-forgetting, self-sacrificing spirit. The world had seen so little of such benevolence that it was mistaken for madness. This self-forgetfulness of Christ is yet more wonderful in that scene where palms were waving before Him and hosannas were sounding in His ears when the multitude were hailing Him as their king. Even then He thought only of others, and wept over Jerusalem because of its coming punishment for rejecting Him. Men sometimes think of Gethsemane as the agony that Christ felt on account of His own rejection and His own sufferings. No! it was too grand for any thought of His own interests. The load that weighed Him down with agony and bloody sweat was not the dread of death, but the keen realization of the world's sin and danger. Two passages explain His crushing load: "He bore our sins;" "There

was laid on Him the iniquity of us all." . . The grandest tribute human lips ever paid to Christ was that sneer of his enemies at the cross, "He saved others." Those words might be writ en over His whole history; they are indeed a condensed biography, "He saved others."

When was Christ most godlike? Was it when He saw from the exceeding high mountains all the kingdoms of the world, and an opportunity to use His miraculous power to subdue the nations of the earth to His temporal control, and thus glorify and gratify Himself?

No! It was when upon the holy Mount, forgetting Himself in His desire for the salvation of others, He "talked of His decease," the death of the cross, that He seemed most perfectly a King of glory, His face shining as the sun, His raiment white as the light. The transfiguration was the coronation of self-sacrifice.

In contrast with Christ's life, so unselfishly devoted to "others," how narrow and selfish seems the parrot-like life of those who are ever thinking and speaking and acting in the spirit of those two strains, "Poor Polly" and "Polly wants a cracker," absorbed in our own m sfortunes or our own wants, with no thought or word or act for "others." Grand exceptions to this usual selfishness are sometimes revealed by life's "hard times." One of these was the act of a rough and dusty private soldier, picked up at the battle of Resaca, who was bleeding profusely from an awful shell wound in his mouth. The first sensation after such a wound is one of intense thirst. He was offered a drink from a bright new tin cup, but refused it. Being asked why, he said: "My mouth is all bloody, sir, and it might make the tin cup bad for the others."

The most godlike and kingly moments in our lives are those when we show in great or little things this Christlike spirit of self-sacrifice in behalf of others.

A poor Protestant congregation in Lyons was trying to build a small house for their public worship. An old soldier brought all his three months' earnings. "Can you spare so much?" asked the minister. "My Saviour spared not Himself," he answered, tears of gratitude and love trickling down his cheeks, "but freely gave His life for me; surely I can spare one-quarter of a year's earnings to extend His kingdom on earth."

He gave just the argument of Paul (II Cor. v. 14, 15), an argument that needs to be often read and uttered in these "hard times:" "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."—*Christian Union.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MO. 6, 1877.

BEARING ONE ANOTHER'S BURDENS.

The withdrawal of a few Friends fro the regular organization, in Iowa an Western Yearly Meetings, has in each cas brought over the assembled body feelings o sorrow, and solemn questioning as t whether the course it was pursuing was a tru following of the leading of the Lord Jesus *Simply to cling to the practices of the past i not to follow Christ.* He leads His peopl forward, into wider spheres of work, into fres applications of His own great teachings t the needs of the world But it require much humility and much faith to follow th Lord closely. The party of advance in an cause is tempted to undervalue what is goo in the past, and to be over confident, eyeing the end aimed at, rather than very carefu as to the means used to reach it. Gentle ness, patience, constant recurrence to the Lord in entire submission of all to Him, are as much needed for safe advances, as bold ness and energy.

The field is the world, and there is yet very much land to be possessed for Christ. But the progress should be made so wisely that the land can be held. "The Lord thy God will put out those nations before thee by little and little; thou mayest not consume them at once, lest the beasts of the field increase upon thee."—Deut. vii. 22. The church, while going forward, should be earnest to see that those in the camp are well-trained as soldiers of Christ;—that all the Lord's testimonies are maintained; that the great principles of spiritual religion are not compromised; that while the foundation work is extending broadly by evangelization, the superstructure is so wisely built that the church shall rise in comely order with holiness of personal character in its members, and faithful upholding of all parts of the truth.

In business meetings, and in congregations, as well as in our individual cases, there is much need of humbling ourselves before the Lord with the prayer "Search us,

O God, and know our hearts; try us and know our thoughts, and *see* if there be any wicked way (or way of grief) in us, and lead us in the way everlasting." As we thus wait before the Lord He will show us anything that is wrong, give us grace to amend it, and reveal His own way wherein we shall walk.

As to small groups of Friends leaving the body, this has been thoroughly tried, and has thoroughly failed. The Lord has not blessed such a course. It has led only to withering and scattering. It has wrought nothing for the Lord's cause in the earth.

Friends who are tried with changes which they cannot control, may remember that some of the best Christians have spent years in prison, when it might seem as if nothing was being done for the cause, and yet they have been content to suffer and abide the Lord's time. William Dewsbury was thus fourteen years in prison, and yet we cannot regard his life as spent in vain. Among those Friends who have taken this step are some whose humility, sincerity and Christian faithfulness have stood the test of a long life, and who are regarded with love by all. But, unhappily, at such times, there are always others who cry against the evils in the church while their own pride of heart is unsubdued. Some such have carried their unloving, judging spirit to its full and absurd result in finding themselves alone—the sole representatives of what they thought was the true church.

We trust that the spirit of condescension and restoring love may so prevail that all who have the love of Christ and of His cause uppermost, may yet be found uniting as brethren.

In the primitive church there were great difficulties. Part of the members had been heathen, part Jews. Some early learned the true liberty there is in Christ. Some were very slowly freed from the shackles of superstition, or of education. How tender and regardful one of another were they to be. "None of us," wrote Paul, "liveth to himself, and no man dieth to himself." We are all bound by ties of mutual influence on each other. "Let us not, therefore, judge one another any more, but let us judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

The evil spirit of discord, which the enemy sows, goes not out but by prayer and fasting. The only cure is in humble heart-searching, with prayer for the supply of the Spirit of Jesus Christ, so that the fruits of this blessed Spirit may abound in us, in "love, joy, peace, long-suffering, gentleness, goodness, faith (or rather trustfulness), meekness, temperance."

Movements of Ministers.—The next day after the close of Western Yearly Meeting, Walter Robson attended meeting at West Union, ten miles southwest of Plainfield, at 10 A. M., and at 7 P. M., at Mooresville, about six miles east of West Union. On the next day, Seventh-day, Ninth mo. 22d, at 10 A. M., he attended a meeting at Easton, six miles northeast of Mooresville; at 3 P. M., one at Beech Grove, three miles northeast of Easton, returning in the evening to Plainfield, where he gave an account of his visit to some of the South Sea Islands, showing the benefits of missionary labor there. He expected to attend Friends' meeting at Indianapolis on First-day, the 23d instant.

The Story of the Bible Told in Simple Language for the Young. *By Charles Foster.* Published by the Author, 118 S. 7th St., Phila. An octavo of 700 pages; Price $1.—This writer has been for many years a Bible-school teacher, and has endeavored with the utmost faithfulness to give the narrative of the Bible in simple language. The story of the Old Testament is carried forward to New Testament times by a brief account of the intervening period. As a help to parents and teachers of Bible-schools, this book will be found decidedly useful. It contains a large number of illustrations which will make the accounts more vivid to the young.

WESTERN YEARLY MEETING.

(Continued from page 108.)

Several sessions of the Meeting on Ministry and Oversight were held during the week of the Yearly Meeting, and they were all occasions of much practical benefit and blessing to the members. Much valuable counsel was given at the session in which were read the answers to the queries, and at two other sessions the time was mainly occupied in considering the needs of the members of this body, and the examination of some points of doctrine. A minute of advice was adopted, which will be printed with the minutes of the Yearly Meeting. The report of two conferences held last year was made, and a committee appointed to select a

time and place, and call a like conference for the coming winter.

The large double room of the Yearly Meeting-house was well filled at the meeting for worship in the afternoon of Sixth-day, Ninth mo. 14th. At ten o'clock Seventh day morning, the house was filled. A deep sense of the importance of the work before us was in many hearts, and the need of the Divine presence felt. Prayer was offered and a few appropriate words spoken. Barnabas C. Hobbs was re-appointed Clerk, and Elwood C. Siler and John A. Taylor assistants.

The representatives reported they were united in judgment that the report from Plainfield Quarter, signed by Oliver Albertson as clerk, was the genuine report from that meeting, and should be accepted by the Yearly Meeting. The meeting, with a large expression of unity, and no contrary expression, adopted the report, whereupon Robert W. Hodson stated that in view of this action, he and others felt compelled to withdraw from the meeting.

Barnabas C. Hobbs, Stanley Pumphrey, and a few others spoke a few words of solemn advice and warning, after which several Friends withdrew, part of whom were not members of this Yearly Meeting. The step was witnessed with deep sorrow, and a spirit of true Christian love was manifested all through by this body and its members. Later in the meeting a statement from Plainfield Quarterly Meeting of the causes of division, and the condition of some of their members, was read, and some Friends were appointed to propose to a future sitting a committee to labor in that Quarter. At a subsequent session such committee was appointed.

The London General Epistle was read, and a reprint of 6,000 copies ordered for distribution. The usual Epistles were received from all the other Yearly Meetings, and a committee appointed to prepare responding essays. 4,500 copies of the minutes were ordered to be printed.

Large meetings were held on First-day morning and afternoon in the house and in the grove near by. The gospel was preached with great power, and the meetings were unusually satisfactory. The number present was variously estimated at from 8,000 to 12,000. The order and attention were very good, considering how many of the people had to stand during the meeting.

The clerk, because of poor health, was not able to be at meeting on Second-day, and Amos Doan was appointed. The reference library, which contains several valuable books for reference, is placed under the care of the Book and Tract Committee.

The consideration of the state of Society occupied most of this session. About the usual number of deficiencies appeared, and the reports drew out much counsel, offered in the life and power of truth. The following statistics are reported. Number of meetings, 85, an increase of two since last year. Members, 12,413; males, 6,193; females, 6,220. Added by request, 517; by certificate, 385; births, 255; total, 1,157. Removed by disownment, 86; certificate, 351; death, 180; total, 617. Actual increase, 540. Average age of deceased, 32 y., 4 mo., 15 d. Number of families in which the Scriptures are read daily in family worship, 1,041; occasionally read, 1,122; neglected, 412. Number who use tobacco, 1,191; who cultivate it, 139; who sell it, 43. Number of ministers deceased, 1; recorded, 3.

Third-day morning the meeting assembled, men and women in joint session. The clerk at the table. The report of the Book and Tract Committee was read and approved, and $500 ordered for their use next year.

Reports of the Indian Committee and of the Associated Ex. Committee on Indian Affairs, were read and approved. Valuable remarks were made by C. F. Coffin, Stanley Pumphrey, and Col. A. B. Meacham.

By report of the Educational Committee, it appears there are 4,017 children between five and twenty-one; 3,450 in school; 40 in college; 7 graded schools and academies under the care of Friends; 28 such patronized by Friends; 170 Friends teach, 85 male and 85 female.

The Bible-School Committee report the number of schools, 86, time of continuance, 67 for 12 months, and average of all, nearly 11 months. Number of scholars enrolled, 7,285; average attendance, 3,826; number of Friends who attend, 5,171; do not attend, 2,196; number of parents who attend, 1,995; number of teachers, 639; officers, including committees, 748; union schools, 24; teachers' meetings, 44; use International Lessons, 79 schools; training classes, 2; institutes, 13; public meetings on Bible-school work, 72; money expended in school, $821.41.

Jesse Horney, William Hadley, Charles Reeve, Calvin Osborn and Benjamin Vestal were appointed Trustees of the Yearly Meeting. The proceedings of the Representative Meeting were read.

Public meetings for worship were held on Fourth-day in the house and grove, which were seasons of Divine favor.

The closing session convened at 10 o'clock, Fifth-day.

A proposition to revise the book of discipline came from Sand Creek Quarter, and was referred for consideration to next Yearly Meeting.

Barnabas C. Hobbs, Oliver Albertson and William Hadley were appointed correspondents of the Yearly Meeting.

The Executive Committee on Foreign Missions, the Home Missionary Board, the Committee on General Meetings, the Associated Committee on Peace, and other Committees, made reports which were satisfactory. The Committee on General Meetings was released, and the work was commended to Quarterly and Monthly Meetings and individual members, for the coming year.

A revised list of members of the Representative Meeting, consisting of twenty-six Friends, was appointed. The sum of $4,000 was ordered to be raised next year, and Wm. L. Pyle was re-appointed Treasurer.

Responding Epistles to sister Yearly Meetings were read and approved; and certificates of the acceptable attendance of ministers from abroad were prepared.

The meeting closed under a solemn covering of thankfulness and prayer silently felt and feelingly spoken. A few parting words were

uttered, and it was the expression of all hearts that the Lord had owned and blessed us in our coming together, our progress, and our close.

It should be stated that the morning meetings held by appointment of the Yearly Meeting were blessed to many souls. The teaching was such as to instruct the seeking soul and revive and strengthen the drooping, and multitudes gave testimony to the saving and keeping power of Christ.

A meeting of much instruction was held by request of Walter Robson and others, for Christian workers, especially those who spoke in public. The teaching was very much what was needed.

Two meetings were held for young women by appointment of Elizabeth Malleson and Sarah G. Pumphrey, both of which are spoken of as being greatly blessed.

An interesting feature of our Yearly Meeting was several valuable lectures. On Seventh-day evening, Pliny E. Chase gave an address on Higher Education in relation to the needs of our Society; and on Third-day evening on the Revision of the Bible, now being made. On Second-day evening Daniel Hill spoke on the First-day School Work; on Fourth-day afternoon, Wm. G. Hubbard addressed a meeting on Capital Punishment, and in the evening Col. A. B. Meacham pleaded the cause of the Indian and gave a history of his labor with that unfortunate race.

In connection with Foreign Missions, Walter Robson gave an account of his visit to the South Sea Islands, on one evening.

INDIANA YEARLY MEETING.

On the 25th of Ninth mo. this body of Friends convened at the usual place, assembling in the old house, the new one not being ready, as was expected a few months since.

After a time of silence, James E. Baily appeared in prayer, followed by Levi Mills. Then followed a few short, touching communications, after which the Clerk, C. F. Coffin, read an opening minute. All the Quarterly Meetings were heard from, and nearly all the representatives were present.

A number of ministers from abroad were in attendance, as below: Stanley Pumphrey and Walter Robson, of England, also Sarah Grubb Pumphrey, of England, wife of the former; James C. Thomas and Deborah C. Thomas, of Baltimore; James E. Bailey and John F. Hanson, of Iowa; Joseph Blackledge and Mary Elliott, of Ohio; Elizabeth Malleson, of New York. Several other Friends, not ministers, were in attendance; also some ministers without minutes. David B. Updegraff came in during the meeting. The Clerk extended a cordial welcome to all those who were not of our Yearly Meeting.

The Epistles were then read, commencing with the London General Epistle, 6000 copies of which were ordered re-printed. Epistles were also read from all the Yearly Meetings with which this meeting has, for many years corresponded, except Ohio, which had not come to hand. Nearly forty Friends were then named for a committee to draft like documents to these bodies in return.

C. C. Hubbard was appointed Assistant Clerk, for the day, in place of Dr. D. Clark, now in England.

The Clerk informed the meeting that a document was on the table, addressed to this meeting by a body not recognized by us, and six Friends were named to examine it and report, as to whether it be read in the meeting, to a future sitting.

Ezra Baily, of Cincinnati, said he had been greatly pained in the Devotional Meeting this morning with the singing, and thought it should either be disallowed, or a minute placed on record giving it the approval of this body. F. W. Thomas said that London Yearly Meeting in 1669 (?) recognized sighing, groaning, and singing. The Clerk said the order of our meetings was well established. They should be conducted under the Headship of Christ, and the influence of the Spirit.

After some preliminary business the meeting adjourned until 10 o'clock to-morrow.

Fifth-day, Ninth mo. 26th.—Soon after the meeting convened, and settled down into silence, two short prayers were offered, and as many brief exhortations, after which the representatives reported the names of C. F. Coffin for Clerk, and Levi Mills and Daniel Lawrence for assistants. They were heartily united with and appointed. The Clerk then said it was now twenty years since he was first selected to fill the place; that he felt it a peculiar privilege to serve the cause of his Master in this way, but should be glad when the time came for his release; and he believed it was near at hand.

Walter Robson obtained permission to visit the women's meeting.

The case of Walter Edgerton's appeal was then introduced, and the usual course, of a committee, etc., was taken. W. E. appeals from the judgment of Spiceland Quarterly Meeting, where he was disowned on the charge of misrepresentations, in matters of importance to the church, in a book of his published a year or two since.

The Friends named yesterday reported that the document committed to them was an Epistle addressed to this meeting by a body designated as Friends who have seceded from Western Yearly Meeting. They were of opinion that it should not be read in the meeting, a conclusion which was fully and heartily acceded to.

From the Twenty-seventh Annual Report of the Book and Tract Committee we learned that during last year 2,112,000 pages of tracts have been distributed, and 2,153,000 published and purchased.

Report was made that an acre and a half of ground had been purchased on Main and Thirteenth streets, on which a new Yearly Meeting-house was being erected, and would be finished early next season, and that the old property and grounds had been sold, and it was thought the means at command would be about sufficient to complete the new house. A proposition to purchase more land, adjoining the new grounds, was disagreed to, unless it could be done without running the Yearly Meeting in debt.

The newly organized Bible Association of Friends (auxiliary to the American) made its first Report, showing that not much had been accomplished. A proposition of D. Hill, to place the work in the hands of the First-day School Committee, and call it the Committee on Bible-Schools and Bible Distribution, was fully discussed, but not adopted. The Committee was continued and encouraged to renewed effort for another year.

F. W. Thomas, in an earnest communication of some length, brought before the meeting the condition of the church and of the ministry, setting forth that the work of evangelization, and of the building up of Christ's kingdom, was likely to lag, if not absolutely to go backward, unless something was done for the better support of the ministry than what is provided for under our present discipline and organization.

He proposed in substance, first, that the Yearly Meeting make a distinction between ministers who are evangelists, and teachers and exhorters; second, that some plan be adopted by which those who are sanctioned and endorsed as evangelists, shall also receive a liberal and systematic pecuniary support; and third, that the Yearly Meeting shall specify more clearly the means by which this last shall be accomplished. He was followed by the venerable Wm. Haughton, who supported the propositions, and proposed that a Committee be set apart by the Yearly Meeting to take these subjects into consideration, and report next year.

J. H. Douglas continued the discussion, and pleaded on behalf of the families of poor ministers who, unless something was done, must, he feared, soon some of them "be laid on the shelf." How sad it will be, if, from any mistake of ours, weakness or deadness to the church may be the result. This question is one of the most vital that can possibly be entertained. May we take hold of it like men, and be guided by the oracles of God.

S. Pumphrey said that he saw plainly since he had been in this country, that this question was coming to the front. I take it that we shall all agree the work of the gospel must not be hindered. R. Barclay says as to the maintenance of the ministry of the gospel, what is the mind of the Lord? and then quotes from Paul, that "they that preach the gospel must live of the gospel;" and yet he adds, *I* have used none of these things. We must try to arrive at the right balance between these. He had been pained to hear it said that large numbers of our ministers are on the verge of bankruptcy. This ought not to be. He had been told that large numbers of ministers were not in attendance at this meeting, for the reason that they were not able to bear the expense.

He had large sympathy with those who feared an innovation on our testimony to the freedom of the Gospel; but you must see to it that the Master's work be not retarded.

Walter Robson made very clear the difference between a man preaching for pay, and being paid for preaching. He showed the difference between a hireling ministry and a ministry which is fully supported and maintained. He was thankful that *he* could preach without this kind of support from the church; but it was a hard case for a poor minister, and yet harder for his family who had little or none of this world's goods, unless the church came to their rescue. We can hardly understand at this day what kind of ministry it was which our Early Friends so earnestly opposed and designated as Hireling Ministry.

D. B. Updegraff said all these questions must be brought to the test of "thus saith the Lord." Paul, after intimating to the Corinthian church that he had not been burdensome to them in the matter of support, says, "Forgive me this *wrong*." He then read from Malachi to the effect that the church had robbed God in tithes, and that it was commanded to "bring *all* the tithes into the store-house that there may be *meat* in my house." He showed from Paul that liberality in support of the church was commanded. D. B. U. spoke very earnestly and rapidly, and made many other excellent points both from the Old and New Testament.

R. W. Douglas followed at some length. He saw the need that something be done, but saw also many difficulties in the way. He thought the theory was a correct one, but how was the work to be done? His sympathies were largely with those who stay at home and feed the flock. The new converts have to be trained and cared for. We rejoice when we hear of whole neighborhoods and villages being converted, but we say little about it when we see nearly all these have fallen away. He favored the appointing of a Committee.

Dr. Thomas, of Baltimore, followed briefly, somewhat in the same strain. He thought something ought to be done, but he saw grave difficulties to encounter.

M. Shipley.—In the early church when any were called of God, the church laid hands on them and sent them away. We must take charge of the ministry, and send men out as George Fox did. The ministry belongs to the church and must submit to the church.

I. P. Evans most heartily endorsed the proposition; it is the line on which our forefathers started. The first instance of a collection of money in the church by George Fox was for the support of the ministry. Our ministers are mostly poor; they must be helped.

J. F. Hanson, Ezra Baily and others followed in short remarks, and as there was no opposition to the appointment of a Committee, thirty-six Friends were chosen to the work.

At the Select Meeting on the 25th ult., Robt. W. Douglas was granted permission to labor as an Evangelist in Australia and Tasmania.

At a meeting of the Book and Tract and Bible Committee on Fourth-day at 3 P. M., S. Pumphrey gave a history of the Bible, with special reference to its various translations, including King James' version. By giving a large number of passages, where the reading in this version is clearly not the best, he showed the need of a new translation, a work which he said was now progressing in England and America. The large audience of several hundred Friends was evidently deeply interested, and listened to his address throughout with marked attention.

THE CORPORATION OF HAVERFORD COLLEGE.

A stated annual meeting of the Corporation of Haverford College will be held at the Committee Room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth mo., 9th, 1877, at 3 o'clock P. M.

EDWARD BETTLE, JR., Secretary.

A CONFERENCE of Bible-School Workers is to be held at Alum Creek Meeting house, Morrow Co., Ohio, under the care of a Committee of Ohio Yearly Meeting, beginning Twelth mo. 27th, and to continue over the following First-day. A cordial invitation is extended to those interested in Bible study and teaching, to meet with us on this occasion. Information about the Conference will be cheerfully given upon inquiry of C. W. Townsend, Ashley, Ohio.

CORRESPONDENCE.

CONVENTION FOR THE REFORM AND CODIFICATION OF INTERNATIONAL LAW.

Antwerp, Belgium, September 8th.

Dear friend:—I have been so constantly occupied in attending the sessions of the convention of the Association for the Reform and Codification of International Law, which has been held in this city, and in making and cultivating the acquaintance of those who can advance the interests on behalf of which I am making this journey, that it has been out of my power, till now, to write to you in a way that might prove satisfactory to you, as well as to myself. The convention of the association in question commenced on August 30th, and came to its close on the 3d of September. It is an association which has existed only for four years, but which is increasing in influence and in numbers. It is impossible to appreciate the labors of the association, without a somewhat thorough knowledge of the evils which result from the clashing of laws, as they exist in the different States, of the good done to society by a reform in this direction, and of the danger of dissensions, while this state of things lasts.

The essays read in the convention aimed directly or indirectly at the bringing about of such a change in the laws of the different nations, as to establish a more cordial intercourse between them. This was the end always kept in view, whether the subject was of private international character, such as Bills of Exchange, Patents for Inventions, Bankruptcy, Copyright; or of a public one, such as the Obligation of Treaties, References in Maritime Law, the Doctrine of Neutral Waters, Extradition of Criminals, Succor of Shipwrecked Mariners, or a Uniform Monetary Standard. Among those who composed the convention were men of prominence from several countries and different occupations: Members of English Parliament, Senators and Legislators, from France, and from several other States, as well as jurists and merchants. Lord O'Hagan, late High Chancellor of Ireland, presided.

The United States were represented by Judge Leonard, of New Orleans, now a member of Congress, and by the Rev. H. C. Malcom, the devoted and able Secretary of the American Peace Society. As for the question, what course should be taken, when a number of governments have agreed to submit to certain rules, and when, nevertheless, one of these governments attacks another, it was thought that the other governments might have it in their power to prevent the commencement or the continuance of war by non-intercourse with the offending government; a measure which might be carried out by peaceable means in a way that would compel submission. There are those who think that no considerable practical benefits can be obtained, till the governments themselves move in this matter.

At the beginning of the convention, the fact was dwelt on that this movement in behalf of peace had originated in the United States. It may possibly fall to the lot of the United States to be the first government that moves officially in this matter. Judge Leonard, having been alluded to by the chair, responded by pledging himself to lay before Congress the resolutions of the association, and to move their consideration. The convention adopted, unanimously, a resolution, offered by the Rev. H. C. Malcom, to appoint a special committee, with instructions to bring to the notice of governments a recommendation from the convention to insert an arbitration clause in all future international treaties.

There are, doubtless, those who think that the present time is hardly a favorable one for the gathering of a few individuals for the purpose of discussing the question how war may be supplanted by arbitration, or peace. The martial spirit throughout the world is more active than ever. The fearful barbarities of the present war, and the spirit which gave rise to the sanguinary wars between Prussia and Austria, and between Germany and France, seem to hold out little hope for a gathering like the one we have had in this city, and still less when we remember that the construction of war material surpasses all former times, and Krupp's factory alone employs 17,000 men, while 75 engines drive the lathes and steam hammers for the making of cannon, by which men are mowed down with a rapidity never

known before. Yet, after all, there is reason to believe that such gatherings are not in vain, for they rest on principles which must at last prevail. It took many years before slavery could be abolished, and it will, doubtless, take many years before there shall be an end of war, but the time will come at last.

Some 12 years ago the *Seamen's Friend Society*, of New York, upon a communication received from a religious American captain, visiting Antwerp, sent the Rev. Mr. Pettingall to commence here a sailors' mission. In 1872 the Rev. E. W. Matthews, of England, succeeded him, who began the erection of the building in which several members of our convention were invited to meet last Sunday, in order to take part in the exercises, which were principally to be devoted to a consideration of the peace which Christ alone can give. One of these gentlemen was the Hon. Henry Richard, M. P. During the ten minutes allotted to me, I endeavored to set before my hearers the peace which Christ gives, as the all-sufficient foundation on which to establish the peace of the world; and that in the same measure as one after the other finds that peace, we may look forward to the time when one unbroken harmony throughout the world shall reveal to all the blessed presence of the Prince of Peace in their hearts. The other speakers were men who have labored long in the cause of peace, which I have not. I was gratified to find that very much the same ground was taken by them. Your friend,

HERMAN BOKUM.

THE BERLIN GORILLA.

The young gorilla, of whose reception in Berlin we quoted on April 14th a lively account from the British Medical Journal, arrived in England by the Hamburg steamer, and was taken to the Westminster aquarium. He traveled under the care of Dr. Hermes, director of the Berlin aquarium. Pongo is the first gorilla that has been safely brought to Europe, and he has now been thirteen months an inhabitant of the temperate zone. Even in Africa the gorilla rarely lives long in captivity. Mr. Du Chaillu had three at different times, which were all taken young, but he did not keep any of them more than a few days or weeks. Pongo (whose name is that by which Battel, an early traveller, in 1622, called the gorilla species) was found by the Prussian natural history expedition to Africa chained up in a village on the Gaboon. Dr. Falkenstein brought him to Berlin, and sold him for 20,000 marks to the Berlin aquarium. He is about three years and ten months old, and is believed to hav about eighteen months before him befor the dangerous period of teething will begin He is three and three-quarters feet in height of great girth around the chest and stomach and is covered with black or iron-gray hair and has coal-black face, feet and hands. Th hands are the most strikingly human part o the animal, but as he usually walks on al fours, bending the fingers in to do so, as a child does, there is a flat, callous mass on the back of the fingers near the middle phalanx. When he is pleased at being noticed or wants to be noticed, Pongo claps his hands with a loud report, squatting on the floor, and dropping his hands afterwards in his lap. Sometimes he wraps himself in a cloak he has, or swings about the room by the ropes of a trapeze, but does not climb them. He has for companions a little chimpanzee and a dog, and is much the least active, although far the strongest of the party. His foot is more like the foot of a man than that of any other ape, but the toes are longer than a man's, and better used for grasping. Of course, he has no tail. He very seldom stands up like a human being, but his favorite position is to sit on the floor and hug a stick or umbrella, and he is very pleased to be trusted with an umbrella, although he does not always deserve the confidence, because he has a tendency to open it in a new and expeditous way, and no umbrella frame can resist his very great muscular strength of arm and jaw. At a private reception which Pongo held on Saturday, Mr. Frank Buckland tried to teach him to write; but, although he did make some marks on the paper, he preferred to carry the pencil to his mouth, and swallowed about an inch of the best Cumberland lead. Professor Owen, who described the gorilla in 1848, Professor Mivart and other gentlemen and ladies were among his visitors on Saturday. When he obtained a hat, which he acquired by the easy process of putting out his hand and taking the first one he found, he drummed upon it with apparent satisfaction, but then began to crush it in from the crown. At this stage the owner intervened, and, with the assistance of the German keeper, got his property out of the young gorilla's powerful grasp. Pongo drank half a glass of beer in the presence of the audience, and also ate some roast beef and potatoes; but ordinarily he lives chiefly on vegetables, and makes enormous meals of them. In the morning they give him milk and fruits, cherries, currants, raspberries, &c. At midday he has a basin of boiled rice, and everything else that he can get. In the course of the afternoon he has more fruit, and, perhaps, some *eau sucrée* or wine and water. In the

evening more milk is brought, and this, with bread and butter and eggs, complete his supper. He goes to bed at eight, and sleeps as late as eight the next morning. It must be remembered he is very young. But he has learnt to smoke—at least, when the cigarette has an amber mouthpiece, for he does not like the taste of tobacco. He puffs out the cloud of blue smoke from his wide nostrils. Two hundred thousand people are said to have visited him in Berlin since June 28th, 1876, and has grown in that period taller by more than three inches, and heavier by eleven pounds.—*London Times.*

SCIENTIFIC NOTES.

Economy of Machinery.—Dr. Engel, the head of the German statistical bureau, estimates the aggregate present mechanical use of steam at thirteen and one-half millions registered horse power, or at the actual working force of twenty-five million horses. As each horse consumes as much food as three men, this steam-power represents a saving of food for 75,000,000 men. A large additional saving is effected by the machinery which the machine runs. Three power looms, attended by one man, produce seventy-eight pieces of cotton fabric per day, against four pieces produced by one hand-loom worked by one man in the year 1800. A carpenter's planing machine does the work of twenty men.—*Workshop.*

Industrial Secrets.—A century ago inventors concealed their discoveries. Workmen were put upon oath never to reveal the process used by their employers. Artisans going out were searched, visitors were rigorously excluded, and false operations blinded the workmen themselves. The Dresden porcelain was produced for two centuries by a process so secret that neither the bribery of princes nor the garrulity of operators ever revealed it. The manufacture of tinware was discovered in Holland, and guarded from publicity with the utmost vigilance for nearly fifty years. The English tried in vain to discover the secret, until James Sherman, a Cornish miner, crossed the Channel, learned the method, and brought it home. The secret of manufacturing cast steel was also stealthily obtained, and is now within the reach of all artisans.—*Metal Worker.*

Protection from Foul Air.—Professors Marker and Schulze find that air and gases pass through the walls of buildings with wonderful facility, when there is a difference of ten degrees in temperature between the inside and outside air. Their experiments show the following percolation per hour, for each square yard of wall surface: Through sandstone, 4.7 cubic feet; through quarried limestone, 6.5; through brick, 7.9; through soft limestone, 10 1. Most people think that if a cellar is lined with Portland cement, the dampness and malaria will be shut out, but doubtless many malarial diseases, such as typhoid fever and diptheria, are propagated through cemented floors and walls. The only effective barrier must be something which is not permeable. Perhaps a layer of asphalt or bitumen, if evenly spread and weighted so as to keep in place, would answer.—*N. Y. Tribune.*

ESSENTIAL UNITY.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.

Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee.

—*John G. Whittier.*

THE COMMUNION OF SAINTS.

Jesus, where'er Thy people meet,
There they behold Thy mercy-seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground.

For Thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring Thee where they come,
And going take Thee to their home.

—*William Cowper*, 1779.

HYMN.

Commit thou all thy griefs
And ways into His hands,
To His sure truth and tender care
Who heaven and earth commands.

Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet,
He shall prepare thy way.

Thou on the Lord rely;
So safe shalt thou go on;
Fix on His work thy steadfast eye,
So shall thy work be done.

No profit canst thou gain
By self-consuming care;
To Him commit thy cause: His ear
Attends the softest prayer.

Thou see'st our weakness, Lord!
Our hearts are known to Thee;
Oh! lift Thou up the sinking hands,
Confirm the feeble knee.

Let us in life, in death,
Thy steadfast truth declare,
And publish with our latest breath,
Thy love and guardian care.

—*John Wesley from Paul Gerhardt*, 1659.

WANTED. —A situation as a primary teacher in a school or family; or as housekeeper. Inquire at the office of *Friends' Review*.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 1st inst.

THE EASTERN WAR.—The Turks in Plevna are said to have received reinforcements, with fresh supplies of provisions and ammunition, and another convoy of the same kind was reported to be on the way. On the 23d ult. the Roumanians had approached with their trenches within 80 yards of one important redoubt outside of Plevna, and it was expected that an assault would be made in a few days, but we have no account of one, nor any report of active military operations elsewhere.

HUNGARY.—In the Diet, the Prime Minister replying to inquiries on the Eastern question, said that the policy of the government consists in the protection of the interests of the country, without war if possible, but in every contingency; and in seeing that nothing takes place in the East without the consent of Austria and Hungary. If Servia breaks peace, they will not impede Turkey's action against her. He emphatically claimed for his government a perfectly independent position relative to a settlement at the end of the war, without regard to any supposed alliance with Germany and Russia; declaring that the three governments had only agreed, in the interests of European peace, to proceed in harmony, not in common, on any question which might arise.

GREAT BRITAIN.—The London *Times* of the 26th ult., in its financial article, reports extreme inactivity in almost all branches of trade; and expresses a belief that a further struggle must occur, before regaining prosperity.

A member of Parliament in a recent speech at Barcombe, said that the average annual value of the agricultural product of the United Kingdom, amounts to £300,000,000 sterling, which is double the product of the looms of England, three times that of the forges, and four or five times that of the mines. He declared that although the English have been called a nation of shop-keepers, agriculture is in fact their largest industry.

FRANCE.—The higher court to which Gambetta appealed has confirmed the sentence of the lower.

The Prefects of the departments are said to be instructed to forbid the placarding or colportage of the posthumous address of Thiers. The period during which public meetings may be held, preceding an election, commenced about the 25th ult. Very little excitement has appeared in Paris, where the success of the Republicans is considered almost assured, and meetings are scarcely necessary; but in the remote provincial districts, great bitterness exists between the political parties. The list of official candidates was nearly complete on the 30th ult., and the Prefects were issuing placards of the names to be posted in the various arrondissements (districts). These lists show about 131 Legitimists, 83 Orleanists, and 298 Bonapartists; 20 districts in and around Paris being without government candidates.

SPAIN.—Although the government, in reply to his protests, assured the British Ambassador that ample liberty should be allowed for the sale of the Scriptures, persons engaged in that work have recently encountered great opposition. At a fair in Orense, in Galicia, where good sales were made, the priests incited a mob to attack the sellers, the books sold were torn up and thrown in their faces, and finally they were arrested and taken before the chief magistrate of the place, who informed them that the sale of their books were totally prohibited, and that they had incurred the penalty of ten days' imprisonment. He waived the penalty, but threatened to inflict it if they should sell any more books, and two days afterward he ordered them to depart from the city immediately.

INDIA.—A Madras correspondent of the London *Times*, reviewing the effects of the famine and consequent diseases in that Presidency, says that the registered deaths of the present year to the end of Sixth mo. were 370,000 above the average, and this, the district officers think, does not represent more than two thirds of the actual mortality: to which must be added the deaths which have occurred since, not yet officially reported. The correspondent believes that fully 750,000 persons have fallen victims.

SOUTH AMERICA.—Large portions of the Argentine Republic were devastated by rains and floods during Seventh month. In the southern part of Buenos Ayres 200 leagues of the country were under water. The loss in cattle and sheep is very great, that of the latter alone being estimated at 2,000,000 head. The national and provincial governments, as well as societies and individuals, have rendered assistance.

DOMESTIC.—The Commissioner of Patents has reported to the Secretary of the Interior that from the best information he can obtain he thinks about 87,000 models were burned in the recent fire, exclusive of about 17,000 on which no patents had been granted. The pecuniary loss, beyond the damage to the building, is not very great. No files of applications, pending or rejected, or of patents, were lost or damaged; very few original drawings were destroyed, and of these photolithographic copies exist. The library was not injured; the original files and the record room were not disturbed. The business of the office has not been seriously interrupted.

The reduction in the public debt during last month was $3,882,524.80, and since Sixth month 30, it has been reduced $8,570,986.39.

Yellow fever has prevailed as an epidemic in Fernandina, Florida, for some weeks past. A number of deaths have occurred. Many of the citizens who could do so have left the place, and much want and suffering exist among those who remain. Subscriptions have been opened in several places for pecuniary help, and physicians and nurses have gone thither from Charleston, etc. The disease prevails also at Port Royal, S. C.

The President, accompanied by some members of the Cabinet, has recently made excursions through different parts of the country, the last being through part of the South. In all the Southern cities visited, he was warmly welcomed, and earnest declarations of attachment to the restored Union, and of a desire for friendship between the once hostile sections, were uttered by prominent citizens.

A large delegation of the peaceable Sioux Indians, including Red Cloud, Spotted Tail and other chiefs, visited Washington last week, to confer with the President. They declared themselves anxious to adopt civilized customs, although they objected to removing this autumn from their present location to the Missouri river, where their rations have been stored. They asked to be furnished cattle and agricultural implements, and to have schools for their children, where they might be taught English. Some of them asked for Catholic priests as instructors. They were informed that it is too late to remove stores from the positions on the river, and were advised to move thither for the winter, and to their new reservations in the spring.

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For Friends' Review.

WAITING ON THE LORD.

"Wait on the Lord, be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord."—Ps. xxxvii. 14.

"Truly my soul waiteth upon God: from him cometh my salvation."—Ps. lxii. 1.

A question having arisen in some minds as to the meaning of the word *wait* as used in the Scriptures, I shall endeavor in a few words to give my view of it. The occasion more especially which brings this question before us, is its applicability to the state of the soul in the performance of Divine worship. Some appear to think that waiting is always *active* serving. But I think that is a serious mistake. I have examined the passages of Scripture where the words wait, waited and waiting are used, and I think that in as many as three-fourths of them they are used to represent not an *active* but a *passive* waiting, as did Mary at the feet of Jesus to hear the gracious words that proceeded from His mouth. And in some passages the word is translated in the margin to signify silence. It will not from this be inferred that I would apply this term of waiting on the Lord to any aimless, indolent, drowsy manner, or indulging wandering, unholy thoughts. By no means; but a lively waiting, expectant, prayerful state of mind, listening with the spiritual ear for whatever communication the Holy Spirit may be pleased to dispense. And this applies to the ministry as well as to the people, for all "they that wait upon the Lord shall renew their strength."

It has ever been our belief that the gift of the ministry and the qualification for its exercise must be derived immediately from the Lord. That "a clear apprehension of religious doctrine, and a heart enlarged in love to God and our fellow-men, though essential, are not of themselves sufficient for the work. . . . . Without power from on high, renewedly furnished, nothing can properly qualify for the gospel ministry."—*Ohio Discipline*, pp. 27, 28.

"True worship is the homage and adoration which the soul of the believer offers to its Divine Creator. It is the reverential communion of man with his God, under a sense of His majesty and loving-kindness. Being thus prepared to hear His voice and be instructed by Him, we are made willing to follow the leadings of His Spirit, whether in vocal offerings of prayer, praise and thanksgiving, or in the exercise of silent communion with Him."—*Ohio Discipline*, p. 25.

This is what we understand by *waiting upon the Lord* in worship. J.

OHIO.

For Friends' Review.

A MONTHLY MEETING AMONG THE HILLS.

About one hundred years ago some enterprising men found their way into the picturesque valley of Muncy, which lies nestled among the hills of the Alleghany range on the western branch of the Susquehanna river. The attractions of its scenery and soil soon led to the formation of a flourishing little colony, marked by intelligence and refinement, and numbering among its members several families of Friends from the southeastern part of the State.

Two other sister settlements also sprang up in the same region, but all separated from one another by lofty ranges of hills. In each of these was established a meeting of Friends, which were finally grouped into one Monthly Meeting, that of Muncy. Remote from the body of the society, and twenty and thirty miles distant from one another, these congregations have maintained their vitality through successive generations, and amidst some adverse circumstances. In a recent visit to Muncy, while enjoying the hospitality of its pleasant homes, the salubrious air, and exhilarating drives among breezy hills and fertile vales, where

> "Sweet, calm days, in golden haze,
> Melt down the amber sky;"

the religious aspect of the community was most of all interesting.

The various Christian denominations appear to live harmoniously together, keeping up kindly social relations with one another. Among the Friends we may trace evidences of the earnest piety and genial charity of their forefathers of the valley, and we cannot doubt that their pious examples and fervent prayers have come down in blessings upon their descendants.

Among the secondary causes which have contributed to the continued life and health of our own particular branch of the church there, several may be reckoned. One is the cordial welcome and co-operation extended to all the Lord's messengers, who, as accredited ministers from other portions of our society, have come in the love of the gospel to draw others to the Saviour of men, and to build up and comfort the family of Christ. Many such visits have been given and received; one very recently, in which our friends, S. B. Satterthwaite and H. Thistlethwaite, of England, have been made instrumental, both in meetings and out of them, to the help of the flock.

Again, there has been an earnest endeavor on the part of the church to give sound religious instruction, not only in their families and meetings, but through the aid of First-day schools. Many years ago a school was opened in the Friends' school-house on First-day afternoons, under the fostering care of Mercy Ellis, who was one of the earliest settlers and a highly esteemed minister. The seed sown there is still bearing fruit to the praise of the great Husbandman. Owing to unavoidable circumstances the school was dropped for a while. About fifteen years ago it was revived, and from that time has continued to flourish. Having out-grown the school-house, it has been transferred to the ampler meeting-house; and not only the children of Friends, but many others in the vicinity, and also a class of adults, are assembled weekly, several months in the year for the reverent study of the Holy Scriptures. The blessed effects are seen in many ways, as well as in increased attendance on meetings for Divine worship. A friend lately remarked that a great change had taken place in the village as the school had progressed. The street used to be filled on First-day afternoons with the noise of children, now it is quiet and orderly, and First-day afternoon visiting, once common, is almost entirely given up.

A mild administration of the discipline, in which the object has been to gather, heal and strengthen, has also had a wholesome influence. Living in small and isolated communities, frequent marriages with those not in membership with Friends were likely to occur. In many instances, where this has been the case, not only have the birthright members been retained, but sometimes their partners have also become united in membership, and proved to be valuable additions to the meetings.

All of these causes, under the Divine blessing, have been made subservient to the advancement of His kingdom who came to redeem the world. Within the last twenty-two years not unfrequently, requests have been made for admission into the Society, and seventy-one persons have been received into membership by Friends. Although their numbers have never been very large, their character and influence have been a blessing in the community; and as one after another, during the century of Muncy's history, has passed away from their earthly home, evidences have many times been given of a well-grounded hope of a glorious immortality through faith in our Lord Jesus Christ.

May a pure faith, increasing dedication, and a growth in grace and in the love of God, be the aim and portion of these congregations among the hills, and Father, Son and Holy Spirit be glorified in them. H.

For Friends' Review.

THE AMERICAN REVOLUTION.

Leaving out of view the members of the Society of Friends, Noah Worcester and David L. Dodge were the two pioneers in the cause of peace in America. Worcester was sixteen years old on the breaking out of the Revolutionary War; David L. Dodge was born near the time of its commencement. Worcester, in a brief sketch of his life, states: "For several years prior to the Revolution, there was considerable talk of war between Great Britain and this country. Before this I had heard of the Quaker opinion, and that was perhaps all I had ever heard against war. But when the prospect of a war with Britain had become a topic of conversation, I had opportunity to hear the Quaker opinion not only expressed, but vindicated by a neighbor, who was educated among the Quakers, and had imbibed their views of war. Though I listened to his arguments, I was little influenced by them, for my father and a multitude of others were on the other side of the question. So little was I influenced by arguments against war, that on the next evening after the war commenced, I enlisted voluntarily as a soldier. During the two campaigns that I was in the army, I do not recollect that I had any scruples of conscience in regard to the lawfulness of the business; yet I was not pleased with the life of a soldier."

He was married before the close of the war, and was desirous of settling in Thornton, N. H., but as the minister was known as one who denied the lawfulness of war, he had some scruples in sitting under his ministry; "but as he was deemed a pious man, and was prudent in regard to urging his views of war, seldom mentioning them in his discourses," he concluded to become one of his parishioners. About the time the war closed, the pastor put into his hands a book in which the principles of war were examined in respect to their agreement with the principles of the gospel. "The work," he says, "had a powerful influence on my mind, and though I did not feel convinced that defensive war was unlawful, my views and feelings on the subject became greatly changed, even in regard to trainings, and every thing of a military nature. I had not, however, thoroughly examined the subject, and I still retained the idea that defensive war, and preparations for war, were *necessary evils*, and to be supported as means for preventing greater evils. I did not then understand that all wars are conducted in an offensive as well as a defensive manner, nor that the spirit of all war is repugnant to the spirit required by the gospel, and exemplified by the Prince of Peace."

The mother of David L. Dodge was a widow with two sons, when married to his father. When the war broke out they were respectively fourteen and sixteen years of age; and both enlisted, without the consent of their parents, to serve during the war. "They survived battles, fatigues, sickness and privations, and both died toward the close of the war." This circumstance, and some others in connection with the war, made lasting impressions on the mind of young Dodge, and on referring to this period in his autobiography, written in after-life, David L. Dodge thus wrote:

"The early settlers of New England, as is well known, brought with them a kind of superstitious reverence for Church and State, and quite an aristocratic feeling, which diffused itself through the higher classes of society. About the period of the Revolution, the aristocracy of the country were military officers, magistrates, lawyers, and the clergy of the standing order. These were called, by way of respect, the *great men*, by the middle and lower classes. Even since I can remember, 'our great men,' 'the great men,' &c., were familiar terms in common use. The standing order of the clergy, as they were called, generally took state to themselves, and with some honorable exceptions, wore cocked hats, powdered wigs, gowns and bands, and expected reverence from the common people. I took early pains to learn from old people their general strain of preaching, during the Revolution. The Assembly's Shorter Catechism was in use; yet their sermons were little more than moral essays. I have reason to suppose, from my inquiries, that during the Revolution a majority of their sermons had more or less reference to *that event*, stirring up a spirit of patriotism, or in other words, inflaming the war spirit. It is no wonder that the Spirit of God withdrew from their churches, for I never could learn that there were any special revivals among them during the whole Revolutionary war. There was much pains taken to impress on the minds of the people, a parallel between the Americans, contending for their country, and the Israelites in their wars on the Canaanites, and surrounding idolatrous nations. 'The American Israel' was a familiar term with the clergy, and they often prayed, in substance, that the God of armies might overthrow their proud foes, that He would cause His American Israel to triumph over them. Doubtless in the mother country contrary prayers were also offered up in their churches. But how would such clashing prayers mingle in the golden censer before the altar of God?

I well remember, when young, hearing ministers thank the Lord for driving out the heathen before His American Israel, and planting them in a goodly land. As if there was a perfect parallel between the Israelites, commissioned by God against *His* reprobated enemies, and the Americans taking possession of the inheritance of the Indians, and driving them from their homes, without Divine command."

An event occurred during the war which illustrated the spirit of the times, and made a lasting impression on his mind. A respectable farmer by the name of John Baker, openly denounced all kinds of carnal warfare as contrary to the gospel, and refused to take any part in the war. He was drafted, but declared he would die before he would serve as a warrior, and fled to the woods for safety. "The clergy and the laity," says Dodge, "urged his compulsion, and the populace turned out and pursued him, as hounds would a fox, and finally they caught and bound him like Samson, 'with strong cords,' placed him in a wagon, and sent two trusty patriots to convey him to Providence, to the troops stationed there. In the course of the night, however, he got hold of a knife, cut himself loose, and escaped to the woods. Subsequently he returned and secreted himself in a large dense cedar swamp, about half a mile from our house. He made himself as comfortable a shelter as the thick boughs of the double spruce and cedar would permit. There he remained without fire during the severe winter of 1780, without the knowledge of any one, except his brother and my parents, who supplied him with provisions, blankets, &c. In after years, when a young man, I have visited Mr. Baker. He had one of the best cultivated farms in the vicinity, and I never heard a lisp against his character, except his opposition to war."

"About this period," (1798) writes D. L. Dodge, "political party sentiment ran very high. War was anticipated with France or England. . . . I had probably never heard an intimation from any quarter, except the case of Mr. Baker, which has been noticed, that war was wholly anti-Christian; but on the contrary, military heroes were eulogized by ministers and laymen, as the excellent and glory of the earth. I not only supposed military heroism was sanctioned by the gospel, but that its precepts demanded war when our national rights were invaded. During this period, I was very much guided by the opinion of respectable professors of religion to whom I looked for an example, without bringing their sentiments and practice to the test of the Divine Word. And here I will express my opinion, from experience, that young professors are often in more temptation to err from the incorrect example of older, and respectable professors than from the example of merely worldly persons. They esteem and respect the former, while they are on their guard against the latter. How important, then, that professors of religion lead holy lives." He had then but recently made a profession of religion, and joined the church.

(To be continued.)

For Friends' Review.

JAMES BACKHOUSE.

(Continued from page 116.)

It has been observed that Christians engaged in missionary labors are wont to be especially solicitous for the unity and welfare of the home churches. James Backhouse wrote thus from Tasmania: "I long that diversity of gifts and administration may not be mistaken for difference of principle and doctrine, and thus Satan gain an advantage.

"My wish and prayer is, that Friends may beware of the subtleties of Satan, lest he should set them at variance about words. And that Friends may be deepened in exercise, looking to the Lord as their teacher and patiently abiding the baptisms of the Holy Ghost and of fire, by which the evils of our nature are subdued. Thus would they attain to a state to discern betwixt evil and good, by having their senses exercised by use; and they would neither wink at evil in themselves, nor in others, but when they fell into any temptation, they would seek the renewal of their peace, through renewed submission to the power of the Holy Spirit, and the exercise of faith in the atoning blood of Christ, and they would become increasingly concerned to direct others in the path of life. I am persuaded where there is unsoundness in doctrine, it is among those who shrink from the cross, instead of bowing with humiliation under the chastisements of the Lord's hand for lukewarmness and other sins, and instead of seeking patiently for mercy through faith in Christ, and for the help of the Spirit to enable them to increase in diligence, in watchfulness and prayer, under the feeling of their own weakness and of the Lord's power and willingness to save."

After more than two years' labor in Tasmania, James Backhouse and G. W. Walker sailed with Daniel Wheeler to Sydney. Spending a short time there in holding meetings with the inhabitants and the convicts, they then sailed to Norfolk Island, 1,000 miles distant, having permission from the authorities to land there, and labor among the penal population. Here they spent three months, and received on their

departure a touching letter from "the Prisoners of the Crown," in which they say, "We cannot, from pure motives of unfeigned gratitude, allow you to quit this island, without thus, publicly, expressing our sentiments for your unwearied zeal, and attention to our best interests, since you came among us, viz.: the salvation of our immortal souls."

On the return voyage to Sydney, during a night storm, J. B. records, "Reflecting upon the many snares that are in the world, I felt willing to perish, rather than that I should be permitted to falsify the testimony which the Lord has given me to bear to the truth as it is in Jesus. Unworthy as I felt myself to be of the least of the Lord's mercies, I prayed to Him, if He saw meet to continue my life, *to continue also the baptisms of His Holy Spirit, until the very root of sin should perish.* While thus meditating and praying in the storm, I was preserved very peaceful under a sense of the Divine presence." At Sydney they spent again several weeks, preaching, and also giving lectures upon temperance.

With authority from the governor to visit "convict barracks, road parties, jails, ironed gangs, the female factory, and other places where convicts are employed or confined in the colony," they spent several weeks traversing that portion of New South Wales, travelling chiefly on foot, going as far as Wellington, 200 miles from Sydney. J. B. says, "The gangs of prisoners working in chains, which we met with, were by the Governor's permission allowed to suspend their work whilst we addressed them on subjects connected with their eternal interests. On these occasions we assembled the men by the road-side, and extended religious counsel to them, the guard standing at the time, as they generally do, in a position to prevent any of the prisoners running away. . . The message of love and mercy often made a softening impression on these prisoners, and we separated under different feelings on their part, to those with which they met us. The baptizing power of the Holy Spirit was felt, and their attention turned to their own convictions of sin, as the work of this blessed Spirit, and as the message of the mercy of their Heavenly Father, seeking to lead them to repentance, in order that they might obtain salvation through His beloved Son."

Thus for several years they labored incessantly, often sailing to distant penal settlements and returning to Sydney. Major General Sir R. Bourke, the governor, sent the following message to J. B. on his leaving the colony:—"Make known to James Backhouse how highly I appreciate the benevolent spirit, which led him with such fatigue and danger through so many remote countries and across such distant seas, for the temporal and spiritual benefit of his fellow-creatures in necessity and darkness—his have been labors of love. I had much pleasure in his company when I could catch him near me in Australia; but he was indefatigable in the pursuit of his object, and on this account I saw much less of him than I desired."

After a very stormy voyage from Sydney, J. B. and G. W. W. again reached Tasmania, Fourth month 1st, 1837, and sought to strengthen the little church at Hobart Town while awaiting a vessel to take them by the way of the settlements on the south coast of Australia, and at Swan River, to the Mauritius and so to the Cape of Good Hope. On the 3rd of Eleventh month, 1837, they embarked on the Eudora, a fine vessel bound for Calcutta, and reached Port Philip in New South Wales, safely. Thence they visited several points on the coast, as Gulf of St. Vincent, Melbourne, Adelaide, King George's Sound and Swan River, "everywhere laboring for the religious and moral welfare of the population." Many religious meetings were held, and some also for advocating the importance of Temperance principles. J. B. remarks, "It is difficult to estimate the ruin that has been brought upon the Colony by the consumption of spirits."

They sailed for the Mauritius, Second month, 12th, 1838. On thus leaving Australia finally, J. B. writes, "As the shores of Australia receded from my view, I was favored to feel clear of them, and thankful that I had been enabled, while possessing a fair share of health and vigor, to discharge a debt of Christian love towards the inhabitants of those regions, for whom, both aboriginal and European, I have felt much solicitude." In another place he writes of these years of work, "In the progress of our labors, we have had great proof of the advantage of directing people to the inshining of the light of Christ, in order that they might be brought thereby to a proper sense of their sins,—to true repentance,—and to the experimental knowledge of an interest in the atoning blood and mediatorial intercession of their Saviour; and into daily watchfulness and prayer in His name, and consequent holiness of life. . . Many have been our opportunities of observing the shallowness and instability, as well as the formality of those who do not thus receive Christ, and who either come to no clearness respecting the faith of the gospel, or who, keeping under the convictions only until they come to some enjoyment of pardon for Christ's sake, then join in with a routine of

vocal prayers, and praises, and of outward observances, such as better accord with the spirit of the law than the gospel. These too often lose by degrees their spiritual-mindedness, and ultimately seem to have little of vitality left in their religion. But of those who, in spite of these encumbrances, keep to the vital part of religion, it may be said they are very near to Friends in principle."

Of the meetings at Hobart Town and Swanport he writes, "In each of these meetings there are those who already stand on record as approved ministers; and in Hobart Town there are others, who have not yet had time to make sufficient proof of their ministry. They, however, not unfrequently have silent meetings, and generally the communications of those who speak among them are short, and some of them, often, very impressive; but the glory of their assemblies is, the prevalence of the Divine overshadowing; often succeeding deep humiliation, under the feeling that without the Lord they are nothing."

James Backhouse remained about three months in the Mauritius "Everywhere in this beautiful island, the fruits of sin, infidelity and slavery were apparent," and he remarks, "The Papal religion after having this island under its fostering care for more than a hundred years, has left it in a deplorably ignorant and immoral condition. This wreck, if left to itself, might probably waste away, and give place to something having more of the life of the gospel in it, but by the help of government salaries and patronage, the priests, who are generally despised by the people, are enabled to imbue them with superstition and prejudice, in the place of religion. . . Those who labor in the gospel from the love of Christ constraining them, would not only be enabled to keep in the field of labor, without government stipends, but their way among the people would be far more open than is now the case. The Sabbath is not kept as a day of rest, by a large portion of the population; work being carried on as usual, and the chief market being held on that day." Still there were earnest Christians there, and these the Friends often met with in little union meetings at private houses, which were held without pre-arrangement. A chapter was read, and they waited on the Lord together. Sometimes much of the opportunity was spent in silence; at other times exhortation, prayer, thanksgiving or praise, occupied most of the time." On the morning of their departure they were at John Le Brun's chapel, where a prayer for their preservation was publicly offered. "Before leaving," he writes, "I once more addressed the audience, endeavoring to impress upon them the necessity of attention to the convictions of the Divine Spirit, which leads out of conformity to the world, and into conformity to Christ. . . Having discharged my debt of love to these people, I knelt down among them and prayed for the blessing of the Most High upon them, and for the extension of the knowledge of His mercy in Christ Jesus, amongst the inhabitants of the land universally." They embarked Fifth month 27th, 1838, on board the "Olivia," for Cape of Good Hope, and reached there safely in thirty-one days.

(To be continued.)

For Friends' Review.

OUR EDUCATIONAL INSTITUTIONS.

I was much interested in the notices of Haverford College, and Providence and Union Springs Boarding Schools, in last week's *Friends' Review*. Their condition as to numbers and the standard of education is very gratifying, and in keeping with the interest in higher education which so strongly marked the proceedings of all our Yearly Meetings this year.

I am glad to learn that a full description of "Barclay Hall" will appear in *Friends' Review*.

It is indeed a beautiful building, scholastic in its architecture and admirably planned. I hope the time is not far distant when a "Scientific Hall" will complete the quadrangle now partially formed by "College Building," "Alumni and Library Hall" and "Barclay Hall."

As a *denominational* institution for the higher education of Friends' sons, and the training of teachers, Haverford is doing its work well, and with more general benefit to our Society than most are aware of.

In classifying the students by States, there are from Pennsylvania, 21; North Carolina, 9; Ohio, 4; Maryland, and New Jersey, each 3; Massachusetts, Delaware, Indiana, Minnesota and California, each 2; and Maine, Rhode Island, New York, Virginia, Missouri, Kansas and Iowa, each 1, in all 57, a gain of 15 over last year. Forty-nine of the students are Friends, and six are intimately connected with our Society.

Haverford has already claims for support upon us all. We greatly need such a college as the head of a thorough system of education, extending to all our Yearly Meetings, with a post graduate course of one year for the special training of teachers.

I believe our wealthy members, who desire, in their wills, to appropriate a part of their means to the good of the young of our Society, could not do better than to remember Haverford.

F. T. K.

Baltimore, Tenth mo. 1, 1877.

MINUTE OF IOWA YEARLY MEETING ON THE STATE OF SOCIETY.

The condition of our meetings and membership as exhibited by the answers to the Queries, has occasioned profound sorrow. The disunity reported in several Quarters, and so painfully developed in one, the larger number than usual of resignations of membership, disorders in many of the meetings for worship, and the fact apparent that more than a third of our households are in the neglect of daily gathering for Scripture reading and family worship, with many other deficiencies, call for humiliation and searching of heart.

Of every work of wasting and of scattering, it may surely be said, "An enemy hath done this."

It becomes us to pause and ponder, as to what are the causes of these things. Well may every one of us enter into the examination whether by our individual indifference or unfaithfulness or whether even by any unsanctified activity or misguided zeal, we have contributed to this state of things.

We have been impressively reminded that more of Christian love—the love that comes from Christ, and makes us like Him, is our special need. This *gathers and does not scatter*. Without it we work in the dark. Love to God supremely, and to our neighbor as ourselves, is the remedy for our diseases. In this alone can we be built up as a church, or made efficient in spreading the kingdom of our Lord and Saviour, and in winning souls to Him.

Very grave is the responsibility, very precious the privilege committed to the father of the family—the master of the house. In these high places of sacred trust how can any one afford to do without the daily collecting of the household to wait upon the Lord together, to seek His Spirit and His blessing, and to acknowledge His gifts.

The effect of such communion, in spirit and in truth, is found to be, as many can testify, a fresh anointing for the work of the day, producing calmness, and serenity and watchfulness, amid the cares and duties and trials of life. And this holy influence upon the head and priest of the family, will go down upon the children and out to the church and the world. First in the closet, to the individual soul, then in the family, and in the church, we are called to seek and to honor the God of our lives and the Giver of all our blessings. Can any do without all these divinely appointed means of grace?

While this review of our condition as a Yearly Meeting is indeed humbling, it is not despairingly, nor despondingly that we contemplate the state of things among us. Wherever the Lord's work is going on, the enemy is busy seeking to lay it waste.

There is a brighter side to the picture. We are encouraged and comforted by the extended favor of our gracious Lord, which bears to us the tokens that He owns us as a church.

We thankfully recognize the evidence that there is among us a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. And we rejoice that very many of our younger members, whose hearts have been tendered by the Saviour's love, and whose minds are earnest in the search after truth, are under the hand of the Master, to shape and sanctify them as vessels for His house, to fit and qualify them as instruments for His work.

An earnest exercise has prevailed in this meeting, that all our dear members may be made alive, and rooted and grounded and built up in Christ Jesus, that we may be able to bear a clear, full, and experimental witness to the saving efficacy of His cleansing blood, and His sufficient grace in word and deed.

We fervently desire an increase of the thorough work of the Holy Spirit in us all, so that the perpetual sacrifice of praise may appear in the fruit of our lips, and in the holy example of our lives.

We must be changed men ourselves, before we are prepared to go about to change others. We cannot lift others to a higher plane than we live upon ourselves. And let us ever bear in mind that the preaching of Christ will be efficient in the fulfilment of the high commission of the church in the world, so far, and so far only, as it is exemplified by the living of Christ in our bodies as sanctified temples, for His dwelling and His service.

The importance of our meetings for discipline for promoting the health and power of our organization, and for the adopting and adapting of means to ends in the work given us to do, has been afresh impressed upon us; and it is the desire of this meeting that these may receive the interest and help of all our members, that all needful things, even those which may appear as little things, may be carefully attended to and well done, to the glory of God.

We regret to notice a few violations of our testimony against oaths. This testimony rests on such clear Scriptural ground, and is so well known and so provided for in the laws of our country, there seems no excuse for laxity on our part in upholding it.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MO. 13, 1877.

EDIFYING.

The first Epistle of Paul to the Corinthians is full of wise counsel respecting the conduct of the affairs of the church, and as it is a general epistle—addressed to "all that in every place call upon the name of Jesus Christ our Lord"—its recommendations seem to come with a special authority whenever they bear upon the events or needs of the present condition of any part of the Church. After many other things are regulated, in the 12th, 13th and 14th chapters we come to the exercise of spiritual gifts. The diversity of these is shown; some are of higher order, and of much greater importance than others. Yet the body, though made up of members, each having gifts for usefulness, differing in kind and value, is one. All are needed for the welfare of the whole. "The eye cannot say unto the hand 'I have no need of thee,' nor, again, the head to the feet 'I have no need of you.'" Nay, much more, those members of the body which seem to be more feeble, *are necessary*. How easy it is to despise, or undervalue, those who seem weak, full of infirmities, with small gifts for usefulness, or unskilful in the use of those they have. But they are *necessary*. God hath set them in the body "as it hath pleased Him."

But while great tenderness and regard should be exercised towards each, and each be helped to the full use of any gift the Lord Jesus has bestowed upon him, it is of the utmost importance that every one should remember that the end of each gift and all exercise of it, is the edifying of the church—the building it up by increasing its numbers, and the furtherance of all in the knowledge of the truth so that they may be wiser, holier and better Christians.

The Corinthian church was very rich in spiritual gifts, and full liberty was given for their exercise. This, however, tended sometimes to a confusion of which God was not the author. To meet this difficulty, the comprehensive exhortation was given: "Let all be done unto edifying." "Seek that ye may *excel* to the edifying of the church."

Speaking in an unknown tongue, though gratifying to the speaker, was useless for the church, unless there was an interpreter. It did not edify, although it was the exercise of a spiritual gift. All might prophesy one by one. But there were some especially called as prophets and teachers, and these were to speak not by the half dozen, but two or three. Every one had a psalm, had a doctrine, had a tongue, had a revelation, had an interpretation, and in the free use of all these there was danger lest people should say that the Christians were mad. There was needed not only the spiritual gift, but sound understanding and discretion in its use. We believe that there is need in some places in our own church now, that not self-gratification, but practical benefit to the whole assembly should be sought after, especially in singing psalms and hymns, in vocal prayer, and in speaking, so that those who have the spirit should also act with sound understanding in the fear of the Lord. Let us ever remember that the end is to glorify God, and really to promote the welfare of precious souls. To sing a hymn, for example, in a business meeting, during its progress, might be pleasing to the singer, but could scarcely by any possibility be to the edifying of the church, or lead plain, sensible, sober people to the conclusion that this was doing all things decently and in order.

Much humility, much consideration for the brethren, much seeking to the Lord Jesus for the crucifixion of self and for the assured direction of His Spirit—much exercise of sound discretion, aided by the advice of wise counsellors, will be required to enable any to *excel* to the edifying of the church.

"THOU SHALT NOT STEAL."

The heavy defalcation of a citizen of Philadelphia, entrusted with the Presidency of an important city railway company, is unhappily but a prominent one among robberies and dishonesties which bid fair to make the name of an American a by-word and reproach. He appears, according to his own statements, to have conspired with his fel-

low officers to rob the company by false issues of stock to the amount of about one million dollars. He used the means thus fraudulently obtained in speculative enterprises, and because the money was thus all lost, he makes the astonishing assertion: "I am conscious of no dishonesty in the transaction." What an illustration of the truth of Christ's teaching is this, that "if the light that is in thee be darkness, how great is that darkness." The truth of God's written words, and the convictions of Christ as by His Holy Spirit He enlightens the conscience, condemn all such violations of the Divine law; but if the monitions of the Spirit be quenched and rejected, "if the eye be evil, the whole body becomes full of darkness," and men call evil good. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

It is a significant fact that when those interested in having the Permanent Exhibition opened on First-day could not induce the former President of that Company to violate his own sense of right, and that of a large proportion of the best of his fellow-citizens, by acceding to their wishes, they selected the man for that position, as suited to their purposes, who so soon is shown to have been radically defective in morals.

Each of God's laws is part of a consistent whole, and he who despises one is in great danger of gross infractions of others. The only safety for any from conduct which shall incur the just reprobation of good men, and the more fearful condemnation of a holy God, is in a thorough conversion to Him, a humble surrender of the heart to the Lord Jesus Christ that He may cleanse it, and a constant remembrance of His words: "If ye love me, keep my commandments."

The Vow of the Nazarite.—The National Temperance Society, 58 Reade Street, New York, have just published, in pamphlet form, a sermon delivered before the University of Cambridge, England, by Frederick Farrar, the author of the admirable Life of Christ, on the subject of Temperance. This is one of the most eloquent and able addresses on the subject ever written. It should be widely distributed. Price by post 5 cents, or 60 cents per dozen.

Movements of Ministers.—Rufus P. King arrived safely at New York on Seventh-day, Ninth mo. 29th. On First-day he was at New York Meeting, and has been at some meetings in Philadelphia. Helen Balkwill and Susan Doyle have been at Leavenworth and Lawrence, Kansas. They visited several families in the latter place, attending meeting there on the 30th ult., and were to have an appointed meeting for the young people on the evening of that day.

INDIANA YEARLY MEETING.

(Continued from page 124.)

Sixth-day, Ninth mo. 28th.—The meeting opened with a feeling prayer by the Clerk, that God would preside over us, and that both His restraining and constraining power may be with us in our deliberations to-day.

F. W. Thomas went to the women's meeting to introduce his exercise brought forward yesterday respecting the ministry. That meeting appointed a number of its members to unite with the committee of men Friends appointed yesterday on this subject.

The meeting then entered on the subject of the state of the church. The first three Queries were read with the answers from all the Quarterly Meetings.

All the meetings had been attended except twenty-four; for the omissions in most of these cases reasons were given. Many members seldom attend meeting. Some disunity was reported, and as has ever been the case, some detraction of character indulged in. The children of Friends would seem to be educated in the principles of the Christian religion, and to avoid evil books, and evil conversation, with, of course, some exceptions. One Quarterly Meeting said they were not sufficiently trained to the use of thee and thou in common conversation. There was considerable complaint from some of the more remote meetings, of a departure from plainness of speech and apparel.

The five remaining Queries were then answered by the summaries. There were two cases of vending liquors, and a few of the wrong use of them reported. All but two of the reports make exceptions as to paying debts reasonably, and fulfilling contracts. The reports on daily Scripture reading were so indefinite, as also the whole statistical reports, that very little certainty could be attached to them. Many meetings did not report at all. The whole number of members *reported* is less than last year. Here, however, are some of the figures: Disowned, 51; resigned, 124; received into membership, 658; isolated members, 858; under twenty-one, 7,026; whole number of meetings, 125; recorded ministers, 202; meetings without ministers, 37; total number of members, 17,273.

W. Robson said that we should esteem it a privilege to attend our religious meetings, yet he was aware that some of these are so held that some would hardly so consider it. Other denominations inquire who is in the pulpit; but if our meetings are held in the power of God, it will matter little what minister is present. We may get our ideas confused as "to waiting on God." Those who wait *expecting* something are sure to receive a blessing, but if we wait for nothing, we shall be likely to receive nothing.

It is one of the greatest proofs of the depravity of the human heart, that a bad story is more relished than a good one, and that we listen to an evil report with more interest than to a good report. The news column of a newspaper is far more relished by us than the reports of how many have been converted to God. Since he had a family, W. Robson said he had never, when at home, neglected to read daily the Holy Bible with servants and children, from which he had received abundant blessings. He warmly commended the practice, and also bowing in prayer with vocal utterance as the Spirit gave it. He concluded by saying that he wanted Indiana Yearly Meeting to realize more and more the keeping power of God.

J. F. Hanson said: We must get it into our minds that it pays to go to meeting. If we are going to stand amid all these storms we must be strengthened with the power we shall get at these meetings. We want to be strong at home, and in this way only, can we get the strength that is needed.

James C. Thomas knew of no way to make a meeting lively but to enter into prayer for one another. In their morning devotions, he rejoiced to hear not only his own voice, but those of his wife and children. Such as these are the happiest times of our lives.

Jos. Blackledge.—May God help us to feel that whether we will it or not, our influence will live for all time. We all should live and act with such a conviction.

M. Shipley said he respected and loved the Friends who are hurt with singing in our religious meetings, and thought the elders might have something to do in this matter. This he said while his views on this subject were known to be very liberal.

James E. Baily said that throughout his long married life he had kept up the practice of daily devotions, had raised a large family who were all Friends, and he warmly commends these daily Scripture readings. He said, as to love and forgiveness, we should never let the sun go down until we have fully forgiven all who may have offended against us.

Eli Scott said if we would grow stronger day by day in the Lord, we must dwell in the atmosphere of earnest vital prayer; then we shall take no pleasure in hearing an evil report of another.

Jos. Wright said that if we were at all times governed by the golden rule, we should hear less of a want of honesty, and punctuality in the payment of debts.

Daniel Hill thought he had never heard the reports give evidence of greater neglect of meetings. There were some reasons for this. The revival meetings, so common now, were so full of life and enjoyment, that our ordinary meetings were dull and not interesting. He said we must work for the Lord or die; we must get down to common fare, must work for the church, if we neglect this work the church will not prosper.

John Allen, in a very earnest and lively communication, made many good points, one of which was that if we sought always to have Jesus walking with us, the fire would burn high on the altar of our hearts, and our own meetings would be full of life and prosperity.

R. W. Douglas said we must restrain our children. He was in favor of a birthright membership. Children thoroughly trained in the church were more certain to stand firm in the work when they are converted. We should take them with us to meetings and to Bible school whether they are willing or not. Bring them up to good habits in all good things. Criticizing the ministry had a very injurious effect. All our members should have something to do. It is work or die. You need the work and the work needs you. We are just as much in the Master's work when engaged in the commonest matter of church service, as when in a revival meeting.

The Clerk said we need never be afraid to introduce any question of interest to the church. We must maintain our organization—ordinary business must be done. He spoke of singing in our meetings. Singing must be done with the spirit and with the understanding; when this is not done there is cause for some being hurt. This question must be regulated by the church. He feared there was too much disposition to lightness, sometimes, in our Meetings for Discipline; we must watch that we preserve at all times the dignity and gravity becoming the occasion.

I. P. Evans wanted us to watch a little more closely the liberties granted to those who are not recorded ministers, but who are sometimes granted permission to labor amongst us, that their work be not extended too far.

D. Hill spoke on the testimony against war, and said there are various ways in which we may fail to bear a testimony against war, one of these is by *not* speaking against the evil. He feared that in this way many were coming short of a faithful testimony against it.

W. Robson and others warmly endorsed the Clerk in what he said respecting gravity of demeanor.

The consideration of the state of the church was here discontinued until to-morrow morning.

Fourteen ministers have been recorded the past year.

The Committee on the appeal of Walter Edgerton, with two exceptions, were united in confirming the judgment of Spiceland Quarterly Meeting in his case. Their report, however, was referred back to the committee to allow them to state the grounds on which their judgment was rendered. W. E. being present pointed out the omission.

Seventh-day, Ninth mo. 29th.—After a short prayer, the meeting opened by the resumption of the subject left over yesterday.

J. H. Douglas endorsed what had been said yesterday. We should say to the churches throughout the Yearly Meeting, go forward in the work of God. He hoped that nothing that had been said would check this work. The earth is still in darkness, and we are called to preach the gospel to every creature—we have no lower mission. He wanted this spirit to possess Indiana Yearly Meeting. All we have and all we are belong to Christ. There has been a falling off in results the past year. Let us pray God for double the number of converts this year.

S. Pumphrey said, "Go forth and preach the gospel to every creature." And the church that

is gathered must be built up. He wanted these young men to settle it that they will do their whole duty in this work. Let each one do like Nehemiah's men, build the walls before their own doors. He endorsed what the Clerk said yesterday as to due reverence in our meetings. As we grow in knowledge, may we grow in reverence. S. P. spoke also of giving the children entertaining and profitable reading as a highly important duty of parents. On punctuality, he said, do not let it be said the Quaker of the present day is any less honest than the Quaker of former days. Geo. Fox said, see to it that you do not wrong any man, that the world may see that you have put off the old man and put on the new, which is created in righteousness and true holiness.

Dr. Thomas said his sympathy went largely out to the young men. We want to put our hands on your heads and bid you go into the field of labor.

W. Robson said we should not be discouraged if there were dark sides to the picture, but go forward and let the world read in our lives that we are the disciples of our Lord.

Murray Shipley gave a startling and horrible picture of the amount of licentious literature, and like things in the country. He told of the efforts of the Society for the Prevention of Crime, to suppress these things, and of their large successes, and warned every one, parents and sons, to be ever on their guard respecting them.

The Clerk then read the Minute he had prepared, embodying briefly the exercises of the meeting on the State of Society, which was fully and cordially endorsed by the entire meeting. What was there said on singing in worship seemed to be satisfactory to all, which was cause for much thankfulness.

D. B. Updegraff hoped this synopsis might be received everywhere among Friends in the spirit in which it was put forth.

The Committee on the appeal of W. Edgerton, presented their amended report, which was simply changed in the wording, so as to conform more nearly to the letter of the Discipline.

The condition of Earlham College was then brought before the meeting by reading the Report of the Committee. The attendance of pupils the past year was smaller than usual, and the expenses have exceeded the income by two thousand dollars, but this will probably be met in future by the funds of the Institution.

The discussion which here followed was of an exceedingly interesting and important character. President Moore, F.W. Thomas, J. F. Hanson, S. Pumphrey, M. M. White, Hiram Haddey, D. Hill and others, participated.

The large amount of good already accomplished, the pressing needs of the college, and the importance of making it the college of Friends for the West—all the rest of our institutions of learning simply being feeders for it—were among the important features pressed on the attention of Friends. It was conceded there is now no opposition to the Institution as there was in former years. But there is a decided opposition to allowing the College to bring the Yearly Meeting into debt.

(To be concluded.)

MARRIED.

BUFFUM—NICHOLSON.—On the 20th of Ninth mo., at the residence of the bride's father, by authority of Whitewater Monthly Meeting, David Buffum, son of Thomas B. Buffum, of Newport, R. I., to Marianna, daughter of Timothy Nicholson, of Richmond, Ind.

DIED.

HACKNEY.—At his residence in Friendsville, Blount county, Tenn., on the 27th of Ninth mo. 1877, John Hackney, in the 71st year of his age, an esteemed elder and member of Friendsville Monthly Meeting.

The Annual Meeting of the Auxiliary Bible Association of Friends, of Philadelphia Quarterly Meeting, will be held at 109 North Tenth street, on Fourth-day evening, the 31st inst., at 7½ o'clock. Members of the Female Branch are invited to attend.

CORRESPONDENCE.

ANTWERP, Sept 8th, 1877.

Dear Friend:—The hotel from which I write to you is situated within easy reach of the Hanseatic House, a relic of the period when Antwerp was at the height of her power and her wealth, but also within easy reach of two other buildings, which call to mind her furnace of affliction; the one is the palace of Alba, where many of the decrees were issued, which within six years handed over 18,000 citizens of the Netherlands to the executioner, and the other, the building of the Inquisition, where a large portion of them were tortured before they suffered death.

As far back as 639 the gospel was preached in this city. As early as 1106 Tauchelius taught that through faith in Christ, and by the help of the Holy Ghost, man may at all times hold direct communion with God. In 1251 the body of William Comelis was taken from its tomb in the cathedral by order of the Bishop of Cambrai, because he also had preached that man is saved through grace alone. In 1516 Clarence de Graue prompted a Flemish translation of the Bible.

Hardly had Martin Luther nailed his theses to the gate of All-Saints in Wittenberg, when in 1519 Jacobus Prepositus, prior of an Augustine convent, preached against the sale of indulgences in Antwerp. Antwerp at that time was the commercial capital of the world. In the language of Motley: "The Hanseatic League had withered with the revolution of commerce. At the South the splendid marble channels over which the overland inland trade had been conducted from the Mediterranean by a few stately cities were now dry, and the great aqueducts ruined and deserted. Verona, Venice, Nuremberg, Augsburg and Bruges

were sinking, but Antwerp, with its deep and convenient river, stretched its arm to the ocean and caught the golden prize as it fell from its sisters' grasp." The days of her persecutions and sufferings had now come, but neither the destruction or confiscation of property, nor the cruel treatment of the monks, nor the drowning, burning and hanging of many, nor even the introduction of the Inquisition could arrest the progress of the gospel.

More than one hundred translations of the Bible, among them that of the martyr Tyndale, at Antwerp, appeared in the Netherlands between 1522 and 1543. In 1565 there were in the Netherlands 100,000 Protestants. Then, however, the city, after a desperate resistance, had to surrender to the duke of Parma, who gave them the alternative to abjure their faith or to leave the city. Many left.

By the peace of Munster, in 1648, the commerce of Antwerp was obliterated, to benefit Amsterdam. It continued closed for more than two hundred years, till Napoleon I. took possession of the city.

In view of the fact that but a little more than two centuries ago Protestantism, to all appearances, ceased to exist in Antwerp, it is peculiarly interesting to trace the progress it is now making.

In connection with the Mariners' Chapel and Institute, of which I wrote in a former letter, there is a reading-room free of charge. In the laying of the corner-stone the Consuls of Great Britain and of the United States participated, and from the chapel, last Sunday, were waving the flags of both countries. Funds derived both from England and America sustain the mission. The other Protestant churches are: A German church, embracing both the Lutheran and Reformed creeds; a Norwegian church, which also accommodates a German Lutheran congregation; a Dutch church; an Episcopal church, and the Missionary Christian church of Belgium. Of the labors of the latter I hope to speak to you in my next letter.

There is another movement going on in this city with which you are probably familiar; it is the movement of the "liberals," against the "clericals," and vice versa.

The "liberals," very generally, have been brought up in the doctrines and practices of the Roman Catholic Church, but have renounced it. Their contest with Rome is a political one. I trust that there are those among them who are not satisfied with only renouncing Rome, but a large portion of them, there is reason to fear, do not go any farther.

A few days ago I heard of a young man, who said, shortly before his death, that he wanted to die as he had lived—a freethinker. I went to the cemetery. The funeral was a splendid one. Three short addresses were made in French, dwelling upon his consistent character as a member of the Society of Progress; after that the body was lowered into the grave.

There is an infinite variety of beliefs and half-beliefs among the "liberals," and many of them seek to remain on Unitarian ground. There are neither prayers nor efforts wanting to lead them to a higher and better ground than they now occupy. H. B.

WILMINGTON, O., Ninth mo. 20th, 1877.

Dear Friend:—Wilmington College opened the 5th of Ninth month with eighty students. This is more than we have had for three years past. The prospects are very good for a prosperous year. The Institution is out of debt. Two large boarding halls, one for boys, the other for girls, afford comfortable homes for students. They are under the care of the college authorities. Expenses for a year, including tuition, &c., need not be more than $150 to $200.

Very truly thine, BENJ. TRUEBLOOD.

FOR THE YOUNG.

Little Alice's Prayer. For the Youngest Readers.

"I don't want to say my prayer," said little Alice. "I'm tired of saying my prayer, mamma."

Mrs. M—— sighed, and scarcely knew what it was best to do with her little daughter, whom she had given to God as soon as she was born, and had prayed Him daily to make His own child. And now she was tired of saying her prayers! But she was only four years old; and the mother asked gently:

"And does my little Alice feel willing to go to bed without thanking her Heavenly Father for taking care of her all day?"

Alice laughed, and kissed her mother on both cheeks and then on her mouth. This she called "a French kiss." Then she went to her auntie, who was lying sick on the sofa; and auntie whispered—

"Who will take care of little Alice to-night, when it is all dark in the house?"

Alice dearly loved to be whispered to, and she answered in the same tone—

"Mamma will take care of me."

"No," said auntie; "mamma will be asleep."

"Papa, then."

"Papa will be asleep too."

"Then auntie will," said Alice, triumphantly.

"But auntie will be upstairs, and, perhaps, asleep too," was the reply; for the invalid could not feel at all sure that sleep would come to her. "God never sleeps, though. His kind, watchful eye is over us all the time; and He takes especial care of little children."

"Will He take care of me?" asked Alice, in an awe-stricken tone.

"You did not ask Him to," replied auntie; "and He has told us to ask Him for what we want."

Alice's bright eyes looked steadily at her aunt for a moment; and then she kissed her, and danced off to bed. She was asleep almost as soon as her head touched the pillow. But in an hour or two there was a dismal wail for "mamma;" and Mrs. M—— hastened into the little room opening from her own, where Alice's crib stood.

"Mamma, mamma!" sobbed the little one, "I want to be taken care of."

Then auntie had to explain what this meant; and Alice knelt in the crib, and repeated the childish prayer her mother had taught her as soon as she could speak. Then she went to sleep again with a smile on her lips; and the invalid thought of the beautiful promise: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And she felt, in the wakeful watches of the night, that she was "taken care of" too.—*London Christian.*

LEVERRIER, the discoverer of Neptune, the director of the National Observatory at Paris, and for many years the acknowledged head of French astronomy, died on Sept. 23d, at the age of 66. He was undoubtedly one of the most able, laborious, and effective astronomers who ever lived, a worthy successor of Laplace and Lagrange. His popular reputation rests mainly on his discovery of the planet Neptune by means of its perturbations of Uranus, an achievement which raised him in 1846, at the beginning of his career, to the very summit of fame; but his whole life has been filled with work of the highest order, mainly relating to the planetary theories, and within a year he communicated to the French Academy a memoir which might be considered as the final completion of the task he had assigned himself. He figured somewhat in political life, though not most creditably; and the peculiarities of his temper and disposition were such that he was always in hot water with his associates.—*N. Y. Independent.*

PERU: INCIDENTS OF TRAVEL AND EXPLORATION IN THE LAND OF THE INCAS.

By George Squier, M. A., F. S. A.
Harper Bros., New York.

This work is the result of investigations carried on by G. Squier, during a period of eighteen months of travel, after the close of his duties as U. S. Commissioner to Peru, in settling disputed claims between the citizens of the respective countries. From his youth G. Squier had been deeply interested in the remains of the ancient races of this hemisphere, first having studied those of the mound-builders of the Ohio and Mississippi valleys, and afterwards those of Central America. Thus prepared for his researches in Peru, he has produced a work of much value and interest, from which we shall make some extracts.

"The Inca empire had attained its greatest extension and power, precisely at the period of the discovery of America by Columbus, under the reign of Huayna Capac, who, rather than Huascar, or Atahualpa, should be called the last of the Incas. His father, the Inca Tupac Yupanqui, had pushed his conquests on the south, beyond the great desert of Atacama, to the river Maule, in Chili; while, at the same time, Huayna Capac himself had reduced the refined and powerful kingdom of the Sciris of Quito on the north.

"From their great dominating central plateau, the Incas had pressed down to the Pacific, on the one hand, and to the dense forests of the Amazonian valleys on the other. Throughout this wide region, and over all its nations, principalities, and tribes, Huayna Capac, at the beginning of the sixteenth century, ruled supreme.

"His empire extended from four degrees above the equator to the thirty-fourth southern parallel of latitude, a distance of not far from three thousand miles; while from east to west its pread, with varying width, from the Pacific to the valleys of the Paucartambo and Chiquisaca, an average distance of not far from four hundred miles, covering an area, therefore, of more than one million square miles, equal to the whole of the United States to the eastward of the Mississippi River.

"The geographical and topographical features of this vast region are singularly bold and remarkable, and reacted powerfully on its ancient, as they do on its present, inhabitants. . . . . .

"In no part of the world does nature assume grander, more imposing, or more varied forms. Deserts as bare and repulsive as those of Sahara, alternate with valleys as rich and

luxuriant as those of Italy. Lofty mountains, crowned with eternal snow, lift high their rugged sides over broad, bleak *punas*, or table-lands, themselves more elevated than the summits of the White Mountains or of the Alleghanies. Rivers, taking their rise among melting snows, precipitate themselves through deep and rocky gorges into the Pacific, or wind with swift, but gentler current, among the majestic but broken Andes, to swell the flood of the Amazon. There are lakes ranking in size with those that feed the St. Lawrence, whose surfaces lie almost level with the summit of Mount Blanc; and they are the centres of great terrestrial basins, with river systems of their own, having no outlet to the sea.

"The two great mountain ranges which determine the physical aspect of the South American continent attain their maximum of bulk, and have their most decided features, in what was the Inca empire.

"The western range, popularly denominated the Cordillera, runs nearly parallel to the coast throughout its whole length, and at such short distance inland that, to the voyager, the ocean seems literally to break at its feet. . . There is, nevertheless, a narrow but often interrupted strip of land between the Cordillera and the sea, which, however, from Guayaquil southward, is throughout as desert as the flanks of the mountains themselves are bare and repulsive. A waste of sand and rock, it is the domain of death and silence—a silence broken only by the screams of water-birds and the howls of the sea-lions that throng its frayed and forbidding shores. . . . . .

"For the most part the sand is hard, swept smooth by the winds, and unrelieved by anything except an occasional stone, and the more frequent skeletons of mules and horses that have perished by the way. . .

"This desert strip, averaging, perhaps, forty miles in width, where rain falls only at rare and uncertain intervals, is, nevertheless, intersected here and there by valleys of great fertility and beauty, and often of considerable size. They are formed by streams and torrents from the mountains, which are fed by the melting snows, or by the rains that fall, during a part of the year, in the interior. Some of these streams are swallowed up by the thirsty sands before they reach the sea, and only form oases at the outlets of the gorges whence they emerge. But both the oasis and valley, in the ancient time, were densely populated by men who exhausted the utmost capabilities of the narrow valleys, and who have left many monuments of their skill and greatness. Under the pressure of peculiar conditions and limited means, they developed a social and industrial system (as is shown by their remains) that Fourier might have envied, and the apostles of economical organizations may study with profit and admiration. These valleys are often separated from each other, in their lower portions, by many leagues of trackless desert, and in their upper portions by impassable mountains. . In general, the inhabitants of the various valleys were isolated and relatively weak, owing their security from the avarice or ambition of their more powerful neighbors to the barriers of mountain and desert which shut them in . . . . . .

"Back of this narrow strip of coast lies the giant bulk of the Cordillera. It is a vast terrestrial billow, bristling with volcanoes and snowy peaks, and supporting a minor network of hills and mountains. Although of probably less average elevation than the eastern Cordillera, or Andes, it is nevertheless the true water-shed of the South American continent. The Andes are pierced by numberless deep valleys, through which most of the waters collected between the two ranges flow, in uncounted streams and rivers, into the Amazon, the Orinoco, and the Plata, but the Cordillera of the Pacific is throughout unbroken. Its summit often spreads out in broad undulating plains, varying from 14,000 to 18,000 feet above the sea, frigid, barren, desolate, and where life is only represented by the vicuna and the condor.

"This inhospitable region is the great *Despoblado*, or unpeopled region, of Peru. . The traveller is happy to obtain the protection of a cave or the shelter of a rock at night, and by day hurries as fast as his starving and unsteady mule, suffering from the rarefaction of the atmosphere, will enable him, across the dreary waste.'

(To be continued.)

MATURITY AMONG THE SAINTS.

"*Surely they are my people.*"—Isa. lxiii. 8.

Many an aged Christian is not an experienced Christian, for his experience, though it may be the experience of a Christian may not have been Christian experience of an advanced kind. An old sailor who has never left the river is not an experienced mariner. An old soldier who never saw a battle is no veteran. Remember it is in the kingdom of God very much as it is with God Himself, one day may be as a thousand years. God can, as Solomon tells us, give subtlety to the simple, and teach the young man knowledge and discretion. Years with grace will produce greater maturity, but years without grace will produce no such maturity. The mere lapse of time will not

advance us in the divine life. We do not ripen necessarily because our years fulfil their tale: grey hairs and great grace are not inseparable companions. Time may be wasted as well as improved: we may be petrified rather than perfected by the flow of years. Here it may be well to note that there is no reason why a young Christian should not make great advance towards this maturity, even while young. The Lord's grace is independent of time and age; the Holy Spirit is not limited by youth, nor restrained by fewness of days. Young Samuel may excel aged Eli; a holy babe is riper than a backsliding man. Timothy was more mature than Diotrephes. Jesus can lead you, my youthful brother, to high degrees of fellowship with Himself. I pray you aspire to the nearest place to Jesus, and, like young John, lie in the Master's bosom. Truly, the aged have the help of experience, and in any case they deserve our reverent esteem; but let neither old nor young imagine that the merely natural fact of age has any influence in the spiritual life. God's work is the same in old and young, and owes nothing to the merely natural vigor of youth, or equally natural prudence of age.—*C. H. Spurgeon.*

SCIENTIFIC NOTES.

Scarlet Fever.—The State Board of Health for Michigan have issued a circular of advice with reference to scarlet fever, which they regard as a contagious disease, requiring as careful treatment of the patient and of his excretions as small-pox. They recommend that the well should be kept from the sick-room; that all contact with the patient should be avoided; that the room should be cleared from all unnecessary clothing, carpets, or other substances in which the poison may lurk and be transferred elsewhere. In the place of handkerchiefs the patient should use rags, which should be burned. Body and bed linen should be placed in vessels of water containing chloride of lime or some other good disinfectant. Discharges should be received in a solution of iron or copper, and then buried. Convalescents should be considered dangerous as long as there is any scaling of the skin or soreness of the eyes.

Smithsonian Institution.—Professor Henry has issued his thirtieth annual report as Secretary of the Smithsonian Institution. The policy which he advised at the first meeting of the Board has been carried out with scarcely any modification. Although a building has been erected which cost nearly $500,000, the original fund of $541,379 has been increased to $714,000. There is a library of 70,000 volumes, embracing serial publications of learned societies. The museum, which embraces copious collections illustrating ethnology and natural history, is one of the best in the world. The Institution has published twenty-one quarto and forty-two octavo volumes of transactions and reports. It adopted, and for several years successfully continued, the system of meteorological observations, which originated with the American Philosophical Society and the Franklin Institute of Philadelphia. It is now prosecuting a great system of international exchanges for the benefit of the whole world.

Cement.—A water-proof cement, of extraordinary hardness and tenacity, may be made by thoroughly stirring Portland cement or good hydraulic lime into a warm solution of glue, so as to make a thick paste, and applying it immediately. It hardens in three days, and is fitted for all uses which require exposure to the weather or to dampness. It makes good foot-walks, and is an excellent cement for metal spikes to porcelain heads. —*Der Pract. Masch. Constr.*

Russian Cucumbers.—The Russians are very fond of winter cucumbers, which they raise in greenhouses, heated by furnaces, with brick flues, which maintain a temperature of about 75° to 85° Fahrenheit, let the outer air be as cold as it may. The greenhouses are often very long, four to five yards wide, very low, and backed against walls with a southern exposure. The culture has been so perfected that a gardener can raise from four to five thousand cucumbers a year, in a greenhouse of a hundred square yards.—*Les Mondes.*

PATIENT.

I was not patient in that olden time,
When my unchastened heart began to long
For bliss that lay beyond its reach; my prime
Was wild, impulsive, passionate and strong.
I could not wait for happiness and love,
Heaven-sent, to come and nestle in my breast;
I could not realize how time might prove
That patient waiting would avail me best.
"Let me be happy now," my heart cried out,
"In mine own way, and with my chosen lot;
The future is too dark and full of doubt
For me to tarry, and I trust it not.
Take all my blessings, all I am and have,
But give that glimpse of heaven before the grave!"

Ah me! God heard my wayward, selfish cry,
And taking pity on my blinded heart,
He bade the angel of strong grief draw nigh,
Who pierced my bosom in its tenderest part.
I drank wrath's wine-cup to the bitter lees,
With strong amazement and a broken will;
Then, humbled, straightway fell upon my knees,
And God doth know my heart is kneeling still.

I have grown patient; seeking not to choose
Mine own blind lot, but take that God shall send,
In which, if what I long for I should lose,
I know the loss will work some blessed end,
Some better fate for mine and me than I
Could ever compass underneath the sky.

—*All the Year Round.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 9th inst.

THE EASTERN WAR.—A telegram from Bucharest on the 2nd, reported that 200 Turks had crossed the Danube from Silistria into Wallachia: and that Russian reinforcements continued coming into the same province. The Russians have engaged contractors to construct about 186 miles of railroad in Bulgaria, to build huts for 150,000 men, and hospitals for 15,000. Official advices received in Washington indicate that the campaign of the present season is likely to terminate soon. The autumn rains having set in, are rapidly rendering the country impassable, so that active operations will be impracticable, and a force cannot be placed beyond the Balkans. No decisive results have been attained in the three months since crossing the Danube.

In Asia, a battle, commencing on the 2nd, and lasting three days, took place near Alexandropol. The Russians attacked, and appear to have had some success at first, and at one time they threatened the Turkish communication with Kars, but on the 4th they were completely repulsed, and the next day the Turkish commander, Moukhtar Pasha, reported that the body of the Russian forces had fallen back, abandoning their positions parallel with the Turkish lines. The losses were heavy.

The Montenegrins having driven the Turks out of part of Herzegovina, and occupied the district thus vacated, the Prince is said to have decided to take no further part in this year's campaign, and to have so informed the Czar; saying that his principal object, the deliverance of the population of that region, has been attained. He has also asked the Czar to use his efforts, if peace should be concluded, to have this district incorporated with Montenegro.

RUSSIA.—An imperial decree has been issued sanctioning the conversion of the share capital of five principal railroads from a metallic to a paper standard, at the same time reducing the State's guarantee of annual receipts to the same standard. This measure inflicts serious loss on the shareholders, and creates apprehension that the same course may be extended to other lines, and even to government bonds. It is said that shares subscribed abroad and in foreign gold, will not be exempted.

FRANCE.—Gambetta on the 2nd inst. formally appealed against the sentence of the Correctional Tribunal of Paris, and the hearing was fixed for the 10th. The Bureau of the Left in the Senate has issued a manifesto, saying that the electors are called upon to decide whether the government is to be one of personal power, directed by clerical and absolutist influences, or whether the nation intends to continue to rule itself. Gambetta has also published an address to the electors of his district, reciting some of the political events which have excited the people, strongly censuring the course of the government, predicting a sweeping Republican victory in the coming elections, and reiterating his previous declaration that the President will have no alternative but to submit or resign. The Paris *Francais* announced that the government has ordered the prosecution of Gambetta for this manifesto; and declares that the reproduction of the phrase for which he had already been condemned, is not only a repetition of the offence against the President, but an outrage on the magistracy.

GREAT BRITAIN.—The *Mark Lane Express*, the organ of the grain trade, in its weekly review at the beginning of last week, said that it is evident that the supplies expected from some quarters will not be received. India and Egypt will not furnish half the quantity anticipated, and as winter comes on, the supplies from Russia will be cut off; therefore the main dependence must be on imports of American wheat.

CHINA.—The cholera is decreasing in the coast towns, but still prevails in the interior. There is great distress in many parts of the country from famine caused by short crops and the ravages of locusts. Heavy floods have occurred in the southern provinces.

MEXICO.—It is stated on authority of a private letter received in Washington on the 2nd inst. from Guaymas that the State Legislature of Sonora had attempted to secede from the Mexican Federation and set up an independent government; but that the government forces, arriving on the day following the promulgation of the decree of the Legislature, promptly suppressed the effort, and that complete order was restored.

DOMESTIC.—The ravages of yellow fever at Fernandina, and the consequent need and suffering, still continue. The Mayor telegraphed on the 6th that their funds were nearly exhausted; that the epidemic having cut them off from commercial and social intercourse, has suspended all business, and deprived them of a livelihood; and although some sister cities have extended generous help, the funds furnished are inadequate to meet the demands. John Welsh, 304 Walnut Street, Philadelphia, to whom contributions for this purpose may be sent, had received, up to the 8th inst. $537.50.

The Board of Inquiry appointed by the Secretary of the Interior to investigate the cause of the fire in the Patent Office on the 24th ult., have reported that there is no foundation for the supposition that it was caused by incendiarism or spontaneous combustion. A fire of pine boards was made in the morning in the grate of a basement room, and a wooden grating covering the gutter on the roof was undoubtedly set on fire by sparks or cinders from the flue. The copper covering the roof became intensely hot, and, as we learn from other sources, ignited the wooden casing which supported it, and also a large quantity of papers stored in the space immediately under it.

A storm which had apparently been for some days traversing the Atlantic and the coast of some of the Southern States, passed over New Jersey and Eastern Pennsylvania on the 4th inst. The great rainfall and high wind caused considerable damage in this city and Baltimore; and on several railroads serious accidents occurred from the destruction of bridges and culverts. On the Belvidere division of the Pennsylvania Railroad, near Milford, N. J., a train ran into a washed-out culvert, and three lives are known to have been lost. On the North Pennsylvania road, twelve miles from this city, a broken bridge caused a like disaster, and the engineer was killed. On a branch of the Reading Railroad, near Phœnixville, Pa., a high embankment was washed away, and an excursion train was wrecked, killing seven persons, and injuring a number, four of whom have since died. In Delaware Bay, along the Hudson River, and on the New England coast, great peril to vessels generally, and damage to some, were reported. The Steamer Massachusetts, from New York for Providence, R. I., went ashore on the north side of Long Island, but the passengers, 200 in number, were all saved.

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For Friends' Review.

BARCLAY HALL.

In his letter accepting his appointment early in the year 1875, the President of Haverford College called the attention of the Managers to the great desirableness of the erection of a new building, containing private studies for the students, with convenient bedrooms attached, and expressed his conviction that the time had come when, by an earnest effort, this and other important improvements could be successfully undertaken. He had hardly more than completed the letter when he was called upon by a member of the Board, whose mind had, independently, been turned the same way, and who came, full of enthusiasm, to discuss the proper plan and arrangement of such a building. As the idea was imparted to others, it met with great favor in the small but liberal and enlightened circle of the friends and supporters of the College. A building committee of judicious and active men was appointed by the Managers; they consulted with the officers and graduates, and with experts in matters of the kind, employed a skilful architect, and soon determined upon the plan which has been so happily carried to completion in Barclay Hall. Other committees, both of the Managers and Alumni, undertook the no less important work of raising contributions to cover the expense of building. The success which they met with is all the more creditable to the generous subscribers to the fund, from the fact that the work was begun and carried through in a time of severe and unusual financial depression. The amount of labor quietly and unobtrusively done by the earnest men in these committees, can only be appreciated by those who have been similarly engaged themselves, and, together with the liberality of the contributors, deserves the most grateful recognition.

And now there stands in a commanding position in the beautiful park of Haverford College, a stately edifice of granite, which would be admired for its fitness for academic purposes, and for its simple and appropriate beauty, if it stood on the banks of the Cam, the Isis, or the Charles. Occupied for the first time at the beginning of the present autumn term, it has already more than fulfilled the expectations of its projectors, in the addition which its admirable accommodations have made to the comfort and happiness of the students, the extent to which it has promoted habits of diligent private study, and the promise it gives of attracting larger numbers to our College.

The exterior walls are of Port Deposit granite, of a light bluish hue most grateful to the eye. Just above the beautiful dimple

which is so attractive a feature in the north-eastern part of the College park, the new hall stretches for nearly two hundred and twenty feet from north to south, while its central tower rises to the height of one hundred and ten feet. The eastern front presents a noble appearance to the traveller on the Pennsylvania Railroad between Ardmore and Bryn Mawr, and the building is a pleasant feature in the landscape for the whole neighboring country. The style, dignified and simple, but not severe, has gained very general commendation, and reflects great credit upon the good taste of the architect, Addison Hutton. While unnecessary and elaborate ornamentation has been avoided, "it is easy to discover, in the broken outline, the turreted tower, the bay windows, an occasional buttress and pointed arch, the spirit of that style of Gothic architecture which is the most readily and successfully adapted to collegiate buildings."* The danger of monotonous effect, imminent in so long a building, has been skilfully avoided, and a scholastic character is impressed upon the whole, so that the edifice could not be mistaken for a factory, a hospital, or an asylum.

It is believed that graduates and friends of the College will be interested in the following somewhat detailed description of the new Hall. "The building is two hundred and eighteen feet four inches in length, and forty feet in general width; the central section, however, has a width of sixty-five feet two inches. The first floor is elevated five feet three inches from the grade of the front lawn. The first story is twelve feet three inches, the second story eleven feet, and the third story eleven feet from floor to floor. The central tower is eighteen feet square externally, and has a total height to the vane of one hundred and ten feet. The central section has one eastern and two western entrances, and contains on the first floor an office, a general reception parlor, and a collection room." The latter is very comfortably seated with chairs, and its walls bear appropriate mottoes. "A corridor seven feet wide traverses the entire length of the building. On either side of this, on each story, are ranged the studies and chambers. Each story has two bath-rooms. At each extreme end of the building are four rooms, two on either side of the corrider, of such size that they may be used at convenience either as chambers or studies, enabling any student who desires it to have an apartment exclusively by himself. Between these and the central section lie four study-rooms, each having a chamber on each side of it. The chambers themselves are sufficiently large for private study. This is the arrangement on all the stories, thus giving in the wings twenty-four studies with forty-eight communicating chambers, and twenty-four rooms which may be used for either studies or chambers." Seventy-two students may thus be accommodated in the wings. "The centre building is divided into six large rooms on the second and third stories each; these are to be used, so far as necessary, for the residence of the superintendent, while those not needed for this purpose will furnish additional rooms for students.

"The walls of the building are faced externally with Port Deposit granite, laid with rock-face broken range work and pointed with dark mortar; the rough walling is done with stone found in the vicinity." Above the inner arch of the eastern portal the motto of the College is carved on Nova Scotia stone in mediæval text. "All internal walls required to support the floors are constructed with bricks. The roof is mainly slate; there is a deck, however, covered with metal.

"The floors are laid with yellow pine; those of the first story are of double thickness. The joinery is almost entirely of white pine. The entrance doors, and the two staircases (one to each wing), are all of oak. All the woodwork inside the building is finished with oil and shellac, so as to exhibit the natural grain of the wood.

"Two large high-pressure boilers in the basement furnish the steam which heats the house. The warming is done by what is termed indirect radiation, steam coils being placed at the bases of the warm-air flues, and not in the rooms. The exceptions to this are in the collection room and the corridors, which have direct radiation. The air-duct communicates with the outer air by windows always open, and is arranged to be entirely separate from the other apartments in the basement, and thus free from the usual odors and dust in that quarter. The coils are placed in this air duct, and so divided that each room in the building shall have its own supply of warmed air.

"The ventilation of the rooms is secured by means of open fire-places, of which each room has one. Registers near the ceiling allow the escape of superfluous hot air. Hot and cold water are plentifully supplied, and the house is furnished with all the modern conveniences. The closets in the basement are ventilated by means of large flues heated at the base with steam coils."

An era of new life seems to be opening for the College. Twenty-seven new students have been admitted this term, making fifty-eight students now in attendance. The

*The *quotations* in this article are from a description of Barclay Hall, prepared by the architect himself.

generous men and women, through whose contributions Barclay Hall has been erected, may congratulate themselves upon the certainty that their bounty will largely promote the success and prosperity of a most useful and valuable institution. HAVERFORD.

THE OLDEST COLLEGE OF THE WESTERN HEMISPHERE is the College of San Marcos, the oldest University in America, which was founded at Lima in 1551; fifty-six years before the English settlers landed at Jamestown; fifty-eight years before Hudson sailed into the bay of New York; and sixty-nine years before the *Mayflower* touched the shores of New England. E. G. SQUIER'S Peru.

For Friends' Review.

HE IS ABLE TO SUCCOR THOSE THAT ARE TEMPTED.

The recent disclosures of systematic fraud on the part of honored and respected men may have discouraged and disheartened some, and raised a doubt whether any one can be trusted, and the thought that human nature is worse than it used to be. How wonderfully does God reveal in the Bible the depth and deceitfulness of the human heart, so that the picture drawn by the Psalmist, and referred to in the Epistle to the Romans, is one for all time: "They are corrupt, they have done abominable things." "They are all gone out of the way, they are together become unprofitable; with their tongues they have used deceit; the poison of asps is under their lips."

No fear of detection, no amount of culture, no system of morality however good, no mere professed adhesion to the faith of Christ, are strong enough to keep a man from following the desires of his own heart. The sneer is too often true that "every man has his price," and sooner or later yields to the carefully prepared temptation of the devil. While all this is calculated to make us tremble for ourselves, it is but one side of the truth. Our Heavenly Father, who "searcheth all hearts, and understandeth all the imaginations of the thoughts," has not only revealed to us our sinfulness, but also a Deliverer from sin. Our Saviour, the Lord Jesus Christ, who Himself took part of flesh and blood, and hath suffered being tempted, understands our temptations and weakness; and stands close to every man, ready to pardon, ready to give a new life, a new nature with holy aspirations and noble impulses. Thus while these things show us how weak the best men are in their unaided strength, let them at the same time lead us to consider Christ, who in His almighty power and love will enable the very weakest to withstand the strongest and most subtle temptation. M.

Maryland.

For Friends' Review.

THE AMERICAN REVOLUTION.

(Continued from page 132.)

In 1802, D. L. Dodge commenced business as a merchant, in Hartford, Conn. "Being at this time subject to military duty," he writes, "and invited to join the Governor's Guards, the most popular uniformed company in the State, I enlisted without much consideration. Indeed I was in the full belief of the duty and necessity of sustaining the military arm of power. . . . In this or the following year, there were several daring highway robberies committed in the vicinity of Boston, and as I was in the habit of traveling to Boston in my chaise after goods, and often with large amounts of money, it became a question whether I ought not to arm myself for defence. As I had some doubts as to the propriety of arming myself with deathly weapons, I asked the opinion of some Christian friends, whose opinions I greatly respected. All concurred that it was my duty. I decided if it was duty, to arm effectually was also duty. I obtained large double-barreled pistols, with a long spring dagger. I exercised myself with my pistols until I became expert in suddenly discharging them. As I commenced travelling armed, I was constantly looking out for robbers, and I presume often had suspicion of honest persons. On one occasion (having a large additional sum from the bank, in charge), I had business which called me by the way of Providence, R. I. I stopped at a tavern where I was acquainted, and asked the landlord for a room by myself. . . . After supper I retired to my room, examined everything to see if all was safe from intrusion; examined my pistols, which were in the best of order; and soon after retired to bed with the door lock d, and soon fell asleep. In the night a packet arrived from New York, with many passengers, who called up the landlord for lodgings. He, it seems, had wholly forgot his conducting me to bed, and came hastily to the door to open it, and gave it a sudden jar, and burst off the lock. The noise aroused me. While yet half asleep, I seized my pistols, and by a kind providence I so far awoke as to recognize him by the light of his candle, by which means I just escaped taking his life. We were both frightened at the occurrence; and I do not know that I slept any more that night."

This circumstance had a remarkable effect

on the mind of David L. Dodge. For several years he says his mind dwelt more or less on the question, and was surprised to find so little disquisition on the subject. He says, "When I turned to the spirit and the example of Christ, and the precepts of the gospel, they appeared against it; but when I turned to theologians and moral philosophers, they generally appeared to favor it. . . . I struggled hard to satisfy myself that defensive war, in extreme cases, might be tolerated by the gospel; otherwise the American Revolution could not be justified. I here again met difficulty, as the precepts of the gospel were especially against defensive warfare. . . . In this inquiring state of mind, no one circumstance led me so much to doubt the soundness of the sentiments of my opponents as their general want of faith in the promises and providential protection of God; and when I laid aside my pistols, exchanging them for the protection of the Lord God of Hosts, I was no more tormented with the fear of robbers. Indeed I was never fully settled in my mind on the subject, until it pleased my Heavenly Father, in 1808 (while so low with the spotted fever, that two respectable physicians told me I should not probably live through the day), to shake me over the grave; when time appeared to be receding, and eternity opening with all its infinite importance, my mind being serene as the rising morning, this subject passed before it, when I had no more doubt, from the spirit and example of Christ, and the precepts of the gospel, that all kinds of carnal warfare were unlawful for the followers of Christ, than I had of my own existence. From this period, my war spirit appeared to be crucified and slain; and I felt regret that I had not borne some more public testimony against it."

Not long after his recovery, he writes, "I called to remembrance a resolution I made when sick, that if I was spared, I would bear public testimony against the anti-Christian custom of war. Early in the spring of 1809, I published an essay—'The Mediator's Kingdom not of this World.' The author not being known, it attracted attention, and in about two weeks an edition of one thousand copies were chiefly sold. . . It was republished in Philadelphia and Providence. These publications gave the first impulse in America (if we except the uniform influence of the Friends) to inquiry into the lawfulness of war by Christians. Some who were favorable to the doctrines of peace, judged that, with a bold hand, I had carried the subject too far. Dr. Noah Worcester was one who so judged, and a few years after, he published his very spirited and able essay—the 'Solemn Review of War.' He took an intermediate course as a matter of expediency, rather than his own private sentiments. He denounced war in the abstract as contrary to the spirit and precepts of the gospel, but tolerated, in extreme cases, strictly defensive war. This exactly met the feelings of many who were satisfied that the spirit of Christ and the spirit of war were in direct opposition; yet they had a strong desire to justify the American Revolution, and this desire I have always found my greatest impediment in advocating the doctrines of peace in the United States."

Noah Worcester became a preacher, and says his biographer: "The preaching of Mr. Worcester was very acceptable. His pastor so approved of it that he recommended him as his successor, and he was ordained over the church in Thornton, the 18th of October, 1787. The prophet was not without honor in his own country. He had been schoolmaster, selectman, town-clerk, justice of the peace, and representative to the General Court. He is now their minister—the highest office within their gift. And here, where he had already lived five years and a half, he fulfilled a useful and harmonious ministry of twenty-three years' duration."

After he became the minister of Thornton, he writes: "I was regularly requested to pray with the military company when they met for training. This duty I performed under the delusive impression, that being prepared for war was the surest means of preventing war. This was then the popular doctrine, in which I acquiesced. But in praying on such occasions, I ever felt deeply, that the business of war was horrible, and opposed to my own feelings as a Christian, and to the spirit which, as a minister, I constantly inculcated. I used to pray that the business on which we met might be the means of preventing the necessity of our ever again having occasion to resort to the use of military weapons. I had another motive for attending the trainings. My people appeared to have a sincere affection for me; and I had a hope that my presence and my prayers might be the means of preventing disorderly and vicious conduct. But long before I left Thornton, I became fully convinced that the military trainings and reviews were not merely useless, but exceedingly pernicious in regard to the morals of the community; that they were in fact means of danger, and not of safety to the country."

"The war of 1812," says Noah Worcester, "was the occasion of perfecting the revolution in my mind in regard to the lawfulness of war. . . . In 1813, I removed to

Brighton. There I had much opportunity to become acquainted with the baneful influence of the war spirit, and with the progress of the war. The more I observed and reflected, the more I was shocked with the barbarity of war, and its demoralizing influence, its contrariety to Christianity, and every benevolent feeling. In 1814, my mind became so impressed with the subject, that I resolved to make the inquiry whether the custom of war was not the effect of popular delusion. When I began to write, I aimed at nothing more than an article for the *Christian Disciple*, of which I was then the editor. But as I wrote my mind became more and more interested, and instead of a short article for a periodical work, I wrote the 'Solemn Review of the Custom of War,' which was published in December, I think the very week that the Treaty of Peace was signed at Ghent."

In examining the "Solemn Review," I do not find that the writer expressly states that defensive war may, in extreme cases, be allowed, but the following passage seems to allow of such admission.

"The impression that aggressive war is murderous is general among Christians, if not universal. The justness of the impression seems to be admitted by almost every government in going to war. For this reason, each of two governments endeavors to fix on the other the charge of aggression, and to assume to itself the ground of defending some right, or avenging some wrong. Thus each excuses itself, and charges the other with all the blood and misery which result from the contest. But these facts, so far from affording a plea in favor of war, afford a weighty reason for its abolition. If the aggressor is a murderer, and answerable for the blood shed in war; if one or the other must be viewed by God as the aggressor; and if such is the delusion attending war, that each party is liable to consider the other as the aggressor; surely there must be serious danger of a nation's being involved in the guilt of murder, while they imagine they have a cause which may be justified."

Here seems to be an admission that would justify the American Revolution, and which would satisfy the minds of many Christians in the present day. Hence we may attribute the popularity of the "Solemn Review," which has been translated into several languages, and many thousands have been printed and circulated. Whereas, the work of D. L. Dodge, "The Messiah's Kingdom not of this World," wherein he clearly shows that the Christian is forbidden to use carnal weapons in any case whatever, appears to have had only three editions printed, in three different places; showing that the Christian world was not then prepared to receive such plain practical teaching; hence the query, "Is it prepared to receive it now?"

(To be continued.)

PRAYER.

Can we then pray aright, even in private, unless our hearts are prepared for the duty? I believe not. The mere appearance of prayer, without *a mind* to pray—a dry, formal use of words, without life and feeling—can yield no glory to God, and no benefit to man. The great principle, that "God is a spirit," and that "they who worship Him must worship Him in spirit and in truth," applies, in all its force, to our private as well as public devotions; and we plainly learn from the apostles, that the prayers and thanksgivings of Christians ought to be "in the Spirit," "in the Holy Ghost."—Eph. vi. 18; Jude 20.

But our Saviour and His apostles make no reserves—they interpose no scruples—on the subject of prayer. They would have us take it for granted that the spirit of supplication will certainly be bestowed upon us, if we duly seek it. Otherwise our blessed Lord would never, as I believe, have promulgated the doctrine, that "*men ought always to pray and not to faint*," neither would the apostle Paul have said, "*Pray without ceasing.*" The promise of the Spirit is given to us in Scripture as an *encouragement*, and not as a *check* to our heartfelt devotions. 'Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, (or *prays in our stead*), with groanings which cannot be uttered."—Rom. viii. 26.

The apostle Paul commands the Ephesians to *watch unto prayer*, "with all perseverance."—Eph. vi. 18. If many of us find it difficult, in our private hours, to offer our humble, yet fervent petitions to the Lord, the difficulty may probably be owing to our neglect of the *watching* which prepares for it. "Watch and pray," said our Saviour to His disciples, "for the Spirit truly is willing but the flesh is weak."—Matt. xxvi, 41.

To watch to any particular duty, is to be *awake and alive to it;* and those only watch unto prayer, who *live* in the spirit of it.

If God be not in all our ways, if He occupy scarcely any of our thoughts and feelings, the duty of occasional prayer will surely be difficult. But if we dwell near to Him in spirit, and humbly endeavor to "walk in the light, as He is in the light," our hearts will not fail to arise, from time to time, both in thanksgiving and supplication. And not only for ourselves shall we

pour forth our secret prayers, but for our brethren and sisters in the Lord, for the church universal, and even for the whole world. JOSEPH JOHN GURNEY,
Observations, pp. 128, 129.

EXTRACT FROM AN EPISTLE OF GEORGE FOX.

You have known my manner of life, the best part of thirty years, since I went forth and forsook all things. I sought not myself, I sought you and His glory that sent me; and when I turned you to Him who is able to save you, I left you to Him. And my travels have been great, in hunger and cold, when there were but few, for the first six or seven years, that I often lay in woods and commons in the night; so that many times it was as a by-word that I would not come into houses and lie in their beds; and the prisons have been made my home the great part of my time, and I have been in danger of my life, and in jeopardy daily. And amongst you I have made myself of no reputation, to keep the Truth up in reputation, as you all very well know, that be in the fear of God. With the low, I made myself low; and with the weak and feeble, I was as one with them, and condescended to all conditions, for the Lord had fitted me so before He sent me forth; and so I passed through great sufferings in my body, as you have been sensible.

And few at the first took care for the establishing men's and women's meetings, though they were generally owned when Friends understood them. But the everlasting God, that sent me forth by His everlasting power, first to declare His everlasting gospel, and then after people had received the gospel, I was moved to go through the nation, to advise Friends to set up the men's and women's meetings; many of which were set up; and I was moved to write to other places for them to do the like, who kept the power.

And this was the end, that all who had received the gospel, might be possessors of it, and of the gospel-order, which is heavenly; and that all who had received Christ Jesus, might so walk in Him and possess His government in the church, even those who are members of Him the heavenly Head.

No physician ever weighed out medicine to his patient with half so much exactness and care as God weighs out to us every trial; not one grain too much does He ever permit to be put in the scale.—*Cecil.*

For Friends' Review.

JAMES BACKHOUSE.

(Continued from page 134.)

On his arrival at Cape Town from th Mauritius, after a stormy voyage, J. B. wa greeted, on going ashore, by an old schoo fellow, Thomas Laidman Hodgson, whon he had not seen for thirty years, and wh was the Superintendent of the Wesleya Missions in that part of South Africa.

He found letters from home which ha been accumulating for many months at th post-office, and writes: "Beginning at the firs date, I read them with an intensity of in terest that cannot easily be described, bu which produced a sensation such as is th effect of violent weeping, that did not sub side for several days. Often in the cours of perusal, was my heart lifted up in thanl fulness to the Father of Mercies for all Hi goodness to us; and sometimes sorrow spread over my mind on account of thos who have turned aside from that whic still appears to me to be the plain, scriptura path of self-denial, humility and life i Christ Jesus, in which the guidance of th Holy Spirit is known."

During the necessary delay in Cap Town, previous to setting out for a genera visit to the missionary stations in the colony as well as to those beyond its boundary J. B. and G. W. W. believed it their dut to hold their meetings for worship publicly and for that purpose obtained the use o a school-room. At the first of these mee ings J. B. says: "But a few persons at tended in the morning. In the evenin about one hundred and fifty were presen I had much to communicate to them, direc ing them to the teaching of the Holy Spiri as that which reproves for sin in the secre of the heart, and as it is attended to draw to Christ, the Lamb of God, which taket away sin."

While thus staying at Cape Town, Joh Williams, with a company of youn people going out with him as missio workers to the South Seas, put into Simon' Bay, and called on James Backhouse an his companion. J. B. felt deep interest i this company, whose field of labor would b much like what his own had been among th aborigines of Australia, and he addressed t them a letter, in which he remarks:

"I suppose twenty more years have rolle over my head than over most of yours, an for more than that length of time I hav been a laborer in the gospel. I will no boast of my own success in the work; th glory of what the Lord has blessed belong to Him alone; and I am sensible that had been more faithful to Him, and more patien

under the baptisms of His Holy Spirit, more fruit to His praise would have been produced. I have also seen much of the defects existing in the gospel labors of many others among the various denominations of Christians; and against the causes of my own defects, as well as those of theirs, I wish to caution you as a brother in Christ, desiring that you may prove better servants of the best of Masters.

"Many cases are to be met with, even among pious people, in which through inattention to the spirit of devotional exercises, these have become formal and lifeless. Thus, lamentably often, sermons are preached from the mere recollection of the doctrines and precepts, without any fresh feeling of the matter, under the anointing of the Holy Spirit, and consequently they are devoid of the demonstration of the Spirit and of power, and are more calculated to cause the faith of the hearers to 'stand in the wisdom of men, than in the power of God.' Too often also, in the same manner, expressions are used in the form of prayer, even when it is offered up extemporaneously, as well as in the giving of thanks at meal-times. These exercises when thus devoid of life, fail to promote piety, and tend to encourage a feeling, already but too general, as though it were possible to perform them by proxy, and thus the spirit of prayer and thanksgiving is often low, or even wanting, in many of the public and family devotions of persons who, I would gladly believe, do often hold communion with the Lord in private.

"I wish very affectionately to caution you against such defects; desiring that the fire of the daily burnt-offering, in a spiritual sense, may never go out on the altar of your hearts, but that the ashes may be removed, and fresh sacrifices offered up, of a sweet savor unto God through Jesus Christ, our Holy High Priest."

The outfit for an African journey then being a work of time, J. B. and G. W. W. were employed for several weeks in making a preparation for theirs. A wagon had to be built and fitted up almost like a house, or a ship, for all the requirements of daily life, —two spans, or teams, of fourteen oxen in each, purchased, as also a cow and a horse. The company or household of the wagon consisted of an Irish driver, who spoke Dutch fluently; a cook and washerman, who was also by trade a tailor; a Hottentot leader, whose business it was to guide occasionally the foremost pair of oxen; and lastly a man of color, well acquainted with the road, and thoroughly at home in the bush, to act as guide and herdsman.

Thus prepared, and with authority from the Colonial Secretary to visit and inspect prisons, they started Ninth mo. 27th, 1839, to visit the various mission stations at that time existing in South Africa. Everywhere they received the most cordial welcome, and diversity of religious sentiment on some points of doctrine, was not permitted to close the way for the reception of their Christian counsel among those who, in all sincerity, were laboring for the promotion of truth and righteousness. To these our friends could freely adopt the language "One is our Master, even Christ, and all we are brethren." J. B's sympathy and interest were largely called forth for many of the missionaries, who were under circumstances of great self-denial, in very isolated positions, and with many trials of faith and patience.

On the 1st of Twelfth month, 1838, James Backhouse records: "This was a memorable day, on which slavery ceased in the Cape Colony. We arrived at Hankey in time to join a considerable congregation of those who had been in bondage, natives of Madagascar and Mozambique, as well as home-born slaves, who had come from places in the surrounding country, to unite with those on the mission station, in praising God for their deliverance from bondage. In the evening a meeting was held for mutual edification. Several Hottentots and freed slaves addressed the congregation. The next day, being the Sabbath, was truly a 'high day.' About five hundred freed slaves and Hottentots were assembled. Early in the morning they held a prayer-meeting, in which the language of thanksgiving was poured forth by one of their number, lately in bondage." In the meeting afterwards, through an interpreter, J. B. spoke, magnifying God, who, by His own power had brought to pass the freedom of the oppressed. He also exhorted them "to seek, through Jesus Christ, deliverance from that worst of all bondage—slavery to Satan through sin." At the evening meeting G. W. W. was largely engaged in testimony to the grace of God. Next evening a temperance meeting was held. Edward Williams, the missionary, spoke on the subject, followed by J. B., and many signed the pledge of total abstinence, J. B. and G. W. W. doing so for the first time.

"A sweet sense of the love of God overshadowed the meeting, notwithstanding its object was not strictly devotional." The labors of E. Williams and wife at the settlement had been largely blessed among the native population.

The country upon which they next passed was much infested by wild animals. On Twelfth mo. 6th, J. B. writes: "In the night a leopard was heard howling among the

bushes near the wagon; the people who were sleeping on the ground, by a small fire, did not appear afraid of it. As they were not under a tree from which it could drop upon them, they said it would not come near them. The next day, being a little in advance of the wagon, I came upon a troop of baboons; on my approach they quickened their pace, and made off into a wood. The hyenas near the station at Bethelsdorp were very numerous; they were howling among the bushes around our wagon all night. I distinctly heard the footsteps of one of them among the leaves under a large bush, to one side of which our horses were fastened, and on the opposite side of which our men were sleeping by the extinguished embers of their fire. Though the animal howled, and made a noise like a loud laugh, the men, as well as my companion, slept undisturbed. Had it succeeded in making either the cattle or the horses run, it would have attacked them from behind, but it was too cowardly to venture an attack in front."

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MO. 20, 1877.

PRISON REFORM.

On the first and second of last Eighth month a Conference on the subject of Prison Reform was held at Newport, Rhode Island. It was conducted privately, and although the numbers engaged in it were small, this was compensated by the devotion to and knowledge of the great subject discussed, possessed by those who did attend. E. C. Wines, Secretary of the National Prison Association of New York, read a syllabus of the principles lying at the foundation of a reformed prison discipline, and giving an outline of a prison system for a State. This syllabus was made the basis of discussion, and with some modifications was adopted by the Conference.

It proposes to prevent crime, first, by the proper education of all the children of a State in public schools, with compulsory attendance at some school for the children generally. Second, by reform schools for vicious children; by homes for destitute outcasts, not necessarily governed but aided by the State; and the fostering in all safe ways of the industrial training of the young. Third, the management of all places of detention—from the cell of the police station to the wards of the penitentiary—so as to save from further contamination those charged with or just beginning crime, and so as to promote the thorough reformation of those convicted of it.

They regard the County Prison system of the United States as hopelessly defective and propose that the States assume the care of all prisons or places of detention. In order that the prison systems of our country shall effect the end designed, they regard it as essential that they shall be removed from the influence of party politics, and that each State shall have a Prison Board, invested with ample powers and appointed by the Supreme Court, by the Governor and Senate of the State, or in some way equally effective for securing its independence of political changes. This Board should consist of five members to serve for ten years, one member to go out every two years, but eligible to reappointment.

All prison officers of superior grade should be appointed by this Board, and the whole system be subject to their control and supervision. They should have a permanent Secretary who should be a salaried officer, and give his whole time to the work.

With such a Board, they believe that great benefit would accrue to the community; that crime would be much diminished, and vast saving of the expense now incurred, with so little good result, be made.

The pamphlet containing the proceedings of this Conference deserves a perusal by those who wish to see the many important reforms treated of in it brought about. The principles and modes proposed, strike one at once as right and practicable. We hope that their realization will be one of the results of the movement in favor of civil service reform in every department of our government, which is almost universally seen to be one of the great needs of our time.

WERE THE PRAYERS ANSWERED?—The *Christian Union* calls attention to the fact that the newspapers made themselves merry over the prayers of the people of Minnesota against the

locust plague. But now Minnesota has a wheat crop estimated at from thirty to forty millions of bushels.

"A section some two hundred miles long and thirty broad was devastated by the locusts, parts of it utterly. But just at the time when the worst was to be feared, the young hoppers went, no one knows whither. Rumor says millions of them have drifted ashore on Lake Superior, and they are heard of in Ohio and in Vermont. Wherever they are, Minnesota is delivered. There is little or no apprehension for next year, as no eggs are being deposited."

THE Ritualistic movement is tending to tear in pieces the National Church of England. The high church people are asking liberty to carry out their views untrammelled by State law. Disestablishment may thus be hastened by the wish of some of the members of the National Church. One writer of this class proposes that individnal congregations be permitted to decide as to the kind of service they will adopt, and thus all opinions be met within the church, from the forms of a dissenting chapel to the semi-Roman ritual of the cathedral.

INDIANA YEARLY MEETING.

(Continued from page 139.)

The Public Meetings on First-day.—The day being very fine and pleasant, although dusty and rather warm, a crowd of many thousands assembled on the old Yearly Meeting grounds early in the day, and remained until late in the afternoon. As usual, two meetings were held in the house at 10 A. M. and 3 P. M.; also at a stand in the yard at the same hours. In the east end of the house in the morning, the services were, first, prayer, then reading a chapter by Elizabeth Malleson, after which W. Robson was led out largely in the ministry. Dr. Thomas and a few others followed in short communications, and two hymns were sung.

Out of doors, at the same hour, the service opened by a few Friends singing a hymn. Prayer was then offered, after which Jos. Blackledge spoke of the Divine nature and saving power of Christ. Then there was prayer and another hymn—"What a Friend we have in Jesus." Hannah Whitall Smith followed at some length, in her earnest manner, on the blessedness of having Jesus for our King, and allowing Him to take care of us and become our burden-bearer. Then another hymn was sung. D. B. Updegraff followed, speaking for half an hour. Wm. Wooton then rose and sang a hymn alone, and the vast audience, which occupied all the standing ground within hearing distance, were dismissed.

In the afternoon the crowd had greatly increased, the railroads having brought in several thousand persons. Good order, however, prevailed, and Dr. Thomas, W. Robson and J. H. Douglas preached to a very large and attentive audience in the yard, for two hours.

Meetings were held in the house in the evening; also, at Fifth street Meeting House, and several of the churches in the city were occupied by Friends.

Tenth mo. 1st.—On Second-day morning the Missionary Board made report, presenting the work for the year among the Freedmen.

Elkanah Beard had visited Helena, Arkansas, and found it prospering. Daniel Drew is doing good service as a minister. Southland Meeting is well sustained. The meetings are free from noisy demonstrations, and there is a decided improvement in the manner of those who speak in testimony and prayer. There was an enrolment in the school the past year of 164, and a normal class of 31. There were probably 5000 children and others receiving instruction under those who have gone out from the Institution as teachers.

Amasa Chase, a member of Southland Meeting, at the suggestion of the Board, is now recorded a minister. But in future, Southland Monthly Meeting will appoint to the station of minister or elder, members of that body who are recommended for these stations by the Missionary Board, after which the facts will simply be reported to the Yearly Meeting.

Wm. P. Hastings is at the head of the Maryville school, in which there has been an average of 75 students the past year. Forty-seven teachers have been sent out from this school since its first organization.

The expenses of the Board the past year were $2645.51. An appropriation of $1000 was made in aid of the work. $1500 was asked for.

The work of Dr. Garner in East Tennessee is said to be still progressing in a satisfactory manner. A telegram was received from him to-day that his daughter was dangerously ill, and that he was in poor health, and might not be able to forward his Report.

White's Institute, near Wabash, Ind., was now heard from by Report. There had been some sickness and one death the past year. On the farm, $3000 of improvements had been made. Murray Shipley showed the meeting, in a few words, the expensive nature of the Institute as compared with other institutions of learning, and suggested that the surviving relatives of Josiah White be consulted, with a view to obtain their consent to making some changes, in order to remedy the evil brought into notice. Others thought this unnecessary, but that our Legislature might take action in the matter. It was said that such institutions had generally proved a failure, and that our Legislature has, in one instance, so changed the constitution of an institution of this kind as to render it more effective. Murray Shipley, Timothy Nicholson, S. S. Richie, C. F. Coffin, Levi Mills, were made a Committee to investigate the matter and report in future.

The Report of the Committee on Education showed, among other things, that Wilmington College and Spiceland Academy are well-sustained. These Institutions are supplying the country with a large number of teachers.

In the discussions which followed the reading of the Report, J. H. Douglas spoke of the vast importance that all our professors and teachers shall be converted men and women.

A postscript to the Epistle from North Carolina brought into notice the great need of

missionary work in the South, especially mentioning nine of the States that suffered most by the war, in which there are many thousands of persons who cannot read or write. The subject was referred to a committee. Thos. N. White, Jesse Gordon, David Sutton, Elizabeth D. Fletcher and Hannah A. White were appointed on the Committee of Earlham College.

T. Nioholson said he had been released from that committee at his own request, but he did not think frequent changes in it desirable.

Third-day, Tenth mo. 2d. — The Committee on Indian Affairs presented the Eighth Annual Report of the Associated Committee. They told of a pleasant interview they had with President Hayes, soon after his inauguration, in which they were assured of his desire to make no material change at that time in the policy of the Government towards the Indians. The improvement among those under their care is decided; schools, agriculture, and religion are advancing.

S. Pumphrey said it required infinite patience to pursue this work to a success. $340 appropriated.

John D. Miles, Indian Agent, who for over eight years has given himself entirely to bettering the condition of American Indians, spoke. At the Cheyenne Agency they had enrollments of 909 families—1,320 men, 1,686 women, 1,993 children—5,030 persons, including 28 prisoners in Florida. Four months ago over 900 were sent them. He had been compelled within the past year to expel bad white men from the Agency. Six years ago the Agency had 43 white employes. Expenses are being curtailed every year—sometimes too rapidly. He had been compelled to resign once on this account. He said his great effort was to develop self-reliance in the Indians; and one plan adopted, which he confessed was his hobby, was to have the Indians transport their own supplies from Wichita to the Agency, 170 miles. The first trip was a success and he regarded it as a great success. Another thing he had been interested in was distribution of the annuities in the fall instead of the spring, as heretofore. Another feature was their school; 116 children are in school, and 33 were to be added as soon as the building can be completed. These children have cultivated 120 acres of corn. One half goes to the government and the other is given to the children for their labor. They have over two hundred head of cattle that belong to the children. Indians are now employed wherever they can be, but they are required to invest one half their wages in cattle, which are held for their benefit. The children are doing well in school. We will send out into the camps next year eight or ten children to teach their fathers and brothers farming.

The work of revising the Queries left over from last year was laid aside, and steps taken to procure a general revision of the Discipline to be reported on next year. One or two voices were heard in opposition to this step. 1000 copies of the Book of Discipline were ordered printed to supply a large deficiency.

Fourth-day, Tenth mo. 3d.—The meeting was very small. Returning minutes for the ministers in attendance, thirteen in number, were read, and the Clerk instructed to sign them. For want of time the Reports of some of the standing committees were not read in detail; having been read in the large committees.

The Temperance Report presents no very remarkable features. There would seem to be no abatement of work or interest in this movement. A number of cases of the "unnecessary use" are reported.

The same Report states that twenty-three Friends raise tobacco; quite a number sell it, and the aggregate cost of the article consumed by our members is probably about $14,000.

Daniel Hill presented the principal facts set forth in the Report on Peace. The Committee have sent out the past year 142,000 pages of peace literature; and in all, during the ten years of the existence of this Committee, more than 3,000,000 pages. The meeting appropriated $200 for the use of the Committee, and the Quarterly Meetings are requested to raise, by voluntary subscription, $550 more.

For the future, the cause of General Education is committed to Jos. Moore, Gen'l Sup't, Timothy Harrison, Sec'y, aided by thirteen assistant superintendents, one for each of the Quarterly Meetings.

The general revision of the Discipline was committed to the following named Friends, to be assisted by two Friends—one man and one woman—to be appointed in each Quarterly Meeting, viz., Charles F. Coffin, Daniel Hill, Luke Woodard, F. W. Thomas, Benjamin Trueblood, Charles W. Osborn, John M. Macy, Anna M. Richie, Esther Pugh, Mary H. Goddard, Caroline Edgerton and Mary Clark.

On First-day or Bible-schools the Committee made a satisfactory report.

An Epistle from Ohio Yearly Meeting came to hand this morning and was read.

The minutes of the Representative Meeting were read and approved.

Epistles were read and approved, addressed to each one of the Yearly Meetings with which we are in correspondence of latter years.

The fact that we are about to leave this house for the last time, was feelingly brought into notice, and the Clerk made a minute alluding to it. The first meeting was held in the house in 1823, fifty-four years ago.

Deborah C. Thomas paid the Men's Meeting a visit and left a solemn and acceptable message of love: "Young men, be strong in the Lord, and in the power of His might. Let no earthly treasure or enticing pleasure separate you from the love of God. Be willing now, to let Him have the entire control. Follow Jesus whithersoever He is pleased to lead you." Deborah C. Thomas concluded the service with a solemn and impressive prayer.

The meeting came to a quiet conclusion at thirty minutes past twelve o'clock.

Home Missions.—A great work has been done by this Committee. Public meetings have been held, families visited, schools organized, social and cottage prayer-meetings held, Bibles distributed, and many hundreds of persons converted. This last work was principally under the labors of Nathan and Esther Frame.

The Foreign Missions Committee made report of a prosperous work. The work in Mexico has been largely blessed. It is under the supervision of Samuel A. Purdie and wife. The

health of the latter is not good. Their lives were greatly endangered during the late war, but they never abandoned their posts of duty. Altogether this work has been the most successful of any established by Friends. $1100 were appropriated to the work. On account of an unfortunate difference with the government, Louis and Sarah Street have been withdrawn from their work in Madagascar.

General Meetings.—Of these, as learned by the report, six have been held at different places the past year, some of them continuing in session for a week or more. The work was continued, with some additions to the Committee. A small Committee was set apart, to take the oversight of the subject brought to our notice in the North Carolina epistle, and if any Friend offers to go into that field of labor, the Committee are to endeavor to raise means to bear their expenses. Much interest was felt in the work.

MARRIED.

BROWN—BANGS.—On the 20th of 9th mo., 1877, at Friends' Meeting-house, Germantown, David J. Brown to Anne E., daughter of the late William P. Bangs, all of this city.

DIED.

WOOLMAN.—On Fourth mo. 14, 1877, Asher Woolman, in the 79th year of his age; a member of Salem Monthly Meeting, Iowa. The deceased was born in Burlington, N. J., and removed to Ohio in 1821, and to Iowa in 1842. His end was peace.

WOOLMAN.—On Eighth mo. 12th., 1877, Margaret Woolman, widow of Asher Woolman, in the 70th year of her age; a member of Salem (Iowa), Monthly Meeting. She bore a painful illness without a murmur, and at the close, passed away without a doubt of her acceptance with her Saviour.

HINSHAW.—On the 11th of Ninth month, 1877, Ezra J. Hinshaw, in his 32nd year; a member of Richland Monthly Meeting, Iowa.

JONES.—On the 8th of Ninth month, 1877, aged 7 months, Mira, daughter of Jesse and Mary Jones; and on the 28th of Ninth month, 1877, Myrtle E., aged 8 months, daughter of William and Martha Jones; all members of Richland Monthly Meeting, Iowa.

THORNBURG.—On the 20th of Fourth month, 1877, Keziah Thornburg, in the 71st year of her age.

HOCKETT.—On the 24th of Seventh month, 1877, Meeky Hockett, aged about 67 years. Both these Friends were members of Cherry Grove Monthly Meeting, Ind.

REECE.—On the 4th of Eighth month, 1877, Levi Reece, in his 46th year; a minister and member of Cherry Grove Monthly Meeting, Ind. This dear Friend, though possessed of little learning, was qualified and enabled to preach the gospel in the demonstration of the Spirit and with power. In his last testimony in his own meeting, he earnestly exhorted his hearers to be ready, saying that he was living in a state of readiness, let death come sooner or later. He also told his wife that he would remain but a short time with her, and that, let the end come when it might, all would be well. He passed away after an illness of three days.

OZBUN.—On the 17th of Fourth month, 1877, Elihu Osbun, in his 45th year; a member of Cherry Grove Monthly Meeting, Ind. During a protracted illness he showed cheerful resignation to his Heavenly Father's will, regretting only that he had not yielded, when young, to the Divine visitation. When unable, from illness, to attend meetings, he manifested a deep interest in the growth and prosperity of the church, often putting up fervent petitions therefor, to the throne of grace. At one time he said, if it were the Lord's will, he would like to be able to testify to others of the goodness and love of God to his soul, yet he could say, he desired the will of the Lord might be done.

OAKWOOD SEMINARY.—In the recent notice of this New York Yearly Meeting Institution, at Union Springs, the following announcement was omitted: Arrangements are made for such students as wish to attend through the latter part of autumn and winter, to enter at the middle of the present long autumn term, or on the 1st of Eleventh mo., and continue till the 20th of Twelfth mo., or the two weeks of winter vacation, after which the winter term extends to the end of Third month.

CORRESPONDENCE.

EXTRACTS FROM LETTERS OF ELKANAH BEARD.

Pottawatomie Mission, Kansas,
Ninth mo. 18th, 1877.

Dear Friend Charles F. Coffin:—

Since my last to thee we have, in company with Agent Newlin, visited the Kickapoo School, and held meetings in each of their meeting houses.

The Agent says the meetings were larger and attended with more interest than any he has ever known held with these Indians before.

From what we saw and heard, their leaders will probably talk about and reproduce our sermons for the next six months. The Kickapoos are quite impressionable; in fact emotional. Two old women were so happy after meeting, they went around, shook hands and cried for joy. After the meeting we all ate dinner under or rather in a bark house. A beef had been killed for the occasion. Arrangements are now making for a large meeting here to-morrow.

When we have finished our work for the Pottawatomies, we purpose spending a little time with Friends and attending Kansas Yearly Meeting.

Our health is now pretty good, and we are thankful to our Heavenly Father for the many blessings we enjoy.

With kindest regards, thy friend,
ELKANAH BEARD.

Lawrence, Kansas, Ninth mo. 21st, 1877.

Dear friend C. F. Coffin:—

We came here last evening from the Pottawatomie Agency. Our meeting with them was the largest and most enthusiastic

ever held at that Agency. We thought to have rested among Friends until after Yearly Meeting, but do not feel easy to do so. Our purpose is to go to the Sac and Fox Agency, and try what we can do for our blessed Master there. We intend starting this afternoon; and may return to Lawrence in three weeks.

ELKANAH BEARD.

GRAFTON, CAN., Tenth mo. 3d, 1877.

Yonge Street Quarterly Meeting was held on Seventh-day the 22nd ult., at Mariposa. The attendance was about as large as usual. It was pleasant to be with them. There has been quite an accession to the membership of Mariposa meeting during the past year, through the instrumentality of William Allen. The meeting throughout was a season of Divine favor. The spirit of the Good Master was present; leading us, not to divide and scatter, but to help to bear one another's burdens, and thus bring together the varied experience of His children, uniting them in labors for the upbuilding of the precious cause of the Divine Master. The business of the meeting was conducted in the spirit of condescension and love. Seventh-day evening a convention was held of First-day school teachers and workers. It was delightful and encouraging to see the younger portion of the Society thus earnestly engaged to increase their qualification for usefulness in the good work. I could not but contrast the present position with what existed among us fifty years ago, when on these occasions this class was very differently occupied.

The discussion of the questions "What effect have First-day schools had upon our Society?" and "How can their efficiency be increased?" was both interesting and instructive. The opportunity closed with a season of silence, followed by vocal prayer. The season of silence was peculiarly impressive. First-day morning the house was crowded with people, and there appeared a liberty for the exercise of the varied gifts for the edification of the body. Eliza H. Varney, from West Lake Monthly Meeting, and Thomas Clark from Cold Creek, were in attendance; and evidently visitors and visited felt, that by the one Spirit all were baptized into one body, and graciously permitted to drink together into one spirit or from the one fountain of universal love. May this state of things increasingly prevail among us as a people. And may God alone have all the praise.

T. C.

THE university of London has now decided to admit women to degrees in other departments as well as that of medicine.

MAINTAINING DOCTRINAL STANDARDS.

The following article from the *Christian at Work* is inserted at the request of a valued subscriber, who feels strongly the necessity of having some well-defined doctrinal basis of union in any religious organization:

THOSE TERRIBLE EVANGELICALS.

What a nice church the Church of Christ would be, to be sure, if everybody could only announce any belief he might choose to, regardless of hated dogma and standard! What a terrible set of arbitrary fellows these Evangelicals are, and how utterly wanting they are in true charity! A Presbyterian minister no sooner announces that he does not accept Presbyterian doctrine than he is invited to go elsewhere; a minister in the Reformed Church no sooner declares himself at issue with the creed of that church than he is invited to step down and out; what specious tyranny all this is! And now it is the Methodist Church that comes in for its share. It was only the other day, at the Methodist Conference at Bristol, England, that two or three young preachers had sent in their resignations, on the ground that they no longer believed in certain doctrine taught in the Wesleyan standards. Mr. Thomas Hughes thereupon asked whether it was wise in cases like these to push their discipline so far as to compel men of high conscience to resign their place in the Methodist ministry? He thought the Conference might hold their doctrinal views firmly, and yet refuse to push matters to such a point, to such fine distinctions, as to compel men to withdraw from them, on the ground that their views did not precisely and fully harmonize with their standards. In other words, the standards should remain as they were, but ministers should not be obliged to subscribe to them! Dr. Osborn, in his reply, affirmed that no Methodist preacher could so regard such matters, that his subscriptions to the formularies of the body precluded it, and that if views opposed to the accepted doctrine of the Wesleyans were held, "it must be outside the Methodist Conference, not in it." The cheers which followed this statement unmistakably showed that the Conference wholly endorsed this opinion. And this shows that our Methodist friends know what they are about. They hold to certain doctrines as a church, and knowing that a church without a stated belief is only a bowl of negatives afloat on a turbulent sea, they very properly preferred to maintain their integrity. Yet this very proper and consistent action is denounced by a

London religious weekly as "a stern repression of the movements of the personal, the higher life of the soul." Of course words are cheap, and are only limited by the capacities of the dictionaries. But any man with half an eye can see that if the Methodist Conferences are to license Universalist preachers, there is no reason why Universalists and Methodists should not at once unite, and every consideration why they should. And what holds true of the Methodists, holds true of all evangelical denominations.

Commenting on this matter, a London contemporary inquires somewhat passionately, "Are they [the three young ministers] to be shut out from all the earnest questioning, the trying at the bar of spiritual intelligence of the graver problems of human destiny, which this age is with reverential courage proposing to itself?" Not at all: they can propound all the "earnest questionings" and undertake "the trying at the bar of spiritual intelligence of the graver problems of human destiny" as much as they please: but the Methodist Church and the Presbyterian Church and the Congregational Church and all the Evangelical Churches say to these young gentlemen, and all others who want to join their ministry but won't accept their teachings, "Our churches are not court rooms for *you* to try and pass judgment upon *us*." In this the Methodist Conference is right and the Evangelical Churches are right, and all strong writing about "infringed liberty" and "despotism" is mere moonshine. If young men feel themselves called to the ministry of a church whose doctrines they do not profess, it is very clear the call is not of God. Not all the hirsute raiment of all the kids and goats in the world ever made a theologic Esau out of a theologic Jacob, nor ever will.

CARDINAL MANNING ON WINE DRINKING.

To a letter of inquiry from a Dublin gentleman concerning "the effects of wine-drinking on the upper and middling classes," Cardinal Manning addressed the following reply:—

ARCHBISHOP'S HOUSE,
WESTMINSTER, S. W., July 6th, 1877.

Dear Sir:—I do not think it enough to try to check drunkenness unless we try to check intemperance. These two things are distinct and need distinct treatment. There is a great deal of intemperance which never betrays itself in drunkenness. To the upper classes worldly respect, fear of shame, and other motives keep men and women within the line beyond which they would be detected. But they wreck themselves and their homes by an excessive use of wine and other stimulants. Half the misery of homes arising from bad temper, sloth, squandering, selfishness, debt, neglect of duty, is caused by indulgence in wine and the like.

The sure and best cure is to bring up children in simple habits, and to guard them against acquiring the liking for intoxicating drinks. When a liking for the taste is acquired the temptation is at once in existence. Common sense, as well as faith, says: Train up children not to know the taste, and they will not be tempted. I urge this on parents whenever I can, and I have before me many happy homes in which children have grown up without so much as having tasted anything but water.

They will be the sober fathers and mothers of the next generation. If the fathers and mothers of to-day had been so trained, we should not now have before us so many unhappy homes and outcast children.

I say this especially of the middle classes.

There is no need of adding that self-indulgence in drink clouds the conscience and all the powers of spiritual life. Believe me always, yours faithfully,

HENRY E.,
Cardinal Archbishop of Westminster.

PERU: INCIDENTS OF TRAVEL AND EXPLORATION IN THE LAND OF THE INCAS.

(Continued from page 142.)

The Desplobado has a general breadth of perhaps a hundred and fifty miles. Eastward of the Desplobado lies the next great division of the land at a little lower level, —the great plateau between the Cordillera and the Andes proper. Its average elevation is about 11,000 feet above the sea. Although called a table land, yet it is broken up into sub-mountains, valleys, hills and plains, with lakes and rivers. In some places it is 100 to 200 miles wide; in others the two great ranges come together and blot it out. It is in this middle region, between the two great ranges, that the chief seat of the Inca empire lay. It extended over the westward or coast range to the sea, dominating the population of the secluded valleys there, and over the Andes range proper to their eastward slopes, but was checked there by the fierce savages of the wooded region, whose poisoned arrows carried death in fight, and who could retire to their almost impenetrable tropical forests. In the middle table-land and south of La Raya pass, lies the great lake of Titicaca, into which drains a region more than 600 miles in length from north to south, and with an average of 150 miles in width.

"In this basin we find the ruins of ancient

architecture singular in character, and having an antiquity possibly higher than any other of advanced civilization on the continent. It was in the islands of Titicaca that, as tradition affirms, the founders of the Inca empire had their origin. . . Viewing this district from the crest of the Cordillera, we have spread before us a region unlike any we have ever seen, and which seems to be lifted above the rest of the world in spirit as well as in fact, looking down upon it coldly and calmly like the winter stars, showing none of its sympathies, and disturbed by none of its alarms; the silent, wondering vicuna gazing at us with its large liquid eyes; the gliding llama; and the condor, circling high up in the air, or swooping down towards us as if in menace; the absence of forests; the white clouds surging up from the plains of Brazil, only to be precipitated and dissipated by the snowy barriers which they cannot pass; the clear metallic blue of the sky; the painful silence—all impress the traveller with the feeling that he is no longer in the world he has known before. . . The slope of this basin is gentle towards the south. At or near its northern extremity lies Lake Titicaca, a magnificent body of fresh water, and the recipient of several considerable streams. It discharges its waters through a deep, broad, swift, but not turbulent stream, El Desaguadero, 170 miles long, and having a fall of about 500 feet, into Lake Aullagas, of which we as yet know next to nothing. . . ."

"The islands and promontories of Lake Titicaca are for the most part barren. The waters hide a variety of strange fishes, which contribute to the support of a population necessarily scanty in a region where barley will not ripen, except under very favorable circumstances, and where maize, in its most diminutive size, has its most precarious development; where the potato, shrunk to its smallest proportions, is bitter; where the only grain is the quinoa; and where the only indigenous animals fit for food are the biscacha, the llama, and the vicuna."

From the islands of Lake Titicaca the Incas passed northwards over the high divide between the waters of the lake and those of the Amazon into one of the *bolsones* of the middle plateau at Cuzco. These *bolsones* or pockets are deep valleys surrounded by high ranges, or the sweep of river gorges only to be passed by bridges swung at dizzy heights. They are at varying elevation,and hence have varying climates. They are separated one from the other by high ridges and *punas* or desolate plains. In one of these *bolsones* the Incas built their capital, they fortified it strongly, and thence extended their conquests, subjugating other tribes and bringing them into something of the order of a State.

So much of the empire of the Incas was sterile that the population never was great, although nowhere, except perhaps in China, has cultivation of all available space, by terracing, irrigation, and the use of guano from the Pacific islands, been carried farther than by this people in their mountain valleys, steep slopes, and sandy coast plains. "The present population of the three States which were wholly or in part included in the Inca empire, namely, Ecuador, Peru, and Bolivia, does not exceed five millions. I think it would be safe to estimate the population under the Inca rule at about double that number, or perhaps somewhere between ten and twelve millions."

Twenty miles south of Lima lie the very ancient ruins of Pachamac. This is the name of the supreme Deity of the eldest dwellers in this region, who were conquered by the Incas. It signifies "He who animates the universe." The Incas, with the wisdom of the Romans, respected the religions of the conquered tribes, and allowed the worship at the place to continue till the country fell beneath the ruthless hand of the Spaniards.

"These ruins cover wholly or in part, four considerable hills, of regularly stratified but somewhat distorted argillaceous slate, the strata varying from two inches to a foot in thickness, breaking readily into rectangular blocks,which were used by the old builders for the foundations of the walls, and to a great extent were worked into the structures themselves. The site of the ruins is most forbidding in aspect, and is a waste of sand which has been drifted into and over a large portion of the buildings within the outer walls, some of which have been completely buried. The desert extends northward to the valley of the river Rimac, and inland to the mountains, that rise naked and barren in the distance."

"In contrast to these are the green and fertile little valley of Lurin on the south, and the blue waters of the Pacific on the west, with its picturesque rocky islands, against which the waves chafe with a ceaseless roar, and over which constantly hovers a cloud of sea-birds. The ruins consist of large adobe bricks, and the stones already mentioned. Some of the walls are in a fair state of preservation, considering the heavy and frequent shocks of earthquakes to which they are exposed on this coast; but owing to the absence of rain and frost, they have suffered little from the effects of the weather."

Offerings were brought from all parts to the temple at Pachamac, and the gold and silver drawn from it by the Spaniards amounted to 1687 pounds weight, and the silver to 16,000 ounces.

"The two principal edifices now traceable

(for as we have seen, some were in ruins at the time of the first Spanish visit) are called El Castillo, or The Temple, which supported the shrine of Pachamac, and that reared by the conquering Incas. . . . The former occupies the summit of a considerable hill, or rather, headland, projecting from the some what elevated level behind, and rising about five hundred feet above the sea. It reaches close to the shore, so that the ocean may be said to break at its feet."

"About half way up the hill commences a series of four vast terraces built around the natural cone, forming a semi-lunar pyramid. The walls of each terrace are nearly perpendicular, and are faced with large adobes of uniform size. They were, no doubt, at one time painted red, as there are still many spots of red paint to be seen. The surface at the top, covering several acres, is reached by a winding passage way through the broken-down walls of the terrace."

The walls were originally stuccoed and painted, and still bear traces of the figures of trees and men. In a ruin called Mamacuna, at a short distance from the main temple, is a regular arch, the only arch Squier has ever seen in American ruins, although others are reported in the vicinity of Tumbez in northern Peru. "It is perfect and well turned, is of adobes, of large size, and surmounts a passage running into the solid bulk of the edifice, which may be considered as of two stories." The passage, once probably much larger, now has a length of fourteen feet nine inches, a width of five feet six inches, and a height of eight feet, and the spring of the arch is thirty-five inches. It has no keystone.

"The bastard arch made by the overlapping of stones, or by stones reared against each other like the rafters of a house, was known to all the relatively civilized nations of the continent." The first form, made by overlapping stones or bricks, is also found at one of the oldest cities of the lower Tigris, in Asia.

(To be continued.)

SCIENTIFIC NOTES.

Free Acids in the Gastric Juice.—Charles Richet finds in the gastric juice only mineral acids or their analogues. When mixed with food, organic acids, resembling lactic acid, are always found, but the mineral acid predominates until putrefaction begins.—*Comptes Rendus.*

Trepanning for Deafness.—Dr. Bonnafont asserts that all deafness which is not produced by enfeebled sensitiveness of the auditory nerves, and which has resisted ordinary remedies, can be cured, or considerably relieved, by trepanning the membrane of the tympanum. He represents the operation as one which can be quickly performed, with little pain, and with no danger of serious accidents. He thinks it will become for hearing as useful as the operation on cataract has become for vision.—*Ibid.*

Organic Waste by Rivers.—Herve Mangon estimates that the mud of the river Durance annually bears to the sea more than 14,000 tons of nitrogen, in the state of combination which is best fitted for the nourishment of cultivated plants. The waste of this single river is hardly made good by the importation of guano, at a cost of six million dollars per annum. The same mud contains nearly 100,000 tons of carbon,or more than would be furnished by the annual growth of a forest of 100,000 acres.—*Ibid.*

Preservation of Embankments.—The encroachment of streams can generally be checked by willow dikes or frames. John C. Morton says: "The frames should extend from the channel to the top of the flow bank, with a gentle slope. The larger timbers being interwoven with the smaller spray, and the whole being covered with sand, gravel, or the common soil of the banks, the branches readily push out numerous fibres and create a surface vegetation in the proper form for resisting the influence of water. By being yearly topped the willows establish a permanent embankment."—*Cincinnati Commercial.*

BE YE ALSO READY.

Oh! to be ready, when Christ shall come
To bear us away to our heavenly home;
Oh! to be ready to take our stand
Among the redeemed at His right hand.

Oh! to be ready to press with feet
Of eager joy the golden street;
To wander glad by the river side,
And watch its peaceful waters glide;

Glide so gently and calmly along,
Their very silence seems ever a song,
A song of peace, and quiet, and rest,
Filling with stillness the storm-troubled breast.

Oh! to be ready a song to raise,
A ceaseless tribute of love and praise;
Of love to Love that left His throne,
Of praise to Love that sent Him down.

Oh! to be ready the summons to hear,
Calling us heavenward away from earth's care,
Bidding us linger no longer below,
Telling of blessings Christ waits to bestow.

Dear Saviour, while patiently, gladly we wait,
And serve till death shall open the gate,
Thro' which our time-tired spirits shall flee,
To the celestial city of refuge, and Thee.

Prepare us while here for the scenes above,
For the fellowship ever of Infinite Love;
Oh! make us ready, when Thou shalt come
To bear us away to our heavenly home.

—*Selected.*

WANTED—A situation as housekeeper or matron. Apply or address A. M., at this office.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 16th inst.

THE EASTERN WAR.—A dispatch of the 10th from the headquarters of the division of the Russian army commanded by the Czarewitch, occupying the central position, north of the Balkans, said that a storm of cold wind and rain had prevailed for some days, and all the roads were impracticable except that between Biela and Rustchuk; the soldiers were suffering greatly, the camps being "lakes of mud," and those who lost tents and overcoats a month previously, in the retreat from the Lom River, not having been supplied with others, nor preparations made for severe weather.

The latest reports from Armenia state that, in consequence, probably, of the fighting from the 2nd to the 4th inclusive, the Turkish commander thought best to withdraw his right wing, which occupied a strong line on a mountain, but extended 15 to 17 miles, requiring a very large force to hold it. While making this movement, on the 9th, the Russians attacked them, and a battle ensued, continuing until night, when the Russians were defeated and retired. The movement intended was accomplished next day. The Russians appear to have afterward occupied the positions thus abandoned.

The Marquis of Salisbury, a member of the British Ministry, expressed the opinion, in a recent speech at Bradford, that the war was not likely to be abandoned until one of the belligerents shall be either strikingly defeated or utterly exhausted; and further said, that England is not in a position, without departing from neutrality, to offer anything but general pacific advice.

GREAT BRITAIN.—Since the beginning of the present year, £23,000,000 worth of wheat has been imported, against £18,000,000 worth last year. Increased supplies have not yet come from the United States, which has thus far sent nearly 4,000,000 cwt. less this year than last.

A communication has been sent from the British Post Office Department to that of the United States, saying that it has been found necessary to take precautions against the entrance into the United Kingdom of the Colorado potato beetle; and that several living specimens have been discovered in the mails from this country, either surreptitiously inclosed in newspapers or forwarded as specimens in packages. It is feared that notwithstanding the utmost vigilance, many pass without detection, and therefore our Post Office Department is asked to assist in stopping the reprehensible practice. The Postmaster General has specially instructed the U. S. postmasters to examine as far as possible, packages which may possibly contain these beetles, and detain those found to do so.

FRANCE.—In anticipation of the elections of the 14th, President Mac Mahon issued a manifesto on the 11th, denying that the Republican Constitution was in danger, or the government under clerical influence, or inclined to a policy which might endanger the peace; and appealing to the electors not to plunge the country into an unknown future of crises and conflicts by returning opposition candidates. He concluded with the words: "I answer for order and peace." The Bureaux of the Senatorial Left issued a counter proclamation.

The Duke de Broglie, President of the Council and Minister of Justice, issued a circular to the procureurs general, instructing them to prosecute disseminators of false reports relative to negotiations and alliances between foreign powers, in view of possible consequences on the elections. This was because of a current rumor of an anti-clerical alliance between Germany and Italy.

Gambetta was sentenced to three months' imprisonment, and a fine of $800, for placarding his recent address to the electors of his district; and the printer of it to fifteen days' imprisonment and $400 fine. On the 9th, Gambetta addressed a Republican meeting in Paris for which 6000 cards of admission had been issued, and which, owing to the precautions taken by its organizers to prevent disorder, passed off unmolested.

The elections for Deputies took place on the 14th. No disturbances are reported. Returns received in Paris up to midnight of the 15th, showed the election of 325 Republicans and 191 Conservatives (making 526 of a total number of 553 to be chosen); and that in twelve cases, second ballots would be necessary. Gambetta was elected for a district in Paris by a majority over 12,000. Among those chosen elsewhere were the Duke Decazes and De Fourtou, two of the present Ministry; Jules Grevy in two districts, one being that lately represented by Thiers, and Louis Blanc, Republicans; and Rouher, Haussman and Paul de Cassagnac, noted Bonapartists.

SPAIN.—The Spanish Government has paid to the American Minister $570,000, on account of claims for losses incurred by American citizens in Cuba through the civil war in that island. This amount is a part of what was awarded by the Spanish Claims Commission which met in Washington, in 1871.

RUSSIA.—A telegram from St. Petersburg of the 15th inst., said that in Warsaw, Kiev, Moscow, and other large cities, placards have been posted on the walls announcing that a Constitution will shortly be granted. Many arrests have been made, but the agitation has not been suppressed.

INDIA.—From the 5th to the 9th inst., excellent rains fell over a great part of the threatened districts of Northern and Central India. The autumn crops wherever surviving will be much benefited, and the spring crop sowing is thought safe. Emigrants from those districts are returning, and agriculture is active. From Madras it is stated that if the southwest monsoon prove good, the famine will end in four months, but relief will be necessary for that period. The subscriptions received by the Lord Mayor of London, for the sufferers by the famine, amounted on the 10th inst. to $1,700,000.

DOMESTIC.—Gen. Miles, who was endeavoring to intercept the Nez Perce Indians under their chief, Joseph, in their retreat before the pursuing force of General Howard, encountered them on the 30th ult., on Snake Creek, in the northern part of Montana Territory, and surprised their camp, capturing many of their horses. The engagement was severe, and the troops lost 6 killed and wounded. The Indians having entrenched themselves, were besieged for five days, and finally on the 5th inst, they surrendered, giving up their arms. They number, it is stated, about 350 in all, of whom 160 are warriors.

CONGRESS convened in extra session on the 15th inst. Three new Senators, chosen to fill vacancies, were admitted, Matthews, of Ohio, Cameron, of Pa., and Cockrell, of Mo. The House was organized as usual by the Clerk. He stated that from Louisiana three sets of credentials had been received, but as only those signed by Gov. Nicholls complied with the State law, he had placed those names on the roll; and that neither of two claimants from Colorado presented regular credentials, he had not admitted either, leaving the decision to the House, when organized. Samuel J. Randall of Pa. was elected Speaker. The President's message, stating the objects for which the extra session was called, was presented on the 16th. Objection was made to the admission of two members from South Carolina, but they were admitted next day.

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EDUCATION AMONG FRIENDS.

In an article with the above title, from the pen of the editor of the *London Friend*, it appears that Friends in England have had an experience very similar to those in America on the subject of education. For a time, nearly all the children were trained in schools under the care of the Society—then some decrease of zeal appears to have come, so that the Friends have been "hesitating about the advantages of denominational education at the two extremes of the social scale."

We are glad to note that a similar proposition has been made for Friends in England as has been made for those here, that of a general Board of Education which shall consider this great interest, stimulate provision for it, and give wise direction to the measures for the education of Friends children, adopted according to the needs of every class of our members.

We cordially endorse the sentiments which follow:

"The church cannot afford to have no say in the education of its members' children. The lengthened experience of the Christian church demonstrates with growing clearness that the teaching of the young is the great means by which it fulfils its duty of religious edification. The Church of Rome, for ends we deplore, but with a zeal that we admire, is ever struggling to keep in her own hands the education of her sons, whether they be peers or beggars. There seems some danger lest Friends should allow their educational machinery to rust, or fall out of use for want of clearly knowing what policy to pursue. Yet this is not for want of educational zeal. A correspondent calls attention to the large amount of time and money that is being spent in the management of Ackworth School by its forty-six Committee Friends. What appears to be wanted is some *organization* by which this educational zeal might be more widely diffused, and made more fruitful in its results. The old Educational Meetings at Ackworth did excellent service in forming and maturing public opinion on educational subjects. Is it impossible to revive them? or would it be better to give to the Educational Conference at the Yearly Meeting a position it has not yet attained, in which many of the new aspects of education, as affecting the Society of Friends, might be discussed far more exhaustively than they have ever yet been? It would further be very desirable were some body of persons permanently charged with caring for the interests of education in its widest bearings, throughout the Society. Such a body would naturally prepare the business and organize

the arrangements for the Conference during Yearly Meeting, or for special educational meetings. Might not a permanent educational committee of the Meeting for Sufferings undertake this duty?

"If these suggestions were adopted, provision would at least be made for the formation and maintenance of an educational policy in the Society, that we might trust would be sound and wise. At present there seems some danger of things falling into the state of the Jews before the rise of the monarchy, when every man did what was right in his own eyes.

"The past history of education amongst Friends is exceedingly interesting, and one of which the Society has no need to be ashamed. Results have been attained in the teaching of boys—and still more in that of girls—of inestimable value. It would be greatly to be lamented if—from inability to look at the subject as a whole, in its relations to the rich as well as the poor—the Society of Friends were to cease to know its own mind, or were unable to adapt its machinery to existing wants, in the midst of all the educational zeal that now pulsates through the national life."

For Friends' Review.

PENN COLLEGE, OSKALOOSA, IOWA.

The fall term of Penn College began on the 18th ult. The number of students at the present time is ninety-three, quite as large an attendance as was anticipated considering the prevailing depression in business. Many of our last year's students, who are sufficiently advanced, are now engaged in teaching, with the intention of resuming their studies, when their scanty earnings will justify it.

The necessary expense of education at Penn College for thirty-eight weeks, the college year, for each student, is about $125, which includes tuition, $30; room rent, fuel and light, $30; and club boarding, $65. This is about the same expense as at other denominational and State institutions of Iowa.

Of the regular teachers employed, one is a graduate of Dartmouth, one of Earlham, and two are graduates of Haverford, who have also pursued special post-graduate courses in State universities. In addition to these, three other teachers devote part of their time to instruction in the College.

The supply of scientific apparatus is small. By the liberality of a few Friends, especially of one in Philadelphia, a room is being fitted up for a chemical laboratory, in which a short course of qualitative analysis will be given to students in the scientific course. The wants of the College are many and pressing. We have no microscope, no telescope, no surveying instruments, and but a small supply of philosophical apparatus.

When I read of the great liberality of wealthy Friends towards Providence and Westtown schools, Haverford College, &c. nearly all of whose patrons are in good circumstances, I can but wish that their benevolence could extend beyond the Alleghanies and the Mississippi—that they might realize that here on these broad plains is an opportunity for investing in an enterprise that will produce an hundred fold. The amount of good that may be done by Penn College, properly furnished and sustained as a Friends' institution for higher education, is simply incalculable. The children are here; the desire for education is strong; the means of physical subsistence are much less expensive than on the sea board; all these facts should have weight with one who is seeking an outlet for his benevolence.

The traveling expenses of a student from Iowa attending an eastern college would amount to a large proportion of the cost of education in a home institution. W. B. M.

For Friends' Review.

FREEDOM OF THE MINISTRY.

The days of our forefathers have passed away, and many of their distinguishing views and testimonies are vanishing also. But if the editor of *Friends' Review* should concur, I will endeavor to revive, in this way, one of the most prominent ones.

I have long looked upon the purity of the gospel ministry as one of the most essential elements for the health and prosperity of a church. We, as a Society, have professed to stand in advance of most of the other denominations, on the spirituality and freedom of the ministry. But the testimony which our Primitive Friends so nobly held up before a persecuting and frowning world, on this subject, has, of late, been called in question, and is becoming alarmingly unsettled by us as a people. In view of this, I have been looking back over the writings of some of our forefathers, and find them remarkably united in their understanding of the plain and unequivocal language of our Lord to His disciples: "Freely ye have received, freely give." But I will quote from a few of them.

George Fox, in his Journal, page 452, says: "At another place I heard some of the magistrates say among themselves, 'If they had money enough they would hire me to be their minister.' This was where they did

not well understand us and our principles: but when I heard of it, I said it was time for me to be gone, for if their eyes were so much on me, or any of us, they would not come to their own teacher. For this thing (hiring ministers) had spoiled many by hindering them from improving their own talents, whereas our labor is to bring every one to their own teacher in themselves." And on page 164, he, in talking to a priest, said: "I told him if he had anything from Christ he ought to repeat it freely, and not take tithes from the people for preaching; seeing Christ commanded His ministers to give freely, as they had received freely. So I charged him to preach no more for tithes or any hire. But he said he would not yield to that."

And Barclay, in his Apology, on page 310, says: "If those that receive freely are to give freely, it would seem to follow by the rule of contraries, that those that receive not freely, ought not to give freely." And if the passages, "the laborer is worthy of his hire; and they that preach the gospel should live of the gospel" were intended to sanction a money payment, as a recent writer observes, "we may reasonably inquire by whom is the laborer employed? If he is sent out by his fellow-man, he will, in accordance with common usage, look to his employer for his wages. On the other hand, if he enters upon the service of his Lord in obedience to the command, 'Go ye into my vineyard and work,' we have abundant evidence in the past and present that He is a rich rewarder of all those who diligently serve Him." If the ministry be outward let the pay be outward. But if spiritual and of the Lord, and if His ministers are sent out by Him "without purse or scrip," the answer on the return of such would be, that they lacked nothing.

But in order not to be tedious, I will refer the reader to Barclay, from page 310 to 320, from which last named page I take the following: "The ministers we plead for are such as having freely received, freely give; who covet no man's silver, gold or garments; who seek no man's goods, but seek them and the salvation of their souls; whose hands supply their own necessities—working honestly for bread to themselves and their families. And if at any time they be called of God, so that the work of the Lord hinder them from the use of their trades, take what is freely given them by such to whom they have communicated spirituals; and having food and raiment, are therewith content: such were the holy prophets and apostles, as appears from Matt. x. 8; Acts xx. 33, 34, 35; 1 Tim. vi. 8."

And Thomas Story, on the same subject, after quoting Paul in 1 Cor. ix. 16, 17, 18, where he speaks of making the gospel without charge, says: "Accordingly 'he dwelt two whole years in his own hired house, and received all that came in unto him,' and appealed to the church at Ephesus that he had 'coveted no man's silver or gold or apparel; yea, yourselves know that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive,' &c." (See Friends' Library, page 159.)

And on page 367 he says "When a person is moved or called by the Word of God, to travel in this service in some other place remote from his habitation, which will take him off from his business, whereby he maintains himself, his wife and family; suppose him to be a cobbler of old shoes, a patcher of old clothes, or the meanest mechanic that can be named, poor, and not able to fit himself with common necessaries for his journey; he wants a horse—though some only walk—clothing and the like; in such a case the Friends of the meeting to which he belongs provide all such things and furnish him. And if in that service he is so long from home as that his horse fails and his clothes wear out and necessaries are wanting unto him, then the Friends where he travels, where his service is acceptable, take care to furnish him till he returns to his family and business. And in the time of his absence from them, some Friend or Friends of the neighborhood visit his family, advise in his business, and charitably promote it till he returns. But as to any other temporal advantages or selfish motive of reward for such services, there is no such thing among us. For if our ministers should have the least view that way and insisted upon it, or our people were willing to gratify that desire, we should then conclude we were gone off from the true foundation of Christ and His apostles, and become apostates. But though our principles allow such assistance to our ministers as I have related, yet I have not known any instance, save one, of any such help; for by the good providence of our God, our ministers have generally sufficient of their own to support the charge of their travels in that service, and are unwilling that the gospel should be chargeable to any, only as their ministry makes way where they come, their company is acceptable to their friends, who afford them to eat and drink and lodge with them for a night or two, more or less, as there may be occasion; which being freely given and freely received,

we think is like unto the primitives, under the immediate conduct of the same Lord, our Saviour and director."

But I have already extended this article, perhaps, too long, so will close for the present, with a hope that we, as a people, may continue to stand on the alone sure foundation, Jesus Christ Himself being the chief corner-stone. D. H.

DUBLIN, IND., Tenth mo. 13th, 1877.

For Friends' Review.

WAITING ON THE LORD.

An interesting article on page 129 of the present volume of *Friends' Review* has suggested the following remarks, made not in reply to that article, nor in any spirit of criticism, but simply with a view of calling further attention to the important subject therein discussed.

The Psalmist says: "I waited patiently on the Lord, and He heard me." Even a casual examination of this passage would suggest, that as it is written in our copy of the Psalms, there is a fault in the antithesis; that being heard is not the opposite of waiting, that something more must be done than simply to wait, in the ordinary acceptation of the word, in order to be heard.

Now we know that no part of the Holy Scriptures were originally written in the English language, and we know that in translating from one language into another it is sometimes impossible to find a word, or even a short sentence, which will exactly express the meaning of a certain word in the original tongue.

In such cases the translator will look for the root of the word in the original, and will perhaps find that the idea embodied in that root is compound, and embraces more than one thought, and that no one word in the language into which he is making the translation will express both or all of the ideas combined in the original, and so he selects that word which in his opinion most nearly expresses the true meaning.

In this way much of the force and beauty of the original is often lost in all translations; the Scriptures notwithstanding the care exercis d in this respect, forming no exception to the rule.

Now as to the passage quoted above, a flood of light was thrown upon it in a very interesting discourse delivered about a year ago by a minister of the Society of Friends, who ranks high as a Biblical scholar, and is excelled by few, if any, in this branch of study.

He said that the word translated "wait" was in the original composed of two distinct and opposite, although harmonious, ide The first is that of *gathering together*, illustrated by the gathering together of t waters (Gen. i. 9, 10), and separating th from the dry land. This is a thorough wo and the separation is complete; and consis of a withdrawal of the thoughts and desir from the outer world and its affairs, a from self with all its elevating and depre ing influences.

The second idea, he said, is that *stretching out.* Thus the word referred combines in its true meaning "a collecti ness of soul, thought and desire and t stretching out of that collected heart towar the one object of adoration and praise."

Now when we say that God hears o prayer, though no words be used, we me that he is cognizant of our thoughts; a bearing this in mind in connection with t foregoing, we see at once why being hea is a result of waiting in its true significanc But while we must admire the beauty a force of the passage as thus read, what difficult, nay in our own strength impossib work it is to obey the injunction "Wait the Lord" (Psalm xxxvii. 14).

There is no place here for a listless fra of mind, even though it be in a sen patient, much less for thoughts of self or worldly occupations. Well might t Psalmist, in contemplation of his experien as set forth in the sentence quoted abov say, "I hate vain thoughts."

May we, as a Society, and may all wh love the Lord, be enabled in His strength experience more and more of this *waitin* not only in seasons of public worship, b also in private devotion: then indeed sh there be a constant renewal of strength a growth in grace. He is faithful who h promised, but we must do our part; a one mode in which we can facilitate th work, which is at once an important du and a high privilege, is to endeavor for son time (longer or shorter, as there is opport nity), previous to engaging in the act worship, to free the mind from all distra ing thoughts, and center them upon tho things which are lovely and of good repo so shall we be better prepared to worsh Him who is a Spirit, in spirit and in truth

B.

SPURGEON ON THE SECOND ADVENT.—"The more I read the Scriptures as to t future, the less I am able to dogmatize. see conversion of the world, and the pe sonal pre-millennial reign, and the sudd coming and the judgment, and several oth grand points, but I cannot put them in order, nor has any one else done so yet."

For Friends' Review.

JAMES BACKHOUSE

(Continued from page 152.)

In the wild country beyond the colonial frontier, through which they travelled for several months, lions were not uncommon. J. B. writes: "As we came into the country infested by lions, I observed considerable excitement among our company in talking about them." As he knew his men were poor marksmen, and would be more likely to wound and enrage a lion than to kill it, he tried to get his men to promise to allow one, should it visit them, quietly to take an ox or a horse, and not fire. But as they would not promise him, he became uneasy, and says: "My uneasiness was mercifully brought to an end by a feeling of near access to the footstool of Him, who can stop the mouths of lions, that we might be preserved from all annoyance by wild beasts, and that we might neither hear a lion's roar, nor see the print of his foot." They passed places where the lions were often very troublesome, killing cattle, etc., but his prayer was so answered that neither he nor his companion either saw or heard a lion in the whole course of their journey. They went through Caffraria and Albany, where there were many Wesleyans among the settlers, with whom they had meetings. "Many of them have become Wesleyans since the war, and there is much piety among them."

Of the Caffers beyond the frontiers of the colony, he writes: "We found them exhibiting the common depravity of human nature in its unregenerate state, but modified in its features by circumstances, rude avarice and asciviousness leading to dreadful consequences; nevertheless some of their evil customs have given way in degree to missionary influence, and at the missionary stations these are greatly subdued. A considerable number both of children and adults have learned to read, and there are some converts to Christianity at most if not at all these places, and a few whose lives are accordant with the gospel, and who are preaching to their countrymen with a degree of zeal and simplicity that might well instruct Christians of other nations. The contrast between the great darkness in which they have been brought up and the great light which they have seen, and walk in, is very great. Perhaps it may be said that feeling they have been forgiven much, they love much.

"What we have seen of missionary stations both in Caffraria and Cape Colony, has convinced me that few persons come to them, especially at first, from a desire to know the way of salvation; but they are refuges of the destitute, the afflicted and the tormented —people who flee to them to seek shelter from oppression and distress, and in these cities of refuge they hear the glad tidings of salvation, when they are in a very humbled state, and some hear and believe to the saving of their souls, and carry the joyful message to adjacent or more distant Kraals. The Caffers condescend to listen to what they say, and sometimes hear effectively." He admits that this rule is not without exception, and gives instances of chiefs sending for missionaries, of which the following is one.

"When the Caffer chief Macomo was told that some persons were going to form a station among a remnant of the Bushmen, he said he was glad of it, for then they would have a home; a comfort the tribes of Africa can scarcely be said under other circumstances to possess, on account of the wars they continually make upon each other."

Religion, it seems, spread among these blacks in the same manner as it often does among white people at home. J. B. says of one of the mission stations near which there had been a great awakening among the Hottentots, which extended to the children of the Missionary's family, that the Missionary kept count until fifty were awakened, and then ceased, they became so numerous. "As is not unusual in such cases, two or three who became anxious respecting their own state, found peace through the Lord Jesus Christ; and in the fulness of their first love, proclaimed what God had done for their souls in their conversion, and this under the Divine blessing was made the means of leading others to reflect, and to consider whether they knew anything of God as a reconciled Father, and thus being brought to feel after Him, and earnestly to seek Him, they were favored to witness the fulfilment of the promise, 'Seek and ye shall find.' Such have much yet to pass through, and it is a common cause of complaint that many, after having thus found peace through repentance, and faith in Christ, seem to stop there and get no further, manifesting no evidence of growth in grace, but either talking of past experience, or continually sinning and repenting. But lamentable as this is, *there is, nevertheless, often a marked difference between these and those who have never repented;* and we are sure that those who make advances in the way, must first enter therein through repentance and faith in Christ, who remains to be the door into the sheepfold. *Repentance, however, is not in all marked by the same features.* In those who have been brought up in the nurture and admonition of the Lord, it is most strongly marked by watchfulness and prayer,

and the fruit of these, practical self-denial, attended with a conscious possession of peace with God through our Lord Jesus Christ; and in these repentance (or rather the fruit meet for repentance) has a steady growth, exhibited in increasing conformity to the mind of Christ, who is known not only as having died for sin, but as having risen again for justification—as being the Fountain set open for sin and uncleanness, and also as the Fountain of Life."

FROM WILLIAM PENN'S ACCOUNT OF GEORGE FOX.

In his testimony, or ministry, he much labored to open truth to the people's understandings, and to bottom them upon the Principle and Principal, Christ Jesus, the Light of the world; that by bringing them to something that was from God in themselves, they might the better know and judge of Him and themselves.

He had an extraordinary gift in opening the Scriptures. He would go to the marrow of things, and show the mind, harmony and fulfilling of them with much plainness, and to great comfort and edification.

The mystery of the first and second Adam, of the fall and restoration, of the law and gospel, of the shadows and substance, of the servant's and son's states, and the fulfilling of the Scriptures in Christ, and by Christ, the true Light, in all that are His, through the obedience of faith, were much the substance and drift of his testimonies. In all which he was witnessed to be of God; being sensibly felt to speak that which he had received of Christ, and was his own experience, in that which never errs nor fails.

But, above all, he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer. And truly it was a testimony he knew and lived nearer to the Lord than other men; for they that know Him most, will see most reason to approach Him with reverence and fear.

He was of an innocent life, no busy-body, nor self-seeker; neither *touchy* nor *critical*. What fell from him was very inoffensive, if not very edifying. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil; and that everywhere and in all; but with love, compassion and long-suffering. A most merc ful man, as ready to forgive, as unapt t take or give an offence. Thousands ca truly say he was of an excellent spirit an savour among them; and because thereo the most excellent spirits loved him with a unfeigned and unfading love. He was a *incessant laborer*. . . . He labored muc in the word and doctrine and discipline, i England, Scotland and Ireland; turnin many to God, and confirming those th were convinced of the truth, and settlin good order, as to church affairs, among then —*Rise and Progress, Fol. Ed. p.* 775–77

A FEW WORDS ON DRESS.

"In like manner, also, that women adorn then selves in modest apparel."—1 Tim. ii. 9.

Surely *fashion* has become a tyrant, an *taste* its slave. We are expected to wea not what becomes us, but what is *fashion ble*, and when fashion decrees that we sha tighten our flowing robes to an inconvenien and indecent degree, or make humps upo our back, or in other ways distort the figur which God has so fearfully and wonderfull made, we not only bow to its decree, but ar so insane as to make ourselves believe w are dressed in *good taste*.

But fashion does a worse thing than pe vert our taste; it make us regardless of or of the Apostolic exhortations to the earl Christians—"Owe no man anything." T keep in pace with the fashion demands a fu purse; we have to pay twice as much for material "*just out*," as for that which h been a little time in the market—not becaus it is worth more, or, perhaps, so much—bu it is a new style.

Young women, whose salaries or wag are ample for defraying the necessary e penses for neat and useful clothes, *get in debt*, because they cannot withstand th temptation to be fashionable.

The evil has been so great and ruinou that I feel an earnest desire to ask o Christian friends who have dedicated *bod* soul, and spirit to the Master, to set the e ample of adorning themselves in mode apparel. We may notice the Apostle us the word "adorn," and this may guard from adopting any unbecoming, gracele costume; but let it be seen every day th we can dress neatly, consistently, as b cometh sisters of the Lord Jesus Chris And let us *spend* only a little of our precio time upon our simple attire, the cost which will come well within our incom that we may *spend* also some of our su stance in helping to clothe those who nee a garment to cover them.—S. F. Clarkso in *London Christian*.

For Friends' Review.

THE AMERICAN REVOLUTION.

(Continued from page 149.)

After this tract was published, the author states that he entered into a "friendly private correspondence on the lawfulness of war, with the Rev. Dr. John B. Romeyn, Rev. Walter King, Rev. Aaron Cleveland, and Rev. Lyman Beecher." The letters that passed between them contained from 25 to over 100 closely written letter pages. "All these opponents," he writes, "treated me in the kindest manner, having no object but to lead me into what they believed to be the truth. The ground they all finally defended was nearly in accordance with Dr. Worcester's 'Solemn Review,' viz., that in extreme cases, strictly defensive war the gospel permitted: except my father Cleveland (his wife's father), who for two years disputed every inch of ground, and at last came fully in unison with my views, and published his two able sermons, 'The Life of Man Inviolable by the Laws of Christ,' which were repeatedly republished."

In the mean time a few other earnest Christians fully united in his views, "and during 1810, more than twenty leading members of evangelical churches appeared fully to embrace the doctrine of peace on earth and good will to men, repudiating the spirit and maxims of war." "The friends of peace in New York had so much increased, that early in 1812, they deliberated on the expediency of forming a peace society, wholly confined to decided evangelical Christians, with a view to diffuse peace principles in the churches, avoiding all party questions. Our object was not to form a popular society, but to depend, under God, upon individual personal effort, by conversation and circulating essays on the subject; and I remain fully satisfied to the present day, that is the true gospel mode of procedure, and I am persuaded that other societies have abridged their usefulness by adopting a popular course. . . .

"At this juncture, there was much political excitement, and war was threatened against Great Britain, and fearing that our motives would be misapprehended, we judged it not wise to form a peace society openly, until the public mind was more tranquil. In the meantime, we resolved to be active individually in diffusing information on the subject, and answering the objections of our friends. . . .

"After the friends of peace had two or three meetings relative to the organization of a society, in August, 1815, they unanimously formed the New York Peace Society, of between thirty and forty members, probably the first that was ever formed in the world for that specific object. The following year, the London, the Massachusetts, and the Rhode Island Peace Societies, and one in Ohio were formed, without any correspondence or knowledge of each other, the providence of God having paved the way. I trust the Spirit of God had moved on the hearts of many of his children, about this time, to consider the subject.

"Our articles of association were of the most strict kind, against all carnal warfare, whether offensive or defensive, as being wholly opposed to the example of Christ, and the spirit and precepts of the gospel. The London Peace Society adopted the same view, and also the one in Ohio. The Rhode Island Peace Society bore testimony against war in general, the Massachusetts Peace Society took the ground advocated by Dr. Noah Worcester. . . .

"After two years' organization, in true harmony, the society had increased to more than sixty members, who were in regular standing in evangelical churches, no member being admitted without a unamimous vote at a regular monthly meeting.

"It may be here observed, that the members of the Peace Society did not confine their labors to the question of war, but were in fact some of the most earnest members in the benevolent enterprises of that day. While the society considered war as the greatest temporal evil,—as almost every immorality is generated in its prosecution, and poverty, famine, and pestilence follow in its train—yet the tendency to ruin immortal souls was considered a subject of infinitely greater importance.

After a few years of harmonious action, doubts began to arise, and the lax doctrine of others decreased the zeal of some of their members, and "the investigation of the question upon secular principles turned away the thoughts of some of the members from the Divine prohibition of war, to the mere question of its expediency and utility. Doubts began to arise whether, under the light of the gospel, its precepts were equally binding on nations as on individuals. . . . In fact, the great barrier to our progress was the example of our fathers in the American Revolution. That they were generally true patriots, in the political sense of the term, and many hopefully pious, I would not call in question, while I consider them as ill-directed by education as St. Paul was when on his way to Damascus"

This is the last reference to this society in the autobiography of D. L. Dodge.

Thus in tracing the travel and experience of these two pioneers in the cause of peace, we are clearly shown that the spirit that

produced the American Revolution was a war spirit, and entirely anti-Christian; yet the most pious and earnest Christians were so blinded by delusion as to honestly believe that the gospel in extreme cases permitted defensive war, and thus the defence of our liberty was of that character, hence, by this admission they could fully justify the American Revolution.

We see how gradually the truth was unfolded to the minds of these men. They had to fight their way, as it were, against their best and most pious friends, and we are thus shown how very few during their day were enabled to see and believe what the gospel really teaches in regard to this desolating system.

The war of 1812, I suppose, was considered strictly defensive, and thus justifiable, as we were then fighting for our rights. And as we come down to our own times, the fighting to maintain our government was surely a defensive war, and thus in the eyes of a majority of Christians, clearly justifiable. And, perhaps, with equal sincerity could the ministers and members of churches south of Mason & Dixon's line plead that their cause was equally justifiable.

We have arrived to another important period in our history. A hundred years have passed away since the commencement of the American Revolution. In a review of the past, we see that the anti-Christian war spirit has controlled the minds of Christians throughout the world, in regard to the custom of war. Generation after generation passes away, and as the children take the places of their parents, they inherit their principles and follow in their footsteps, and are now fighting the battles of the Revolution over again, not with carnal weapons, but with an infusion of the same spirit that produced the Revolution. For the seven years to come we shall have celebration after celebration, all attended by military parades, and orations and addresses and prayers, by ministers, statesmen and warriors—glorifying the heroes of the past, and holding up their actions and brilliant achievements as most worthy examples for our youth to study and to follow. Thus instead of a few military schools in our universities and colleges, we shall have a seven years' national military school.

Now, where are we to look for counteracting influences? The career of William Ladd as an advocate for the cause of peace extended from about 1820 to 1841—to the time of his death. At the commencement of his labors the cause of peace was at a low ebb. Mainly through his influence it revived, and perhaps hundreds of peace societies were organized, the greater portion in the New England States, in communities, colleges and churches, embracing both young and old. Religious bodies passed strong resolutions in favor of peace; hundreds of ministers preached their annual peace sermons and took up collections in support of the cause.

But a reaction took place. Clouds arose in our political horizon, and the spirit of contention—the spirit of war—pervaded our land, and terminated in the awful rebellion that swept hundreds of thousands of the prime of our manhood from the face of the earth. At its close, where was the peace cause? Echo answers, where? The American Peace Society and a few others, were all that continued to live, and they but little more than in name.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MO. 27, 1877.

THE LAW OF LIBERTY.

"*So speak ye and so do as they that shall be judged by the law of liberty.*"

The divine law, condensed by our Lord into the two commandments, to love God above all, and our neighbor as ourselves, applies to all our thoughts and actions, and regulates the spirit in which they should be performed. To the natural heart it sounds like a hard saying, but the Apostle calls it a law of liberty.

It proposes to us the fulfilment of God's will, so that we may be at liberty from sinning, and have peaceful communion with our Father and Saviour. The glad tidings of salvation through Christ is designed to bring us into this freedom. "Ye were the servants of sin," wrote Paul to the Romans, but that now the thraldom was broken, for they had obeyed from the heart that form of doctrine delivered them, and had become the servants of righteousness.

Conscious of the weakness of the flesh and its proneness to sin, the awakened soul cries out, "who shall deliver me?" But Christ came for this very purpose—to set the captives free. May God raise our faith to believe this fully, and not to ask the question despairingly, but as a prayer to Him who is ready to deliver us.

"He that committeth sin is the servant

of sin," but "if the *Son* shall make you free, ye shall be free indeed."

Christ has all power; He is ready to strengthen those who seek it, with all might by His spirit in the inner man. Here is comfort to the humble who suffer from temptation, and desire to overcome. Christ condemned, overcame and worsted sin in the flesh, so that through His aid we can overcome, and thank God for it through our Lord Jesus Christ.

For any failure which oppresses the conscience we can but fly with true contrition to the fountain set open for sin, know cleansing there, and put renewed faith in Christ.

But thenceforth the apostle asks us to so speak and so do as those who at the judgment seat of Christ shall soon be judged by the law of liberty. It will then appear that provision was made in the gospel that believers might have the law fulfilled in them, and that they should have ordered their lives by this truth.

How many a harsh judgment, hasty, unkind word or uncharitable, inconsiderate act would be avoided, if the hour was kept in view when we shall stand before our gracious Lord to receive according to our thoughts and works. With this in mind how often would we seek to speak and act with pure love towards our fellows, as to those of whom our Lord may say, "Inasmuch as ye have done it unto them, ye have done it unto me." We would suppress the uprising of unlawful desire at the thought of how it would appear in the presence of holiness and purity.

It would be much easier to bear trial did we remember that He who permits it will then show us that it has wrought in us likeness to Himself, and greater meetness for the endless blessings of heaven. Most assuredly through the grace of Christ we may not only look into the perfect law of liberty, but continue therein, being blessed in our deeds.

KANSAS YEARLY MEETING.

Tenth Month, 11th.—The Yearly Meeting of Ministers and Elders convened at 2 P. M., and it was felt to be a favored meeting, there being a large number of ministers in attendance from other Yearly Meetings, and much well expressed counsel was given, in regard to self-examination and care with reference to the work of the ministry. In the evening was held the Meeting for Sufferings.

Sixth-day, Tenth Mo. 12th.—A Meeting for devotion was held at 8½ o'clock. This was felt to be a good meeting, and many gave evidence of tender feelings.

At 10 o'clock was held a meeting for worship in the upper room, and the attendance was good. Walter Robson, in a very forcible manner, set forth the work of regeneration, and cleansing of the heart, as illustrated in the experience of David in the 1st, 2nd and 3rd verses of the 40th Psalm.

He was followed by Stanley Pumphrey, who set forth the privileges of the gospel of Christ, and the riches of His grace, purchased to believers by His death upon the cross. A precious feeling of heavenly love seemed to cover the meeting, and many hearts were comforted and refreshed; and this feeling was continued throughout the rest of the meeting.

At 2 o'clock the first session of the Yearly Meeting began. The representatives were nearly all present. The following Friends are in attendance with minutes: Walter Robson, Helen Balkwill, Susan Doyle, Stanley Pumphrey, Sarah G. Pumphrey, from England; David Hunt, David B. Updegraff, Sarah E. Jenkins, Isaac Jay, Hannah E. Hinshaw, Wilson Spray, Nathan D. Wilson, Adelbert Wood, Elkanah Beard, Irena Beard and Wm. L. George.

The representatives, who are the Finance Committee of the Yearly Meeting, were directed to audit the meeting's accounts, to provide for its indebtedness and for replenishing its stock, and to report the name of a person for Treasurer.

A proposition came up from Walnut Creek Quarter to establish a High School under the control and care of the Society at Glen Elder, Mitchell Co. A committee of several Friends was appointed to consider the matter.

A committee was appointed to have the care of public meetings to be held during the Yearly Meeting.

The representatives were directed to confer together and report the name of a Friend for clerk and two for assistants.

David B. Updegraff suggested the propriety of Kansas Yearly Meeting granting returning certificates to ministers in attendance from other Yearly Meetings, with certificates of unity and concurrence from home. He thought it would be helpful to both the Yearly Meeting and the visiting Friends. The practice of simply noting the attendance of such Friends at the close of the meeting by a minute was adopted two years ago, partly to secure peace in the meeting, and partly from the conviction of some Friends that the custom was superfluous. A very full and free discussion of the matter was had, participated in by several of the ministers in attendance, all of whom seemed to desire to carry home with them some sort of certificate of their attendance and labors. There was a very decided expression in the meeting to appoint a committee to consider the subject, and to prepare returning minutes as way opens. Such committee was appointed.

Epistles were read from London, Dublin and New England Yearly Meetings—the one from

Dublin being accompanied by an Address on War, which was also read.

In the evening was held a meeting for worship.

Seventh-day Morning.—A meeting for devotion was held at 8½ o'clock, which was largely attended and full of interest.

Meeting for Discipline convened at 10 o'clock.

The representatives reported the names of Wm. Nicholson, Samuel D. Coffin and Jehu H. Stuart for clerk and assistants, and they were appointed.

The Epistle from New York Yearly Meeting and the London General Epistle were read. The meeting directed the latter to be printed with the minutes, and a few extra copies for general distribution.

A nominating committee was appointed for such standing committees as might seem necessary.

A committee was also appointed to revise the list of members of the Meeting for Sufferings, and nominate for that service.

The Queries and Answers, with summaries thereto, were read.

The statistics were very imperfect. Exclusive of Walnut Creek Quarter, 3,010 members were reported. Number of ministers, 44; members who use tobacco, 296; deaths, 33; children, 747; established meetings, 31; families, 632.

A few of the deficiencies as set forth in the Answers, called forth much well adapted, plain and tender advice from the visiting ministers and others.

At 2 P. M. was held the Bible-school Conference, when Stanley Pumphrey delivered a lecture on our English Bible, and some particulars relating to the revision thereof now being made.

In the evening was held a meeting by Stanley Pumphrey and Walter Robson for those who feel called to Christian labor for the instruction of others. The meeting was large and deeply interesting.

DIED.

MATTHEWS.—At her residence in Baltimore Co., Md., on the 13th of Third mo., 1877, after a lingering illness, which she bore with Christian fortitude, Sarah Matthews, in her 83rd year; a member of Baltimore Monthly Meeting.

PERSONS desiring to correspond with the Committee of Arrangements for the Biennial Bible School Conference, to be held at Indianapolis, beginning Eleventh mo. 13th, respecting entertainment, railroad accommodation, &c., may address the Chairman of the Committee, William Hadley, 381 North Delaware St., Indianapolis, Ind.

CORRESPONDENCE.

BRUSSELS, Sept. 29th, 1877.

Dear Friend: I started [from Antwerp] on Thursday morning for this city. In passing along the market, the peculiar dresses of the people attracted attention. The wooden shoes, though perchance not favorable to a graceful walk, are eminently useful and very cheap. They keep the feet warm in winter and cool in summer. Carts drawn by one, two, three and four dogs were not wanting. At 7.40 the train started for Brussels. Belgium is the most populous country in Europe, and the portion through which we passed is evidently highly favored in its soil. The land is very much subdivided, and to a great extent cultivated by the spade. It produces from two to three crops a year. Hardly a spot is left untilled, and the vegetables produced are truly remarkable for variety and quality.

In about half an hour we reached the city of Mechlin, famous in history on account of the manner in which it was dealt with, when, in consequence of the massacre of St. Bartholomew, the Prince of Orange had been compelled to withdraw. Mechlin was handed over to indiscriminate destruction. Mechlin is an archiepiscopal see, and the greatest centre of railroads in Belgium. In half an hour we arrived in this city, "the gay capital of Brabant." Brussels, it seems, when Charles V. abdicated in favor of his son, had been a city for more than five centuries; even at that day it numbered 100,000 inhabitants. Unlike most Netherland cities, it is built along the sides of a hill of considerable elevation, the surroundings of which are marked by "a wide expanse of living verdure, cultivated gardens, shady groves and fertile cornfields."

The ancient town-house, with its exquisite tower, did not fail to remind me of the time when the blood of thousands was shed, in most instances on account of the profession of the Protestant faith. This was not altogether the case with Egmont and Horn, whose statues are there erected, but their execution was on that account not less cruel and unjust. The youth, the bravery, and the high birth of Egmont have gained for him a greater share of sympathy than is bestowed on the memoryof Count Horn; yet history has not failed to recognize the noble spirit which Count Horn manifested when he, a Roman Catholic, rather incurred the deadly revenge of Philip, than to become the executioner of the harmless Christians at Tournai.

A very special object of my visit to this city was my desire to make the acquaintance of the Rev. Leonard Arnet, whom some of your readers may recollect having seen and heard at the New York meeting of the Evangelical Alliance. Mr. Arnet has been for more than thirty-five years the most prominent pastor of the denomination known as The Christian Missionary Church of Belgium. The membership of this church, especially in the Walloon country, consists almost entirely of converts from the Roman

Catholic Church. Mr. Arnet is distinguished as a preacher, but not less so on account of his power of organization.

The instruments employed in carrying on this work are, besides the pastors, evangelists, Bible-readers, and colporteurs. The work of the Bible-readers has acquired special interest in consequence of a large number of persons who live in the villages around Brussels, but who, on account of their work, have to pass six days of the week in Brussels. In this city they are gathered in lodging houses, numbering twenty to twenty-five in each. Here the Bible-reader meets them, explains to them the Holy Scriptures, and prays with them. Then on the Sabbath, when they return to their homes, they bring with them to their families an account of the good things they have heard; and if, in the course of time, the Bible-reader reaches any of these villages, he meets with a cordial reception. "Ah, it is you, then," he is told in more than one of these humble homes, "it is you of whom my husband has been speaking to me so often; you must come in and take some refreshments, and then you must pray with us."

That labors like those in which Mr Arnet is engaged should draw upon him persecution is not astonishing. This summer Mr. A. was seated at table in the house of a friend in one of the villages near Brussels, previous to his holding a service there, when a gendarme entered and arrested him. After he had been subjected for hours to a sufficiently hard treatment, there came orders from some quarter for his release. It was understood afterwards that the governor of the province of Namur had ordered the gendarme to make this arrest, though he had not the least right to give such an order, and though the Constitution secures liberty of conscience to every citizen. The very violence of such a course is an evidence of weakness. It will be seen more and more that the causes which produced, for instance, the decay of Spain, operate everywhere, and also here in Belgium, but not to an extent to produce prostration, because there is too much of the Protestant leaven in this country. Your friend, H. B.

EXTRACT FROM BOGATZKY'S GOLDEN TREASURY.

"Through pride and self-will, a man having separated himself from the written word of God and the Spirit of the Lord Jesus Christ, seeks to set up and pull down, and to establish everything according to his own wisdom, self-interest or ambition, instead of humbly following the truth as it is in Jesus. Self-will never becomes a Christian; and much less a reviling those who differ from us. The Lord was not in the strong wind, nor in the earthquake, nor in the fire. He that taketh offence at everything that differs from him, shows great weakness. It is written, 'Destroy it not.'—Isaiah lxv. 8. Though the grape be young, there is wine in the cluster. All spiritual exercises are good; brotherly love renders them beautiful and lovely. The spirit of the Lord Jesus Christ breathes love to Him, holy joy in His salvation, and a divine and peaceable temper, with long-suffering and gentleness towards the weakness and infirmities of all around us. The fruit of the Spirit is real goodness in heart and life, a steadfast faith in a precious Jesus, a partaking of His divine meekness, temperance, &c. By these things let us daily try our own spirit, instead of sitting in judgment on the spirit of others."

THE DIFFERENCE.

"Willie, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze, as if there was something that he wished to conceal.

The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than was necessary?"

For an instant Freddie's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to his teacher's face:

"Yes, ma'am," he bravely answered; "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference between these two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the two?—*The Little Christian.*

Returning to "Beggarly Elements."—The "Ritualists" of the present day are introducing the ritual of Judaism into the worship of the Christian Church—that is, instead of being "men in understanding," they are going back to the picture-books of

childhood over again. All the concern they show for an elaborate ritual—in many of them doubtless an earnest and sincere concern—is at best nothing but a return to things that are good enough for children, but for men are "weak and beggarly elements." It is not wonderful they should confess they have to go to the Old Testament to find any warrant for their ritual. The New Testament deals with spiritual men, and has done with ritual altogether. The Old was God's training-school for spiritual children, and to return to its symbols and pictures and ceremonial is, at best, to confess ourselves not worthy to be "men in Christ," but Christian babies still.—*Congregationalist.*

COMMENT ON A LATE BIBLE LESSON.

When Peter preached to the crowds in Jerusalem, immediately after our Lord's crucifixion, his direction was, on two occasions: "Repent and be baptized," "Repent and be converted." In a case where men need to be warned of their sin and guilt, their first duty is repentance. They must see their sin and be sorry for it and forsake it. But when, as in the case of the Philippian jailer, they are thoroughly alarmed, ready to yield up all, and need comfort, they are to be told that there is salvation for them if they will only believe in Christ and trust their salvation to Him. The direction "repent" is the cry of warning to those who are in danger. The direction "believe, trust," is the blessed word of hope and comfort to those who are earnestly seeking life.

The influence of the head of a house is very great. Let the parent be converted, and the household are also likely to be. How great is the sin of those who refuse to follow godly parental example.

Those who are converted should, as soon as may be, join themselves to the church. Paul baptized the jailer and his whole family probably within an hour or two of their conversion. Those persons make a great mistake who deny themselves the restraining influences of the church.

Conversion and assured salvation must produce inward joy and peace. The jailer rejoiced. Those without salvation are disturbed, uneasy, dissatisfied. But he who has allowed God to be his friend must rejoice. He has put himself in the right way. He is with God. He has eternal life. Death has no terrors for him. The sting of death is taken away.—*Selected.*

THE OLDEST LIQUOR LAW.—The *Congregationalist* says that on the first pages of the laws of the oldest New England colony stands the following law, which was again and again confirmed, and might profitably be reënacted: "Be it enacted, That the person in whose howse any were found, or suffered, to drinke drunck, be left to the arbitrary fine and punishment of the Governor and Councell, according to the nature and circumstances of the case."

THE ANCIENT FAITH OF EGYPT.

The Great God, Osiris, the Lord of Truth, sits on a lofty throne, wearing a mitre of gold with long feathers attached to each side, and balancing either way; he holds a sceptre, the crosier of authority, and the Tau cross, or emblem of life; and the flabellum of justice rests upon his shoulder. Mystic serpents are in the canopy above him. He is mild-faced, but inexorably calm, as Rhot-amenti, or judge of the unseen life, of the hidden being: he is the great prototype of the deity known to the Greeks as Rhadamanthus. Before the divine judge are placed sin offerings, and near him are seated the four mediators, or daimonic genii of the dead. Beneath his footstool is the dark cavern of descent to the world of chastisement. The deceased man holds up his hands in prayer, and is supported by the sister goddesses, Isis and Nephthys, the spirits of the upper and lower heavens respectively; each wears on her head the emblem of truth. In front of the judge is the dragon (the Cerberus of the Greeks), guarding the mouth of the regions of death, and taking the part of accuser or diabolos. Ranged around the Judgment Hall are forty-two assessors, whose prerogative it is to examine the prisoner and report, each having his special province and function. A large pair of scales is in the midst, presided over by attendant deities. In the one scale is placed the conduct or character of the deceased, typified by the heart (or the funeral vase that held it); in the other is the ostrich feather, or the figure of the Goddess of Truth—Thmei, the Greek Themi, the Hebrew Thummim. A small weight is moved along the beam, to make a balance, and so determine how much the heart falls short of its standard. Horus, the redeemer and divine son, takes the suppliant shade by the hand, and pleads his merits before the calm Osiris. Thoth, the deity of letters, as recording angel, inscribes on his tablets the actions of the deceased, and presents them before the judge. The door of entrance is guarded, retreat is impossible; the trembling creature is before the tribunal of infallibility, with his heart all open to view, and his

every action weighed in the balance. Osiris was president over judgment rather than judge; the recorded actions spoke for themselves; there was no impugning facts in the pure spiritual light; the conscience of the awakened spirit saw itself in the true bill of the jury, and in the verdict of the balance.—*Dublin University Magazine.*

ASTRONOMICAL PROGRESS. V.

John Kepler, born at Weil in Wurtemburg in 1571, joined Tycho in the preparation of the famous Rodolphine tables, named after the reigning emperor Rodolph. They were first printed at Ulm, and Lalande calls them "a necessary work, and one which was the foundation of all the astronomical calculations during a century." Lalande further says that "Kepler is as famous in astronomy, for the sagacious application which he made of Tycho's numerous observations (he was not himself an observer), as the Danish astronomer for the collection of such vast materials."

A difference of only eight minutes between the position of the planet Mars, as calculated on the hypothesis of a circular orbit, and its central position, as observed by Tycho, led Kepler, as he expresses himself, "ad totam astronomiam reformandum," to an entire reformation of astronomy. His three famous laws are: 1. Every planetary orbit is an ellipse, with the sun in one of its foci. 2. The radius vector of a planet always describes equal areas in equal times. 3. The squares of the times of revolution are proportional to the cubes of the mean distances. These brilliant discoveries were reached only after twenty years of diligent labor in comparing and calculating Tycho's observations, and after having gradually divested himself of his prejudices in favor of the theory of Copernicus, that the planets move in circular orbits. His laws, although nearly empirical at first, became the foundation of Newton's discoveries, as well as of the whole modern planetary theory, and they were subsequently shown to be necessary results of the law of universal gravitation. He composed a Latin epitaph for himself, which may be thus translated: "After measuring the heavens, I now measure the shades of earth; my soul was celestial, the body which vailed it lies here."

Galileo, a contemporary of Kepler's, was born at Pisa in 1564. When only nineteen, the swinging of a lamp in the cathedral of Pisa led him to investigate the laws of the pendulum, which he was the first to apply as a measure of time. He invented the hydrostatic balance, the geometrical and military compass, and, according to the opinion of some, the thermometer. While residing at Venice he heard that Metius, a Dutch optician, had discovered a combination of lenses by which distant objects could be made to seem near. By the next day he had made a telescope which magnified three times; his second trial gave him a power of seven or eight; and finally he succeeded in magnifying thirty-two times. By its aid he found that the moon is opaque like the earth, reflecting the light of the sun unequally on account of its uneven surface; that the height of its mountains can be measured by their shadow; that Venus has phases like the moon, thus confirming an anticipation which Copernicus had announced as a necessary consequence of his system; that Jupiter is attended by four moons, which he named "Medicean Stars;" that the sun has spots on its surface, which, by their regular advance, indicate a rotation in twenty-five days, and an inclination of the sun's axis to the plane of the ecliptic; that Saturn had curious protuberances, which made it resemble three stars almost in contact, his telescope not being powerful enough to detach the ring; that the doctrine of Aristotle, who ascribed a divine essence and an incorruptible nature to the celestial orbs, as distinct from the earth, is false. He also made important observations in magnetism; discovered the acceleration of falling bodies; showed that the velocity of fall is independent of weight; wrote a work on the floating and sinking of solids; took the first steps towards the use of Jupiter's satellites for the calculation of longitudes; employing his last years principally in the study of mechanics and projectiles, and embodying the results in two important works on the laws of motion, which may be regarded as the foundation of the present systems of physics and astronomy.

Lord Napier, baron of Merchiston, feeling the need of abbreviating tedious astronomical calculations, invented logarithms and published his first tables in 1614. Laplace called the invention "an admirable artifice, which, by reducing to a few days the labor of many months, doubles the life of the astronomer, and spares him the errors and disgust inseparable from long calculations; an invention of which the human mind has the more reason to be proud, inasmuch as it was derived exclusively from its own resources." The precision and accuracy which characterizes modern astronomical research, would have been impossible without some such contrivance.

The importance of planetary transits, as furnishing data for estimating the sun's dis-

tance, lends interest to the names of Peter Gassendi, who first observed a transit of Mercury, in 1631, and Jeremiah Horrox, who first witnessed a transit of Venus, in 1639. Gassendi was ranked by Barrow among the most eminent mathematicians of the age, an age which boasted of Galileo, Gilbert, and Descartes. Horrox, by his improvement in the theory of lunar motions, afforded great assistance to Newton, who always spoke of him as a mathematical genius of the highest order.

John Hevelius, with instruments constructed by his own hands, made the most accurate observations that were ever recorded prior to the adaptation of the telescope to general astronomical purposes. During a temporary absence from Dantzic, his manuscript observations, covering a period of forty years' diligent labor, were destroyed by a fire in his observatory. This trying accident did not dishearten him. Notwithstanding his age he renewed all his calculations, and prepared a celestial chart for publication, which did not appear until after his death.

Christian Huyghens, by the application of the pendulum to the regulation of clocks, by his investigation of the laws of motion in given paths, by his theory of oscillatory motion with applications to the explanation of optical phenomena, by his discovery of the principles of "living forces," and by various successful mathematical and physical researches, contributed largely to the rapid improvement of practical astronomy. He improved the telescope in 1655 to such a degree as to show the true form of Saturn's ring, and he discovered four of Saturn's satellites. His theory of light, which is now generally accepted, appears to be nearly identical with the one which Newton at first accepted, but subsequently abandoned.

P. E. C.

DOGS—THEIR GREAT AFFECTION FOR MAN.

When the theory of selection has done its worst, I still cling to the belief that the relation between dog and man was as much foreseen and intended as that between sun and planet. Man has succeeded in domesticating several other animals, but where else has he found this spirit of unconquerable fidelity? It has not been developed by kind treatment; it has not even been sought for in itself, or made an aim in breeding. Ladies make pets of their dogs; but all the shepherds I see around me pay them in kicks and curses and starvation. What does the obscure member of a pack of foxhounds know of his master's love? As much as a Prussian private in the rifle-pit knew of the *tender* heart of Moltke. I have seen a great deal of the life of the French peasantry; but never to this day have I seen a peasant caress his dog otherwise than with a stick or a wooden shoe. There is a well-known picture, by Decamps, called "The Kennel," which represents a huntsman visiting his hounds, and he is lashing with a ponderous whip. Thousands of dogs—whole generations of them—have known man in no other character than that of a merciless commander, punishing the slightest error without pity, yet bestowing no reward. There are countries where the dogs are never fed, where they are left to pick up a bare existence amongst the vilest refuse, and where they walk like gaunt images of famine,—living skeletons,—gnawing dry sticks in the wintry moonlight, doing Nature's scavenger-work like rats. Yet in every one of these miserable creatures beats the noble canine heart—that heart whose depths of devotion have never yet been sounded to the bottom; that heart which forgets all our cruelty, but not the smallest evidence of our kindness. If these poor animals had not been made to love us, what excellent reasons they would have had for hating us! Their love has not been developed by care and culture, like the nourishing ears of wheat; but it rises like warm, natural springs, where man has done nothing either to obtain them or deserve them.—*Hamerton.*

SCIENTIFIC NOTES.

Old Lightning Rods.—Dr. Munk quotes a passage from the Talmud, written in the fourth or fifth century of our era, pointing to the use of iron "as a protection from lightning and thunder." An additional note on his communication states that the Egyptians appear to have used gilded masts "for warding off the bad weather coming from heaven." —*Ann. der Phys. u. Chem.*

Electric Light for Cities.—The municipal council of Exeter, England, has postponed a contemplated purchase of gas works, on account of the recent success of experiments in electric lighting, and the hope that it will prove more economical and more satisfactory than gas.—*Nature.*

Toads in Rocks.—F. Millot reports, in *La Nature*, a case which appears to be well authenticated, of finding a living toad embedded in a cavity of a rock, in the wall of a castle which was built near the close of the sixteenth century. Such stories always excite wonder, but when they have been carefully investigated it has been found that there is a small opening, through which the toad could have

entered when small, and insects for food may enter in the same way.

Instinct and Imitation.—W. B. Tegetmeier states that if domestic pigeons are reared exclusively with small grains, they will starve before eating beans. But if a bean-eating pigeon is put among them when they are hungry, they immediately imitate him. He has seen fowls refuse maize at first, but on seeing others eat it they followed the example, and became very fond of the new food.—*Nature.*

Plant-Electricity.—J. B. Sanderson has studied the excitability in the leaf of the *Dionœa*, and in the lipped stigma of the *Mimulus lustrus*, finding an accompanying electrical disturbance in both cases. The electromotive force between the stigma and style of the Mimulus is usually about one-fortieth as great as that of a single Daniell cell, whereas in Dionæa it may amount to one-twentieth. In each case the excited structure becomes negative to the rest of the plant. The variation of the Mimulus is of relatively long duration, reaching its maximum, at the ordinary summer temperature, about five seconds after excitation, and subsiding at first rapidly, then very gradually, so that the effect may not have entirely passed off until two or three minutes have elapsed. The period of electrical disturbance is shortened by increase of temperature. In five stigmas, in which the period was measured at 68° Fah., and at 98° Fah., the mean interval between the commencement of the electrical disturbance and the moment at which it began to subside was 3 seconds at the former, and 6.2 seconds at the latter temperature.—*Ibid.*

Antiquity of Continents.—In a lecture before the Royal Geographical Society, which was attended by the Emperor of Brazil, A. R. Wallace endeavored to establish the comparative antiquity of continents by examining the living and extinct animals found in each. He came to the conclusion that the main divisions of the earth had undergone little if any change, since the earliest geological period.—*Ibid.*

Vigor of Linden Trees.—R. H. Alcock has experimented for the last twenty-five years in planting trees near his mill, in Bury, a smoky manufacturing town a few miles from Manchester, England. He finds that the plane, which is so successful in London, will not grow at all in Lancashire smoke, even with careful culture. He has been very successful with the beech, sycamore, birch, wych elm, and Turkey oak. But the lime, or linden, is the tree chiefly recommended; indeed, he says that he is absolutely certain it will grow well in the Manchester thoroughfares if properly planted.—*Ibid.*

Gold in Russia.—The area of gold mines in the Russian empire occupies about 2,000,000 square miles,and now yields yearly about 80,000 pounds of gold, in value upwards of $15,000,000. The total amount of gold produced in Russia since 1752 has been upwards of 2,500,000 pounds, being an average yield of more than 20,000 pounds per year for the whole period.—*Ibid.*

WORK.

What are we set on earth for? say to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day, till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand
And share its dew drop with another near.

ELIZABETH BARRETT BROWNING.

TO THE BLUE GENTIAN ON A HIGH ALP.

BY RICHARD GLOVER, M. A.

I.

Sweet eye, so blue,
So soft, so true!
Thou lookest at me lovingly,
As if to say
This toilsome day,
Cheer up, O traveller, on thy way!"

II.

Blue eye, so clear,
Methinks thy tear
Wells up toward me tenderly
As down I bend;
And straight doth send
Message—"E'en here thou hast a friend!"

III.

Blue eye, so bright
With heaven's own light
Mellowed, but beaming cheerily,
Evangelist!
Thou say'st, I wist,
"He cares who made: put trust in Christ!"

IV.

Blue eye, so warm
Midst cold and storm,
I hear thy silent homily—
"Adversity
May compass thee;
His love is constant who loves me!"

V.

Sweet mountain flower,
In trouble's hour,
When I perhaps may wearily
Lie lone and drear
And needing cheer,
I'll think of all thou hast said here.

Sunday Magazine.

A WORTHY CHARITY.

HOME FOR AGED AND INFIRM COLORED PERSONS.

Among the many noble charities none in our city is entitled to greater consideration than the Home for Aged and Infirm Colored Persons, located at Belmont and Girard avenues. The managers have always exerted themselves to so conduct it that by the most rigid economy the means at hand would be sufficient for all their wants. There are now eighty inmates in the Home, requiring a monthly outlay of $800, and at the last meeting of the board the treasurer was not only without funds, but there were bills amounting to hundreds of dollars which he could not pay. Under these circumstances, and in view of the near approach of winter, the managers appeal to a generous public for aid, confident that sufficient contributions will thus be secured to enable them to meet every obligation and to provide all the comforts that the worthy inmates should receive. Any assistance will be thankfully received and duly acknowledged by Dillwyn Parrish, President, No. 1017 Cherry Street; William Still, Vice President, No. 252 South Twelfth Street; George W. Hancock, Secretary, Fortieth Street and Lancaster Avenue, and Israel H. Johnson, Treasurer, No. 809 Spruce Street. Merchandise or provisions may be sent to the Home, or to H. M. Laing, No. 30 North Third St.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 23rd inst.

THE EASTERN WAR.—Russian official dispatches reported a victory on the 15th over the Turks under Moukhtar Pasha, in Armenia; an attack having been made on their new positions, from which they were finally driven, one portion retreating to Kars, and another surrendering. It is estimated that about 16,000 prisoners were taken, besides great stores of munitions and provisions. Another division of the Turkish army, under the Kurdish commander, Ismail Pasha, which had been operating in Russian Armenia, has withdrawn to the frontier on account of this defeat. The Russians are said to have blockaded Kars, and part of their army may possibly press forward toward Erzeroum.

At Plevna siege operations are progressing, bombardment has been resumed, and on the 19th one of the important redoubts was captured by assault by the Roumanians, but during the night the Turks recaptured it.

FRANCE.—The Paris correspondent of the London *Times* says that at the late election 7,793,000 votes were given; the largest number known since 1848, when 7,893,000 persons voted, The Left (Republicans) polled 43,000 votes less than in 1876, while the Right (reactionary) gained 680,000 from those then neutral. In view of the immense influence exerted by the government in support of the latter party, this result is not surprising, while the actual majority in favor of republicanism is large. It is not yet known what course the government will take. Some suppose that the Ministry will resign, but others do not expect this, and the Ministers themselves have given no public intimation of such intentions.

GREAT BRITAIN.—A terrible explosion took place in a coal mine at High Blantyre, near Glasgow, Scotland, on the 22nd inst. Of 233 men who had gone into the mine in the morning, only one, who was working near the shaft, had been rescued up to 11 P. M. The colliery comprised two pits, with a connecting passage. From the bottom of one shaft, a faint knocking had been heard, but on account of the poisonous gases and the destruction of hoisting apparatus by the explosion, it could not be entered, and the explorers were striving to reopen communication from the other pit. Four men were found that night, but one died before morning, and another was not expected to live.

JAPAN.—Information has been received of the total overthrow of the rebellion. The last engagement occurred on the 24th ult., at Kagashima, where Saigo and his followers made their final stand, on the spot where the insurrection was organized, and were defeated. The ostensible leader, Saigo, has disappeared, and his fate is unknown.

AFRICA.—The Department of State has received information from its agent at St. Paul de Loando, of the arrival of H. M. Stanley, the explorer, at that place on the 21st of Eighth mo., on board a Portuguese war-vessel. He was accompanied by 115 natives, all who were left of 315 with whom he left Zanzibar. The Portuguese officials have shown him great kindness, and the Governor of the province wrote the U. S. representative there a letter of congratulation on the achievement of an American citizen, offering any assistance which the government could give.

EGYPT.—The famous obelisk, known as Cleopatra's Needle, which has long lain prostrate on the sea-shore near Alexandria, and which was presented to the British government 57 years ago, by Mehemet Ali, the grandfather of the present Khedive, but has never been removed until this year, is now on its way to England. It is a single tapering shaft of granite, 66 feet long, and 7 feet square at the base. A wrought-iron cylinder, tapering to each end, and water-tight, was constructed around it as it lay, large enough to float even with the obelisk inclosed, and when finished was rolled into the sea. A small cabin to accommodate two or three men was built on the top, and the pontoon was towed by a steamer. It left Alexandria on the 21st ult., and the voyage appears to have been free from accident until the 14th inst., when off Cape Finisterre a violent storm compelled those on the steamer to cast off the tow. The crew of the latter were transferred to the steamer, but six of the latter's crew were lost in previous efforts to rescue them. Later, it was stated that another English steamer had recovered the caisson 90 miles north of Ferrol, Spain.

BRITISH AMERICA.—A fire on the 20th inst destroyed 320 houses in Portland, a suburb of St. John's, New Brunswick, rendering over 2000 persons homeless. Many who lost all by the fire in St. John's in the Sixth mo., are sufferers by this also. The loss is estimated at $200,000. The town was built almost wholly of wood, and the fire raged for six hours.

DOMESTIC.—The commission appointed for that purpose on behalf of our government, met the Sioux Chief, Sitting Bull, within the British territory, on the 17th inst., but failed to obtain from him any satisfaction, or to arrive at any terms of settlement. The proposition for his surrender, on promise of pardon for past hostilities, was rejected. The commissioners are said to be on their way homeward.

Gen. Crook has informed the Indian Bureau that he has made such arrangements for transportation as will insure the immediate location of the friendly Sioux on the Missouri River reservations. The property of the various tribes can also be removed to their new homes before winter sets in.

CONGRESS.—The House has transacted no business during the week, except admitting two members for Louisiana, and one for California, to whom objection had been made; and adopting a resolution for the appointment of a committee to act with a similar one appointed by the Senate in considering the laws relative to ascertaining and declaring the votes for President and Vice President. In the Senate, the nominations of John M. Harlan, of Ky., for Associate Justice of the Supreme Court, and of several Ministers to foreign countries, have been received and referred; and several bills introduced.

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For Friends' Review.

THE REVISION OF THE BIBLE.

On Fifth mo. 6th, 1870, the Convocation of Canterbury appointed a committee, consisting of eight bishops, the late Dean Alford, Dean Stanley, and several other dignitaries, to undertake a revision of the Authorized Version of the Holy Scriptures. They invited thirty-nine eminent scholars, from various denominations in the Church of Christ, to join them, and divided into two companies, one for the Old, and the other for the New Testament.

In Eighth mo., 1870, within three months after their organization, the British committee opened negotiations for the formation of an American committee. Rules were prepared for co-operation, and a list was made of Biblical scholars who would fitly represent the different denominations and literary institutions. On Seventh mo. 17th, 1872, the British committee agreed to forward the results of their work, for the private use of the members of the American committee, with the understanding that the work should be considered strictly confidential.

The great eminence of American scholars in this particular field, the wide circulation of the Scriptures in the United States, the general reverence that is felt for the Authorized Version by all classes of our people, and the fact that the majority of English speakers are citizens of the New World, made it important to secure the sympathy and co-operation of earnest and influential Christians on both sides of the Atlantic. The American and British committees are considered as one body of trans'ators, and are working together with the greatest harmony and mutual respect. It is now thought that their labors may, perhaps, be completed by 1880. The results of the deliberations in each committee, are forwarded to the other for consideration before the second revisions, and it is possible that there will be a joint meeting of the two committees in London, for concurrent action, before the work is placed in the printer's hands for publication. The new revision, when completed, will therefore appear with the deliberate and prayerful sanction of the united Biblical scholarship of all English-speaking Christendom.

No alteration will be made in the present version, without the full concurrence of two-thirds of the members of each Committee. The style of language will be retained. The improvements which can be made, without impairing the idiom and beauty, or disturbing the hallowed associations, of the Authorized Version, will consist mainly in the correction of erroneous translations, inaccuracies, inconsistencies, and obsolete words or

expressions. Some idea of the character of the changes to be expected may be given by a few examples of points on which Biblical scholars are generally agreed.

"Strain *at* a gnat," Matt. xxiii. 24, should read "Strain *out*," the reference being to the customary use of a strainer. "Cherubim, seraphim, Anakim," are Hebrew plural forms. The addition of an *s* is therefore improper. The Hebrew form should either be retained, or the words should be written, "cherubs, seraphs, Anaks."

"Baptizing them *in* the name," should be "*into* the name." "Before Abraham *was*, I am," should be "was born" or "was made." There is an important distinction between *genesthai*, which signifies *created* existence, and *einai*, which here expresses the *eternal, uncreated* existence of the Divine Word.

"One *fold and* one shepherd," John x. 16, should be "one *flock*, one shepherd;" not one exclusive inclosure of an outward Church, but one flock, all knowing the one Shepherd, and known of Him.

"A band of men," John xviii. 3, should be "*the* band of soldiers." "One" and "many," Rom. v. 15, 17, 18, 19, should be "*the* one" and "*the* many." The omission of the article weakens the antithesis and obscures the idea of the sufficiency and universal intent of Christ's redemption.

"All fulness," Col. i. 19, should be "*the* whole fulness." "Fought *a* good fight . . *my* course . . *a* crown of righteousness," 2 Tim. iv. 7, 8, should be "*the* good fight . . *the* course . . *the* crown." "He looked for *a* city which hath foundations," Heb. xi. 10, should be "He was looking for *the* city which has *the* foundations."

"With *the* woman," John iv. 27, should be "*a* woman;" "When *the* Gentiles," Rom. ii. 14, should be "when Gentiles;" "*the* root of all evil," 1 Tim. vi. 10, should be "*a* root;" "*at* the name of Jesus," Phil. ii. 10, should be "*in* the name."

Our present version has many needless, and often injurious variations in the translation of the same word. For example, *aionios*, Matt. xxv. 46, is translated *everlasting* in one clause, and *eternal* in the other; *apokalupsis* is rendered, in different places, by *revelation, manifestation, coming, appearing; katargeo*, which occurs twenty-seven times in the New Testament, is translated by seventeen different verbs.

Important distinctions are often obliterated in our translation. Thus in the parable, Matt. xxii. 1–14, *diakonoi* and *douloi* are both rendered *servants*, although the former are angels and the latter are men; *theria* and *zoa*, in the Apocalypse iv. 6, 7, 8, 9; v. 6; vi. 1, are both translated *beasts*, "yet the *zoa* are the heavenly representatives of all created life worshipping before the throne in heaven, and the very opposite of the *theria* their hellish antagonists, which arise from the bottomless pit and demand idolatrous worship."

Among the words which have gone nearly out of use, and are not understood by many readers, and words which have changed their meaning, the following may be mentioned: *taches, ouches, knops, neesings, daysman, all to* (for altogether), *goodman, Jewry, prevent*, in the sense of *anticipate, let*, for *hinder; carriages*, for *baggage, nephews*, for *descendants; devotions* for *idols;* take *no* thought, for take no *anxious* thought, or "be not troubled about."

It is proposed to introduce uniformity of spelling in proper names, such as Hagar and Agar; Elijah and Elias; Isaiah, Esaias and Esay; Jeremiah, Jeremias, Jeremy; Obadiah and Abdias; Korah and Core; Hosea and Osee; Judah and Judas and Jude; Asshur and Assyria; Cush and Ethiopia; Phrat and Euphrates; Koresh and Cyrus; Lucas and Luke; Timotheus and Timothy.

In the opinion of competent judges, the present revisory committees are superior in ability, learning, tact, and experience, to any previous combination for a similar purpose, not excepting the forty-seven revisers of King James. They have access to valuable old manuscripts, which have been brought to light within the last half century; they accept the co-operation and welcome the suggestions of any eminent scholars, to whatever nation or religious body they may belong; their labors are characterized by a reverent, prayerful spirit and truly Christian harmony. The loving labor which they bestow on the Book of books cannot be in vain. Hebrew and Greek scholarship are both more critical and accurate than they were in the sixteenth and seventeenth centuries, so that we may rightfully look for a better presentation of inspired truth, than we have hitherto known.

The English universities of Oxford and Cambridge, in consideration of the copyright of the revised edition, have undertaken to pay the cost of printing and other expenses of the British committee. The scholarly labor in both countries is rendered without pay. No parts of the work will probably be published until the whole is completed, except for the strictly private use of the revisers. The translations of the New Testament made in recent years by Alford, Green, Noyes, Darby, and Davidson, give a good general idea of the variations of King James version, which are demanded by modern scholarship. Neither of them, however, comes before the public with anything like the authority which will belong to the Vic-

torian revision; and they all vary more from the style of our present version than the published rules of the revisers would seem to allow. P. E. C.

For Friends' Review.

JAMES BACKHOUSE.

(Continued from page 166.)

In a letter he thus writes of the missions of the Kat River district: "We are leaving the Kat River with feelings of great esteem for the missionaries, who take a lively interest in promoting the temporal and spiritual welfare of the native tribes; and under the conviction that low as the Hottentots are in the world, and much despised, many of them are of the poor of this world, rich in faith, and heirs of the kingdom that God hath appointed for them that love Him. There is an unsophisticated simplicity about them, that prepares them to receive immediate communications of the Divine Spirit, in faith, and in several instances to preach the gospel in a manner much more accordant with the freedom of unfettered Christianity, than is generally the case among those brought up in the trammels of church establishments, and regulations of man's imposing."

From the Kat River district they proceeded towards the Great Fish River, beyond which they traversed a very poor and barren country, and reached the Great Orange River on the 19th of Sixth month, 1839. Thence they passed through the Griqua, Bechuana and Batsuta countries, visiting the various mission stations, many of which were under the care of the Paris Missionary Society. Everywhere they were openly received, and had the opportunity of preaching to the people.

They then returned to Beaufort within the limits of Cape Colony, and thence launched into the wilderness again to visit the Wesleyan Missions in Little Namaqualand. They were five months on this journey, amid heat and scarcity of water, from which they and their cattle suffered not a little. In the most lonely districts they found some individuals or families to whom they could convey the glad tidings of salvation, and to whom it was welcome. They found many converts to Christianity among the Bechuanas, and that both in Great and Little Namaqualand, Christianity was making interesting progress. "Many times," he writes, "our spirits were refreshed, as we sat upon the ground, and held meetings with little companies of Namaqua Hottentots," and they found much comfort in their visits to the missionary institutions in some of the towns. For nineteen months more they thus travelled from station to station, seeking to publish the glad tidings and build up in the faith and truth of the gospel those among whom they passed.

On their return to Cape Town, G. W. Walker sailed for Van Diemans Land. Thus after nine years of fellowship in labor, they parted. "We were favored to part under a precious sense of our Heavenly Father's love," writes J. B., "and in the belief that our union, association, and separation, were all in His counsel, and to commemorate His goodness to us with thanksgiving, and to commend one another to His continued mercy in Christ Jesus." J. B. continued for several weeks at the Cape, having tracts printed in Caffer, and distributing tracts of different kinds to those among whom they had gone. Through the liberality of Friends in England he also established a school at Capetown, for the lower classes of the population, including the children of the colored people.

On the 9th of Twelfth mo., 1840, James Backhouse sailed for England, thus closing his long period of service in Australia, the Mauritius and Africa. Near the close of his life, he thus wrote in a memorandum respecting these labors: "Peace from the Lord still attends my mind in the retrospect of this service, and thankfulness that I was called into it, and enabled to give up to it; and for the enlargement of my experience in the love of Christ, which attended the performance of it; and the increase of my acquaintance with the Lord's children of various denominations, toward whom I feel the love of the brotherhood and mutual discipleship in Christ—that love which shall endure to eternity."

After a voyage, the latter part of which was so stormy and dangerous as to threaten the loss of the vessel, they entered and passed up the Thames. He writes, "My soul was much bowed before the Lord, in thanksgiving and praise for the past, and in prayer for the future, under a lively recollection of His goodness and mercy in bringing me in health, safety, and peace, to my native shores, after having led me about in His service, over so many thousands of miles of land and water, preserved me in calms and storms, in the midst of dangers in the desert and in the wilderness, amongst wild beasts, and amongst savage and barbarous, as well as civilized men; so that according to the prediction of one of the Lord's anointed servants, at the commencement of my journeyings, neither the briny wave nor any other attendant danger had been permitted to prevail against me. I felt that I had indeed occasion to adopt the language, 'Bless the Lord, O my soul, and all that is within

me bless His holy name! Bless the Lord, O my soul, and forget not all His benefits!'"

He rejoined his children, who were so grown and altered he could not have identified them. Many near relatives and friends had been removed, and some had grown old who had seemed vigorous when he left.

His brother had so well cared for his business that it was rather improved during his absence.

On returning his certificates to the Yearly Meeting of London, in 1841, one who was present says, "He gave an account of his own early exercises, showing how what might be called 'little things,' were required of him to bring his mind into subjection to his Divine Teacher,—that teacher who had since so wonderfully condescended to guide and instruct him. Had he given way in the day of small things, which he had been much tempted to do, he believed his Christian progress would have been so retarded, that he never should have been sent forth in the Lord's work as he had been, and he encouraged his young friends to attend diligently to those intimations of the Divine Spirit, which would restrain from indulgences calculated to foster pride, and the want of subjection in the heart."

Some one calling in question the intimation James Backhouse had before setting out on his journey, that G. W. Walker was the man to be his companion in labor, under date of Sixth month, 1841, J. B. wrote to a friend: "In regard to the impr ssion of which I spoke, in connection with my late journeyings, I have believed it right not to conceal the Lord's goodness in condescending by this means to point out who was to be my companion in the work; so as, upon the strength of the impression that the matter was from the Lord, to put me upon writing to G. W. Walker to query with him, if upon seriously weighing the subject, he felt anything towards accompanying me, and encouraging him, if such were the case, to give up to his sense of duty; not, however, in the least hinting my ground for asking the question. This was the first opening of the matter with him, as well as with myself, in regard to him as companion, and the experience of nine years' companionship fully confirmed the first impression.

"Under these circumstances, what am I that I should refuse to bear witness to the Lord's goodness in thus condescending to make His will known in this important matter? And I see the more need of so doing, because in this day, there are so many, even among pious people, not excluding some in our own Society, who are disposed to limit the Holy One of Israel, and not to allow Him to instruct His people by causing 'young men to see visions und old men to drea dreams;' and I am apprehensive that t sceptical spirit is, so far as it obtains in o Society, a taint of the same that of late i fested our borders, and would not admit th the prophesying of sons and daughters w to be dependent alone on the outpouring the Spirit, but wished to make it more reg lar by the interference of human arrang ment, and thus to divert the Society fr the immediate and perceptible guidance the Spirit of Truth.

"I fully admit the right of private jud ment in regard to matters of religion, but ought to be exercised with an awful sense our individual responsibility to Him befo whose judgment-seat we must all stand, well as with great care that we be not l astray by the de'usions of Satan, who st transforms himself as an angel of light, deceive the unwary.

"If at any time I have mistaken the voi of the Good Shepherd, I have not admitt that as a ground for calling it in questio but rather for questioning my own attentio and proper state of mind; and such mistak have made me more watchful and humb and I hope ever may do so."

(To be continued.)

For Friends' Review.

THE AMERICAN REVOLUTION.

(Concluded from page 168.)

It may now be a suitable juncture to lo after the Society of Friends. Dr. Bog spoke of them in 1813, and said that sin the Reformation, "none have been so fait ful witnesses to the pacific spirit of the re gion of Jesus, as the Quakers, and had the rulers of Christendom been of that nomination for the last hundred and fif years, the oceans of blood shed in wa would have had no existence; and h much happier a countenance would Euro have worn than she now wears." He mig as truly have said, "If all Christians we of the same belief in regard to war, and h acted in strict accordance therewith, t oceans of blood would not have been shed We have shown that, at the Revolution th were considered witnesses for peace, and suppose by the community they are st considered to be witnesses for peace. B from the Reformation to the present day do not discover that their silent testimo has had any influence to calm the passio of the people, or to prevent the flow of bloc If their testimony, as witnesses to pea has not had a sufficient counteracting infl ence during the past 250 years to preve the flow of blood, has it increased sufficient in power and action to counteract a

neutralize the pernicious influence of the war spirit during the seven years to come?

The cause of peace has gained some ground during the few years past. States men and philanthropists, and not a few old warriors, are pleading for peace, and their efforts have doubtless prevented the shedding, comparatively, of oceans of blood! Their influence will doubtless continue in favor of international arbitration. But we cannot look to them to influence the actions of the church. Then where are we to look, but to those whom all the churches consider as witnesses for peace? Dear Friends, do we realize our position? are we prepared to accept the responsibility attached to it? Our testimony against war has had an important individual influence, and although comparatively silent, it has not been hid, and the Society has been honored and respected for its steadfast adherence to its pacific principles, yet by many considered utopian and visionary. But it needs no argument to convince *us* that they are founded on the gospel of Christ, and are true and enduring. And why they are not understood and embraced by the great body of Christians, is it not in some degree for want of faithfulness on our part in explaining them and contending for their adoption?

But since the great rebellion and its terrible results, our Society has awakened in some good degree to its inactive and passive condition, and the Peace Association was the result, and the result of its labors has been most encouraging. No effort of the Society since the days of George Fox, has been the means of such wide-spread conversion to the principles of peace as has resulted from the labors of this association. But sorrowful to say a large portion of our members are blind to its results, and have no faith in its usefulness. These seem to be satisfied in their quiet seclusion and exemption from the ravages and horrors of war, and seem willing to let the nations fight and slaughter each other to their heart's content. I should be glad to be shown that I am mistaken in my conclusions, but I regret to say that indications seem to show a disposition to become still more passively passive.

However, I rejoice in the belief that there are at least seven thousand in our Israel, who are no longer content to dwell quietly in their ceiled houses, but feel the necessity of going forth to labor, at the call, and in the power of their Divine Master, the Prince of Peace, for the removal of the obstacles that have so long hindered the progress of His universal reign.

I can look nowhere else for a counteracting and neutralizing influence to the increasing popularity of the war spirit, than to the Society of Friends. And their actions must be positive and constant to be felt.

Dear Friends, again I ask, do we realize our position? and are we prepared to accept the responsibility attached to it? J. S. W.

From The [Boston] Christian.

THE PROMISED HELPER.

Men speak much of praying for the Holy Ghost, and asking that it may be given to us; but the duty of *receiving* is as imperative as that of asking. It is an easy thing to invite a guest to your house, and when you have invited him, if you do nothing more, you are not likely to have his company long. When you invite a friend to your home, you open the door before him; you prepare for him a resting place; you do all you can to remove from him every annoyance, and to make his sojourn a source or pleasure to himself as well as to you. A friend invited to your house, finding no preparation made for his reception and entertainment, would soon conclude that his presence was not desired, and would relieve you of it as soon as possible.

The prophet Jeremiah says: "O the Hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and a wayfaring man that turneth aside to tarry for a night?" Jer. xiv. 8. It seems that the Lord was a stranger among His own people; He could not make Himself at home with them; He was there as a sojourner; His visits were brief, His absences were long. When we go to a place where we are made welcome, where everything that offends us is put away, and everything that pleases us is brought forward, then we enjoy our sojourn, and desire that it may be prolonged, otherwise we hasten our departure. And how can the Holy Ghost abide with us, if the whole course of our lives is contrary to its leading; if the world, the flesh, and the devil have access to our hearts and control and defile our lives; if the body which is the Holy Spirit's temple be desecrated by sin and polluted by iniquity, how can we expect that the Holy Spirit shall abide in such a place?

When we ask for the Holy Spirit let us see that we make ready to receive it. We do not need to wait long for its coming; it is about us like the viewless air; it follows us like the morning light. It is only the closed and blinded eye that looks in vain for light; we have but to open our eyes and throw aside our curtains and it pours in upon us. God sends His Holy Spirit. It knocks at the barred entrance of our hearts.

It calls, it waits for admission there. "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" "The love of God is shed abroad in our hearts"—poured in like a torrent—"by the Holy Ghost;" and, if we are willing to be led by the Spirit of God, if we will allow Him to rule our hearts and lives, if we will neither resist, nor quench the Spirit, nor refuse to obey His calls, we need not wait for His coming, He is with us, He convinces the world of sin, of righteousness and of judgment; He comforts and upbuilds the saints. And as we have but to open the windows and let the light stream in, so we have but to open our hearts, and the Holy Ghost shall come and dwell with us forever.

"Come Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

REPORT OF THE MEETING OF MINISTRY AND OVERSIGHT OF WESTERN YEARLY MEETING.

To the Yearly Meeting:—We have been introduced into a solemn sense of our responsibility and need as we have examined the spiritual condition of this body, and there has been a lively exercise for our growth in the truth, our entire consecration to God, our completeness in faith and love, that, in all fervency of spirit, with meekness and humility, we may serve Him with a perfect heart and a willing mind. We are to be no longer babes in Christ, but men, knowing in our own experience the forgiveness of sins and the perfect cleansing of the heart by faith in the blood of Christ, and the baptism of the Holy Ghost and of fire.

But after being saved, we need growth, an increase in knowledge, a clear perception of doctrine, and how most effectually to present it to others; an ability to look over the history of the church and see how the Lord has dealt with man in all ages, and be able to tell how much of truth and error has been mingled in the steps of the ages and the deeds and teachings of men, and draw from these the lessons that we and our age should learn. God will bless and give strength to the diligent man who seeks knowledge to promote His glory, and will leave in weakness and final poverty in life and power the one who neglects opportunity and does not heed His instruction. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We have a valuable example in this set before us in the lives of the Early Friends, and we would do well to follow them in their application to work. Our knowledge of gospel truth should be comprehensive in its range—not confined to specific lines and certain doctrines to the neglect of others, thereby making our teachings unsymmetrical, and producing an unnatural growth in one direction and neglect in an equally important line. Private retirement for Bible study and prayer is a means of strength no messenger of the Lord can afford to neglect as a daily service. The presence and enlightening power of the Holy Spirit in all our service for Christ, we would continue to impress upon all as being indispensable to a right exercise of our gifts. It is a blessed experience for the children of the Lord to be free—out from under the bondage of sin or of any yoke not of the Lord. But in this age of liberty we need a care that we do not go to an extent beyond which there may be a lack of sufficient discipline and control.

We have been introduced into a feeling of tender sympathy and encouragement for those who are called much of their time from home, and have many trials to encounter in their work as evangelists. We remember with gratitude the many who have been brought into the fold by their instrumentality, and we would hold up their hands as they go forth to their work. Our prayer for them is, that in all boldness, and in the liberty of the truth, they may continue to declare the whole counsel of God. We have had a living concern that there may be an increasing number of those who are faithful shepherds of the flock. We have many lambs who need our care, and many who, with the counsel often administered of those who love the Lord and are grown in the truth, would come forward into places of usefulness and strength. . . .

A very earnest concern has been felt that we give diligence and prayer to know and teach sound doctrine. The condition of man under the fall was impressively brought to our notice. The Scriptures plainly teach that we are lost, dead in trespasses and sins; "every imagination of the thonghts of man's heart is only evil continually;" "evil from his youth;" "the heart is deceitful above all things and desperately wicked;" and out of this heart proceeds evil, as the Saviour taught. No righteousness or seed of life dwells in this corrupt heart by nature. To man thus lost the Saviour comes, first to quicken and enlighten the dark mind, to convince of sin, of righteousness, and of judgment to come, and to do the work of conviction and regeneration.

We do well to avoid entering much upon points that involve speculation, but leave

such things as are not clearly revealed where the Scriptures leave them. This we can accept as clear, that the Lord does sufficiently enlighten the dark heart to bring it into a deep sense of its sinfulness, and does hold up Christ, and He alone, as an all-sufficient Saviour, as revealed to us in the atonement made by His death; that, when accepted pardon is given, and the Holy Spirit comes into the heart as a comforter and teacher, and as there is an entire consecration to Him, the heart is cleansed from the defiling nature and habits of sin by the spirit of our God, and the blood and Spirit are thus united as one in the work of cleansing, and Christ is enthroned in the heart.

Taken from the minutes of Western Yearly Meeting of Ministry and Oversight, held by adjournments on the 13th, 17th, 18th, 19th, and 20th of Ninth month, 1877.

AMOS MILLS, Clerk.

DOCTRINES OF FRIENDS.—And as touching doctrines, we have no new doctrines to hold forth. *The doctrines held forth in the Holy Scriptures are the doctrines that we believe.* And this doth farther seal to us our belief of this principle (the immediate work of the Holy Spirit upon the mind and heart), because we find in it a key by which God opens the Scriptures to us, and gives us the living sense and evidence of them in our hearts. We see, and have felt in it, to whom the curse and wrath belong; and to whom the love, mercy, peace, blessings, and precious promises belong; and have been led by God's Holy Spirit and power *through the judgments to the mercy,* and to the partaking of the precious promises.—*Works of Isaac Penington,* p. 261.

CARE AND PRAYER.

When our Lord instructs us to take no thought for the morrow, He refers to a corroding, excessive anxiety that is opposed to both the theory and practice of prayer. The verb expressing this state of mind is the same with that employed by Paul (Phil. iv. 6): "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." The *careful* and the *prayerful* states are placed in contrast, as being incompatible with each other. And while regard for this instruction cannot be expected of the unrenewed, it is obligatory upon the child of God to bring himself under the control of the Gospel, and to study its teachings faithfully that he may properly understand and acquiesce in its spirit. He is likely to run to and fro in the easy and familiar grooves, not striving to make the forward and ascending grade of the Christian way.

There is an anxiety that is proper—the solicitude, we mean, arising from a conscious need of the divine blessing. This manifests itself in prayer, and without it petition is unsuccessful. But this is not the kind of anxiety, of course, to which the Master and and His apostles refer. That is worldly and wicked; for, besides having exclusive reference to things of this life, it evinces a degree of self-concernment and a lack of trust in Providence that are altogether characteristic of an unsanctified mind, and which, so far from voicing itself in supplication to God, frequently vents itself in utterances of dissatisfaction with divine disposings and of nervous fear for the future. It comes from deeming circumstances to be altogether wrong; from reading disease in the winds and war on the clouds. Not being an element of piety, it is its antithesis and antagonist. The two cannot dwell in peace together, and their strife in the bosoms of many professors of religion is the bane of their happiness. The one is not compatible with prayer to God, but only with appeals to fate or fortune; the other, recognizing an intelligent and beneficent Author of all good, in everything by prayer and supplication makes request to Him. The one is too much occupied with murmurings and arrogance to pray; the other is so filled with thanksgiving that it delights to both praise and pray.

However, a proper concern for temporal prosperity implies some endeavor. To be carried in the arms of opulence, simply to witness the self-accumulating of earthly possessions, cannot be called prosperity; but that which comes from diligence in business, prudence, and forecast, can alone bear the name. And this industry, a recognized element of every true and successful character, not only may, but must consist with reliance upon Divine Providence. Reliance without it is false and futile.

The theory of prayer likewise implies endeavor. God has no favors to bestow that are not worth asking for; and it is wrought into the consciousness of reflecting persons that, beyond the commonest mercies which He can consistently grant alike to the just and the unjust, all that is obtained must be sought for. And here we find that care and prayer have a feature in common; that they are not discordant and repellant when both are properly explained, and so freed of their excesses as to be right of themselves. So, then, while excessive anxiety is inconsistent with the duty of prayer and the destroyer of its efficacy, we should remember that a

proper solicitude is that without which our prayers lack tone, and our reliance upon God becomes a useless habit.

We know not what to pray for as we ought, but the Spirit helpeth our infirmities. When circumstances seem adverse and appalling; in time of flood, famine or pestilence, or when the mind forbodes these, Christians are indeed happy if they have learned to cast their care upon Him who careth for them.—*Christian World.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MO. 3, 1877.

It is very evident from the accounts of the Yearly Meetings as they have progressed, that the enforcement of discipline, the upholding of wise order, and of the very substance of our profession as to waiting for the Lord's guidance in acts of worship, demand the immediate attention of Friends. Methods which, when used with entire dependence on the immediate suggestions of the Spirit, may be useful at times in evangelizing work, are not adapted to the worship of the assembled body of believers, who are settled under the teachings of the Lord Himself. The First-day morning meetings should be held essentially as they were at the rise of the Society. In them every heart was first subjected to the Lord's power and presence, and vocal expression only followed as a matter of *individual* guidance, and when so done the same Spirit gave to the spiritually minded the sense of its being a right service.

In meetings for fellowship, and for the expression of personal needs and teaching, extreme care is required lest zeal be not tempered by divinely given judgment; or lest one or a few assume the leadership of them in disregard of the Lord's promptings to the hearts and minds of others.

In all meetings, whether for worship or for business, from the lowest up to the Yearly Meetings, the problem immediately before us is, to combine the true liberty of the Spirit, with that subjection of each member to the whole,—to that general judgment of the body, which is essential to order, peace, charity, and real progress.

If any one right, as between man and man, is inalienable, it is that of a church to determine by mutual and general consent, the kind of teaching and character of worship which shall be observed in it. Where diversity of judgment exists, there must be a tender, patient, prayerful waiting on one another until such a degree of unanimity is reached as shall enable a church to go forward harmoniously.

For any to ride rough-shod, as it were, over the convictions of others, even though these convictions may grow out of imperfect apprehension of the truth, cannot but be a violation of that charity which is better than all gifts, and is the first of all excellencies in the church.

The Yearly Meetings, though associated and constituting one organic whole, have within their own limits a degree of independence and individuality of their own. The precious liberty accorded to ministers and concerned members of one Yearly Meeting to attend and take part in the proceedings of other co-ordinate bodies, should be used with much discretion, humility and tenderness with the subjection of self to the power of Him who is meek and lowly in heart, so that moving in His love, and under His pure gentle Spirit, the visited may be built up in the truth, and in harmony one with another.

While a solemn responsibility rests upon the churches to receive the Lord's messengers who come in His love and His fear, since he has said, "He that receiveth whomsoever I send receiveth me," yet in the words of a correspondent (who does not refer to our trans-atlantic Friends) "while it is a very delicate and apparently uncourteous matter for any one to take exception to what may be said or done by those who come as visitors, is it not time for some ministers who go abroad to learn that a large amount of regard is due to those whom they visit—that the Friends of any particular Yearly Meeting are the ones who are responsible for its business."

That thoughts like these are shared by many, is evident from the tone of the minutes of advice of some of the Yearly Meetings, and of the Yearly Meetings on Ministry and Oversight; and all that is needed is that more of true humility—of esteeming others *better* than ourselves—should prevail.

We feel great confidence that as this is the case, the church will continue to go forward in love and power, each member keeping his place in the ranks.

By the removal of Samuel Bewley, of Dublin, the Society of Friends in Ireland has sustained the loss of one of its most widely known and valued members. He deceased on the 7th of Tenth mo., at Sandford Grove, Dublin, Ireland, aged nearly seventy-two years.

A CORRECTION.—With every desire to make correct and impartial reports of the proceedings of the Yearly Meetings, in trying to collect the general sense of what is said, the meaning of a speaker may be conveyed imperfectly, or, even, so as to lead to misconception. Our friend Dr. J. C. Thomas did not speak on the subject of the maintenance of the ministry, at Indiana Yearly Meeting, but on the good stewardship of those who were entrusted with means.

In order also to avoid any misapprehension, we give a certified copy of the charge upon which Walter Edgerton was disowned by the Monthly Meeting of which he was a member, and upon which his case came before the Yearly Meeting on an appeal. It is as follows:

"Spiceland Preparatory Meeting informs that Walter Edgerton has published a writing which has a tendency to excite disunity and discord among Friends, thereby manifesting himself to be opposed to the peace and good order of Society."

MARRIED.

HERENDEEN—BAKER.—At Macedon, N. Y., at the residence of the bride's parents, Ninth mo. 27th, 1877, Willits D. Herendeen and Mary E. Baker, daughter of John and Elizabeth Baker, all of Macedon.

DIED.

THOMAS.—After a few days illness, at William son, Wayne county, N. Y., Hosea Thomas, aged 78 years; a member of Farmington Monthly Meeting.

OUTLAND.—On the 22nd of Ninth mo. 1877, aged 2 years, Anna, daughter of Elijah and Margaret A. Outland, members of Rich Square Monthly Meeting, N. C.

FERRIS.—On the 29th of Eighth mo. 1877, at Saratoga Springs, whither she had gone in search of health, Mary Anna T. Ferris, wife of Robt. M. Ferris, of New York, and daughter of Wm. C. Taber, of New Bedford, Mass. In the departure of this dear young Friend we are reminded of the declaration, "My beloved has gone down into His garden to gather lilies," the fragrance of her life showing to all around that she had been with Jesus. For six months it pleased her Lord to appoint unto her sickness and suffering, but His grace was sufficient to enable her to bear this with patience. When she left New York to try the effect of a change of air, she said, "Like Paul I am going out, not knowing the things that will befall me, but Paul's God is my God, and He will care for me." As the efforts for relief failed, she was enabled to surrender her husband and four little children, saying, "I know they will be cared for," and quietly fell asleep in Jesus.

THE Ninth Biennial Conference of Friends' Bible-schools in America, is to be held at Indianapolis, Ind., beginning Eleventh month 13th. The subjects proposed are:—

1. How can teachers best assist each other in preparing for their work?
2. Books and Helps for Teachers.
3. Bible study in its relation to the foundation principles of the Society of Friends.
4. Object Lessons, or Illustrative Teaching.
5. Necessity of teaching Bible-school children the sinfulness of war, because opposed to the commands of Christ.
6. Importance of committing Scripture Texts to memory.
7. Spirituality of the religion of Christ the only remedy for ritualism.
8. Importance of impressing on pupils' minds the necessity of carrying out, in their every day life, the teachings of the Bible.
9. General consideration of Mission work in connection with Bible-schools.
10. Necessity of teaching total abstinence from all intoxicants to the children in Bible-schools.
11. Home culture and Secular Education in relation to Bible-school work.
12. How may Bible schools be so conducted as best practically to exemplify our belief in the Lord Jesus Christ as our living Head and Teacher?
13. What is the present state of the Bible-school work in your Yearly Meeting, and what are its special needs?

Friends in Indianapolis will extend their hospitality to those attending the Conference, and rooms at hotels can be secured at reduced rates. Those desiring information may correspond with William Hadley, No. 381 N. Delaware Street, Indianapolis.

BIBLE ASSOCIATION OF FRIENDS.

The annual meeting will be held in the Committee Room of Arch Street Meeting-house, on Fourth-day, the 7th inst., at 8 o'clock, P. M.

WM. EVANS, Secretary.

Eleventh mo. 1877.

FRIENDS' MEETING, WASHINGTON, D. C. (Baltimore Yearly Meeting).—A Friends' Meeting is regularly held every First-day morning, at 1023 Seventh St., N. W., between K and L, at 11 o'clock. Friends visiting Washington are cordially invited to attend.

A Stated Meeting of the Female Society of Philadelphia, for the Relief and Employment of the Poor, will be held at the House of Industry, No. 112 N. Seventh Street, on Seventh-day, the 3d of Eleventh mo. at 12 o'clock. BEULAH COATES, Clerk.

KANSAS YEARLY MEETING.

Meetings for worship were held at the Meeting-house on First-day, at 10 A. M., and at 3 and 7 P. M. Six meetings were held at the places of worship of other denominations by the kind in-

vitation of the churches. Although the day was wet, the attendance was mostly good, and the meetings generally satisfactory.

Second-day Morning.—The meeting for devotion at half-past eight was a precious season to many.

The Meeting for Discipline convened at 10 A. M. David Hunt and Walter Robson visited the Women's Meeting. Epistles were read from the Yearly Meetings of Baltimore, Indiana, Canada and North Carolina.

The Minute embracing the exercises called forth on the reading of the Answers to the Queries was read and approved.

The Clerk stated to the meeting that two documents were on the table, each purporting to be the Epistle from Western Yearly Meeting, and asked what course the meeting wished to take in the matter. It was agreed to refer both to a committee. The committee consisted of twenty Friends.

The committee appointed to consider the question of a high school in Walnut Creek Quarter reported as follows :—

The committee appointed to consider the request of Walnut Creek Quarter for a high school, report, that they have given the subject careful consideration, and believe the establishing of such a school is greatly needed to meet the wants of Friends in that place, and recommend that the Yearly Meeting appoint a small committee to advise with them, and solicit aid to carry out the object of their request, as way may open for it.

For such committee as recommended above, the meeting appointed Jehu H. Stuart, Wm. G. Coffin, Seth W. Pearson and Mahlon Stubbs. Jehu H. Stuart was appointed Secretary of the Committee, and aid for the school may be sent to him.

A communication from the committee on Foreign Missions of Indiana Yearly Meeting was read. It was not felt that much was expected from Friends of this Yearly Meeting, for this purpose at the present time.

At 2 o'clock in the afternoon, was held the session of the Committee on Books, Tracts and Temperance.

Evening.—A hard rain fell about the time for the convening of the meeting for worship, yet the meeting was large.

Third-day Morning.—The meeting for devotion was well attended, but not so satisfactory as the one yesterday morning.

Meeting for Discipline at 10 A. M. The representatives being called were all present but two.

Epistles were read from Ohio and Iowa Y. M.

The following report was received, to the satisfaction of the meeting, and the Epistle from the Western Yearly Meeting, signed by Barnabas C. Hobbs, was read accordingly :—

The committee to whom were referred the two Epistles purporting to come from Western Yearly Meeting, after conferring on the subject, and interchanging sentiments, have to advise that the meeting accept and read the Epistle signed by Barnabas C. Hobbs.

The Committee on Nominations reported committees on the usual subjects, except that the Committee on General Meetings was replaced by a Missionary Board, which may hold general meetings or do any missionary work.

The Committee on a Yearly Meeting School reported attention to the subject, but nothing accomplished. After much discussion it was discontinued.

Returning minutes were read for Friends of London and Dublin Yearly Meetings.

The committee to settle with the Treasurer, etc., reported an overdrawn account of $16.85, and that two of the Quarters were behind on their previous quotas. They proposed that the meeting raise $200, and that Richard A. Cox serve the meeting as Treasurer; which was approved.

The minutes of the Meeting for Sufferings were read and approved.

Evening Meeting.—David B. Updegraff had, during the meeting for discipline, expressed a concern to meet on this occasion the middle aged and aged members, and the meeting was well attended by this class as well as the younger. The first few verses of the second chapter of I. Cor. were read, and from them the way of full salvation set forth. Afterwards many questions were asked the speaker, either to call in question the doctrine taught or to get clearer views thereof. The answers were prompt and clear, and generally satisfactory. The meeting held late and the close attention given evinced the deep interest taken.

Fourth-day Morning.—10 o'clock. Meetings for worship were held in both rooms. After their close many Friends waited to talk and learn more fully of the way to purity of heart.

2 P. M. The meeting gathered a little late on account of the prolonged forenoon meetings. The Epistle to Baltimore Yearly Meeting was read, and in the main is the text of all the Epistles to be sent to the several Yearly Meetings.

The caretakers reported the expense of holding the sessions of the Yearly Meeting, which was promptly raised by the meeting.

Report of the Committee on Indian Affairs was read. The report of the Associated Executive Committee was not read, but directed to be printed with the minutes.

The Committee on Peace presented the Tenth Annual Report of the Peace Association of Friends in America, which will be printed with the minutes.

Two Friends expressed a desire to meet the Ministers and Elders at 7 o'clock. The proposition was united with. At this meeting some opposition was shown to the teaching by the ministers in attendance.

Fifth-day, Morning.—10 A. M. Report of Committee on Bible schools was read. The Committee on Meetings for Worship during the session of the Yearly Meeting, reported that generally they had been satisfactory. A report from the new Committee on Peace was read with recommendations to the Monthly Meetings.

A programme for next Yearly Meeting was adopted, and the meeting adjourned.

BALTIMORE YEARLY MEETING.

The Yearly Meeting on Ministry and Oversight, as newly constituted, was held for the first time at 10 A. M. on Seventh-day the 20th of Tenth month.

It was large, and several ministers were in attendance from other Yearly Meetings. The spirit of reverent, fervent prayer was poured out

upon the meeting, under which thanksgiving and petitions were offered for grace, wisdom and power, to qualify for the various services of those called to watch over and feed the flock. Friends were reminded of the solemn charge to feed the flock of God, and of the power the Head of the Church was ready to bestow for this end.

They were encouraged to remember that one of the Queries directed that they should wait on the Lord for His direction, and then act under the ability given by Him.

They were also reminded that what we ought to do was preceded by the question what we ought to be. That in order to be filled with the Spirit it was needful first to be emptied of self. That it was necessary that heart searching should be allowed, in order that all might be removed which would hinder the Lord's filling the heart with His presence, and so teaching us that we might know with humble certainty the mind of Christ.

The certificates and minutes of ministers and their companions from other Yearly Meetings were read, and a committee appointed to prepare a minute to the subordinate meetings on ministry and oversight, pointing out clearly the new and enlarged duties devolved upon these meetings by the new discipline, so that they might more thoroughly enter upon the performance of their functions.

The sittings of the Yearly Meeting began the afternoon of the same day, at 4 P. M., with quite an average attendance. Walter Robson, of England; Wm. H. Ladd and Jas. M. Haviland, of New York; Caroline E. Talbott, of Ohio; Elizabeth L. Comstock, of Michigan; Mary H. Elliott and Sarah Jane Strang, of Ohio, were the ministers present with minutes from their respective meetings. Samuel F. Balderston, of Philadelphia; Ruth S. Murray, of New York; Mary Chapell, of North Carolina, and Dr. J. D. Garner, of Tennessee, besides others, were also present. The time was chiefly taken up with reading the certificates of visiting Friends, appointing committees, and arranging the business for the ensuing week. It was concluded to hold Devotional Meetings every week-day, morning and afternoon, as has been customary. A public meeting, especially for the young, was appointed for Third-day evening, at the request of Walter Robson and Caroline E. Talbott. In the evening the Representative Meeting was held. A large social Religious Meeting gathered at the house of a Friend.

On First-day, though the weather was unpleasant and rainy part of the time, the attendance was about as large as usual.

The regular session of the Bible-class held at 10 o'clock. was an instructive occasion, the subject under consideration being "that righteousness which should exceed the righteousness of the Scribes and Pharisees." So many came that the smaller meeting-room was well filled.

The vocal exercises of the morning meeting were prayer by Caroline E. Talbott, followed by Walter Robson, who spoke, beginning with three words used by the Prophet Isaiah in the 55th chapter, 6 and 7 verses—"Seek, forsake, return." Caroline E. Talbott followed in continuation of the same subject, and the meeting closed after a most impressive prayer by Elizabeth L. Comstock. In the afternoon Wm. H. Ladd and Mary H. Elliott spoke. In the evening Walter Robson preached with much power from the words "What mean these stones?" Elizabeth L. Comstock, Caroline E. Talbott, and Mary H. Elliott, also took part in the exercises. During the afternoon and evening Jas. M. Haviland and others spoke to small but closely attentive gatherings at Friends' Mission House in South Baltimore.

At the session on Second-day morning Francis T. King and Allen C. Thomas were appointed Clerk and Assistant Clerk. Epistles from London, Dublin, New England, New York, North Carolina, Ohio, Indiana, Western, Iowa, and Kansas Yearly Meetings were read, the one from Canada not having come to hand. A committee was appointed to prepare answers to these, and produce them at future sittings.

The Clerk informed Friends that there was a document on the table addressed to the meeting from a body with whom we are not in correspondence. The usual course was adopted of referring it to a committee, to examine whether it was suitable to be presented to the meeting.

The reports on the number of Friends using intoxicating drinks were then read, and being incomplete, the Quarterly Meetings were directed, women Friends uniting, to make personal inquiry of every member, and report next year what number, if any, use intoxicating drinks of any kind.

Caroline E. Talbott and Mary H. Elliott then visited Men's Meeting, after which it adjourned until Third-day.

IN MEMORIAM.

A man of rare gifts and of wide and most salutary influence has been taken from us. Well known in this community as an upright merchant and a public spirited citizen, and loved and honored among his own religious associates for his deep piety and his interest in every good word and work, a more limited circle of his friends alone understood the full extent of his acquirements and the largeness of his mind. Having laid in youth a good foundation of classical and general learning, Charles Yarnall continued his scholarly pursuits to the very last days of his life. While engaged in active business he still kept up his favorite studies, setting an example, too rare in our day, of the union of the characters of the successful merchant and the accomplished scholar. In his retirement for the last twenty years, while his first thoughts were given to his duties to his Creator and to his fellow-men, and much time devoted to social intercourse and the enjoyment of the beauty of outward nature, he lived in the world of books. Few men were so well read in history and sound general literature, whether old or new; few followed so intelligently the course of contemporary history, both in this country and abroad; few appreciated so accurately the deeper thought of the age, and the great current of political, social, and intellectual movements. His con-

versation was instructive and delightful. As he discoursed impressively on his favorite themes, one felt that he was fitted by nature, had only his lot been so cast, to be the coadjutor of a Niebuhr or a Grote in their historical inquiries, "to shape the whisper of a throne" as a statesman, or to declare the weighty and majestic judgments of the law.

Nor was his, even in retirement, simply the idle humor of a scholar. Both his large acquirements and his large powers he held as a sacred trust for the good of others. An accurate judge of character, and singularly judicial in his whole cast of mind, he was fitted to impart wise counsel in matters both of general and of private concern; and he cheerfully gave his time to important public enterprises, while his warm heart and ready sympathy were open to the humblest who came for his advice. Two institutions of great public benefit were largely the creations of his wisdom, sagacity and untiring service—Haverford College, and the re-modelled William Penn Charter School. Of both he may be called the father, and much of what is best in their organization and methods can be traced directly to his suggestion.

But most of all is Charles Yarnall entitled to our honor and affectionate remembrance, for the Christian graces which adorned his character. Walking humbly before his God, he sought reverently to be guided by His will. Courteous and genial, there was a warmth in his gentle welcome and a light in his kindly eye which went directly to the heart. A constant sense of his responsibility to his Maker, and an unswerving allegiance to his Lord and Master, were manifest in everything he said and did. His gentleness and kindness were conjoined with no weakness. He was firm as a rock to maintain what he deemed the right, and bold to denounce every form of error. High toned in all things, he was always loyal to his convictions, always earnest, and always true.

Such a life could not be lived without diffusing great good around it; such a life should not be suffered to pass away without some record of its worth.— *T. C., in Phila. North American.*

Books and Cigars.—A "comfortable smoke" is a poor substitute, however agreeable it may be, for empty book shelves and an empty head. The price of a single cigar is not much, to be sure; but the price of a year's cigars would provide a very respectable assortment of valuable books in cheap editions, and in several years—but we need not go into the familiar calculation. Suffice it if we have shown the absurdity of an habitual smoker complaining that he cannot afford the luxury of mental bread.—*Examiner and Chronicle.*

(From The Wayside.)

THE TWO BIRD'S NESTS.

Two men were neighbors, and each of them had a wife and several little children, and only his labor to support them. One of these two men was troubled in mind, saying: "If I die, or if I fall sick, what will become of my wife and my children?"

And this thought never left him. It gnawed his heart as the worm gnaws the fruit in which it is concealed.

Now, although the same thought had come to the other father, he had not dwelt upon it; "for," said he, "God, who knows all, will also watch over me, and over my wife, and over my children." And this one lived peacefully, while the first did not enjoy an instant of rest or of inward joy.

One day as he was working in the fields, sad and cast down on account of his fear, he saw some birds enter a bush, fly out again, and then soon come back again. Having approached the place, he saw two nests placed side by side, and in each one several little birds, newly hatched and still without feathers. And when he returned to his work, from time to time he raised his eyes and watched these birds, who went and came, bearing food to their little ones.

Now, at the moment when one of the mothers was returning with her beak full, a vulture seized her, bore her upward, while the poor bird, struggling vainly under its grasp, uttered piercing cries

At this sight, the man who was working, felt his soul more troubled than before. "For," thought he, "the death of the mother is the death of the children. Mine have only me to depend on; what will become of them if I fail them?" And all the day he was gloomy and sad, and during the night he did not sleep. The next day, on his return to the fields, he said to himself: "I wish to see this poor mother's little ones. Several without doubt have already perished;" so he crept toward the bush, and looking in, he saw the little ones in good health; not one seemed to have suffered.

Astonished at this, he hid himself, to observe what happened. After a while he heard a light cry, and saw the second mother bearing in haste the food that she had gathered, and she distributed it to all the little ones impartially, and there was enough for all, and the orphans were not abandoned in their misery. And the father who had distrusted Providence, recounted in the evening to the other father what he had seen. And

the other said to him: "Why make yourself uneasy? God never abandons His children. His love has secrets that we know not of. Let us believe, let us hope, let us love, and let us pursue our way in peace. If I die before you, you will be the father of my children; if you die before me, I will be the father of yours. And if we both die before they become of age to provide for their necessities, they will have for their father the Father who is in the heavens."

COMPLETE SALVATION.

Christ is a Saviour who saves His people from their sins, and the salvation wrought by Him, when He is allowed to finish His work, is perfect and complete. "Can it be," said one, "that Christ has forgiven *all* my sins?" "Yes, certainly, He has forgiven all if He has forgiven any." There is no half-way work in God's salvation. "You hath He quickened, . . having forgiven you *all* trespasses. Col. ii. 13. "The blood of Jesus Christ His Son cleanseth us from *all* sin." 1 John i. 7. When washed in that blood, the foulest stains disappear. He whose sins have been as scarlet and crimson, becomes whiter than snow.

Sometimes persons greatly desire deliverance from some of their sins, but have no desire to be free from others. They wish to escape the dominion of certain sins which are disgraceful, and which lead them into shame and trouble, but they do not surrender themselves to God, nor heartily and unreservedly renounce the devil and *all* his works. God will not save a man from one sin and allow him to indulge in others. The man who would be saved from intemperance must be willing to be saved from *everything else that is wrong.* God will not save a man from drunkenness, and allow him to live in transgression of other divine precepts. Hence it is important that it be fairly understood by all that look to God for help, and wait on Him for salvation, that their self-surrender must be complete, that they must accept Christ as a perfect Saviour, and His salvation as a complete salvation; that they must be workers together with God, and in the great fight with the world, the flesh and the devil, they must entertain no secret turning back to the world, no inward treachery against the God whose grace they have sought. And when they are thus wholly given up to God, they will find His salvation great and complete, all-sufficient and eternal.—*Selected.*

WILL HE SUCCEED?— In nine cases out of ten man's life will not be a success if he does not bear burdens in his childhood. If the fondness or the vanity of father or mother have kept him from hard work; *if another always helped him out at the end of his row;* if instead of taking his turn at pitching off, he stowed away all the time,—in short, if what was light always fell to him, and what was heavy about the same work to some one else; if he has been permitted to shirk until shirking has become a habit, unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of his weak and foolish parents.

On the other hand, if a boy has been brought up to do his part, never allowed to shirk any legitimate responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of the wood his choice, parents as they bid him good-bye may dismiss their fear. The elements of success are his, and at some time and in some way the world will recognize his capacity.—*Selected.*

PERU: INCIDENTS OF TRAVEL AND EXPLORATION IN THE LAND OF THE INCAS.

(Continued from page 159.)

The Pachamac temple was rectangular in its general form and in its interior arrangements. It had terraces and courts, and irregular passages leading to an inner shrine, which was nearly square. The idol is said by Estete, a companion of Pizarro, to have been "in a good house, well painted and furnished. In one room, closely shut, very dark and stinking, was the idol made of wood, very dirty, which they call God, who creates and sustains us."

All around these ruins is a vast cemetery. "Dig almost anywhere in the dry, nitrous sand, and you will come upon what are loosely called *mummies*, but which are the dessicated bodies of the ancient dead." Three layers beneath each other of these remains show how great was the population around the temple, and the desire to be interred in consecrated ground.

"Most of the mummies are found in little vaults or chambers of adobes, roofed with sticks or canes, and a layer of rushes, and of a size to contain four or five bodies. They are invariably placed in a sitting posture, with the head resting on the knees, around which the arms are clasped, or with the head resting on the outspread palms, and the elbows on the knees, enveloped in wrappings of various kinds. Sometimes they are enveloped in inner wrappings of fine cotton cloth, and then in blankets of various colors and

designs, made from the wool of the vicuna and the alpaca, with ornaments of gold and silver on the corpse, and vases of elegant design by its side. But oftener the cerements are coarse, the ornaments scant and mean, indicating that of old, as now, the mass of mankind was as poor in death as impoverished in life." . . .

"The interment of articles of any kind with the dead is a clear proof of a belief in the doctrine of a future state, the theory being that the articles thus buried would be useful to their possessor in another world."

After exploring many graves G. Squier takes one as a sample, and from its contents and other sources, thus reconstructs the life of a family in ancient Pachamac.

"I shall assume that the family occupying this tomb lived in what may be called an 'apartment,' or one of the tenement houses of the ancient city, which were, in some respects, better than ours. They were but of one story, and had no narrow, dark, common passages, but all the apartments opened around a spacious central court. Some of these tenements were composed of but a single room. This family probably had three; a large one fifteen feet square; a small sleeping room, with a raised bank of earth at one end, and another smaller room or kitchen, with niches in the wall to receive utensils, and with vases sunk in the earth to contain maize, beans, etc., that seem to have been leading articles of food.

"This particular tomb was one of the second stratum of graves, and was, therefore, neither of the earliest nor latest date. It was walled with adobes, was about four feet square by three feet deep, and contained five bodies; one, a man of middle age: another of a full grown woman; a third, of a girl about fourteen years old; a fourth of a boy some years younger; and the fifth, of an infant.

"The little one was placed between the father and mother; the boy was by the side of the man; the girl, by the side of the woman. All were enveloped in a braided network or sack of rushes, or coarse grass, bound closely around the bodies by cords of the same material.

"Under the outer wrapper of braided reeds of the man, was another of stout, plain cotton cloth, fastened with a variegated cord of llama wool. Next came an envelope of cotton cloth of finer texture, which, when removed, disclosed the body, shrunken and dried hard, of the color of mahogany, but well preserved. The hair was long and slightly reddish, perhaps from the effects of nitre in the soil. Passing around the neck, and carefully folded on the knees, on which the head rested, was a net of the twisted fibre of the agave, a plant not found on the coast. The threads were as fine as the finest used by our fishermen, and the meshes were neatly knotted, precisely after the fashion of to-day. This seems to indicate that he had been a fisherman—a conclusion further sustained by finding, wrapped up in a cloth, between his feet, some fishing lines of various sizes, some copper hooks, barbed like ours, and some copper sinkers. Under each armpit was a roll of white alpaca wool, and behind the calf of each leg a few thick, short ears of variegated maize. A small thin piece of copper had been placed in the mouth, corresponding perhaps, with the *obolus* which the ancient Greeks put into the mouths of their dead as a fee for Charon. . . . Suspended by a thread around the neck, was a pair of bronze tweezers, probably for plucking out the beard.

"The wife, beneath some coarse outer wrapping of braided reeds, was enveloped in a blanket of alpaca wool finely spun, woven in a style known as 'three-ply,' in two colors—a soft chestnut-brown and a pure white, in a somewhat intricate figure.

"Below this was a sheet of fine cotton cloth, with sixty-two threads of warp and woof to the inch. It had a diamond-shaped pattern, formed by very elaborate lines of ornament, inside of which, or in the spaces themselves, were representations of monkeys, which seemed to be following each other as up and down stairs. Beneath this was a rather coarsely woven, but yet soft and flexible cotton cloth, twenty yards or more in length, wrapped in many folds around the body of the woman." Her long hair was less changed by the salts of the soil, was black and lustrous in places. "In one hand she held a comb, made by setting what I took to be the bony parts—the rays—of fishes' fins in a slip of the hard, woody part of the dwarf palm tree. In her other hand were the remains of a fan, with a cane handle, from the upper points of which radiated the feathers of parrots and humming-birds."

A necklace of shells, several domestic implements, among them a spindle for spinning cotton, such as is now used by the Indian women of the country, a wallet of differently colored pieces of cotton cloth, containing some "lima beans," small silver pieces, perhaps coins, and beads of chalcedony, formed the rest of her possessions.

The girl had a box beneath her containing articles, some like childish playthings, some implements suited to her growing years; there were knitting partly finished, skeins and spools of thread, pouches, needles, a little bronze knife, a fan, small hollow bones of birds, filled with pigments, and a "dab" of fine cotton for applying the colors to the face; a mirror of highly polished iron pyrites, and a little crushed ornament of gold intended to

represent a butterfly. The boy had nothing special about him but his sling bound tightly around his head. The baby had a child's rattle made of a sea-shell containing pebbles, and having its orifice closed by a hard pitch-like substance. Beside the bodies, there were a number of utensils in the vault, earthen jars, pots, pans, some with the soot of the fire still on them. Each contained something, such as peanuts, maize, etc. One can understand from all these the life of the household; the fishing of the father, the spinning, dyeing, and cooking of the mother and daughter, the boyish sports of the lad, the baby playing on the floor. How like the common life we live.

(To be continued.)

Sergeant O. S. M. Cone and an assistant named Murphy occupy the Signal Service station at the summit of Mount Washington. On the 16th of December last they had a gale from the northwest blowing 182 miles an hour; the thermometer stood at 40 degrees below zero in the living room, where there are two great stoves, and in the next apartment at 70 degrees below zero; the gale was so loud that the men could not hear each other, and under its pressure of 153 pounds to the square foot the building, though triple sheathed, anchored and bolted to the rock and braced by timbers a foot square, rocked and quaked till the inmates feared it would be blown away. Last winter they used sixteen tons of coal, which costs, delivered at the summit, from $47 to $65 a ton.—*Exchange.*

A hundred years ago, says the [London] *Christian*, a Moravian Missionary baptized the first negro convert in Surinam, Dutch Guiana, and now the mission numbers 22,130.

Capital and Labor.—The sentiment that labor is worth so much, or more or less, is without foundation. It is worth just what it will command in the market, the same as any other commodity. There is no other philosophy than this. The benevolent idea that wages should be such as to yield a fair support, is necessarily indefinite, and has little or no application in the commerce of men. Business is one thing and charity another. Nor would the charitable view comport with the dignity of labor, or lead to any other than the pauper or semi-pauper plan, which no able-bodied American citizen should respect, or propose for his support.— *John B. Jarvis, in The Question of Labor and Capital.*

A CHRISTIAN'S PRAYER.

My God, in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with Thy Spirit fill.
I want to live on earth a life of faith,
I want to credit all the Bible saith;
I want to imitate my Saviour's life,
Avoiding lightness, gloom, and sinful strife.
I want to bring poor sinners to Thy throne,
I want to love and honor Christ alone;
I want to feel the Spirit's inward power,
And stand prepared for death's important hour;
I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' name;
I want a living sacrifice to be,
To Him, who died a sacrifice for me.
I want to *do* whatever God requires,
I want a heart to *burn* with pure desires;
I want to *be* what Christ my Lord commands,
And leave myself, my all, in His dear hands.
O Lord, pour out Thy Spirit on my soul,
My will, my temper, and my tongue control;
Lead me through life to glorify Thy grace,
And after death to see Thee face to face.—Amen.

EGOISM.

1 Cor. vii. 7; 2 Cor. iv. 5.

The curse attaching to the earth-born will
Hides oft in loftiest pretension still,
Earning the beastly brand
By which the victims of self-love shall be
In the last day condemned eternally.
Give us to understand,
Merciful Fountain of true life and light!
On what departure from thy order bright
Such fate is fastened, and
Quicken our quest of that interior way
Upon whose farers shines thy perfect day.
In thy own married land
Then shall we sing truth's victory complete
Over the father of all self-conceit.

QUARTERLY MEETINGS IN ELEVENTH MO., 1877.

From N. Y. Pocket Almanac.

Eleventh mo., 1st, Purchase, New York Y. M.
" " R. Island, New England Y. M.
" 3rd Fairfield, New England Y. M.
" " Alum Creek, Ohio Y. M.
" " Centre, Indiana Y. M.
" " Plainfield, Western Y. M.
" " Ashgrove, Western Y. M.
" " Kokomo, Western Y. M.
" " Springdale, Iowa Y. M.
" 5th, Philadelphia, Philadelphia Y. M.
" 7th, Saratoga, New York Y. M.
" 8th, Nine Partners, New York Y. M.
" " Smithfield, New England Y. M.
" " Abington, Philadelphia Y. M.
" " Salem, Ohio Y. M.
" 9th, Vassalboro', New England Y. M.
" 10th, Western, N. Carolina Y. M.
" " Damascus, Ohio Y. M.
" " Miami, Indiana Y. M.
" " Walnut Ridge, Indiana Y. M.
" " White Lick, Western Y. M.
" " Vermilion, Western Y. M.
" " Salem, Iowa Y. M
" " Lynn Grove, Iowa Y. M.
" " Bear Creek, Iowa Y. M.
" 13th, Concord, Philadelphia Y. M.
" 15th, Butternuts, N. York Y. M.
" " Salem, Philadelphia Y. M.
" 16th, Caln, Philadelphia Y. M.
" 17th, Pelham, Canada Y. M.
" " Contentnea, North Carolina Y. M.
" " Lost Creek, N. Carolina Y. M.
" " Short Creek, Ohio Y. M.
" " West Branch, Indiana Y. M.

" " Bloomingdale, Western Y. M.
" " Fairfield, Western Y. M.
" " Pleasant Plain, Iowa Y. M.
" " Ackworth, Iowa Y. M.
" 23rd, Western, Philadelphia Y M.
" 24th, Eastern, N. Carolina Y. M.
" " Southern, N. Carolina Y. M.
" " Friendsville, N. Carolina Y. M.
" 24th, New Garden, Indiana Y. M.
" " Thorntown, Western Y. M.
" " Bangor, Iowa Y. M.
" " Oskaloosa, Iowa Y M.
" " Springdale, Kansas Y M.
" 27th, Burlington, Philadelphia Y. M.
" 29th, Bucks, Philadelphia, Y. M.

WANTED.—In a Friend's family, near Philadelphia, a resident governess to teach three little girls. Address G, Office of *Friends' Review*, 109 North Tenth Street, Philadelphia.

WANTED.—By a Friend of extensive experience, a position as matron or an assistant in a college or school. References. Address B, 229 North Sixth Street, Philadelphia.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 30th ult.

THE EASTERN WAR.—On the 24th ult. Gen. Gourgke captured a strong Turkish position in the neighborhood of Sophia, southwest of Plevna, taking also over 3,000 prisoners. It is reported by the Russians that the investment of Plevna is very nearly complete, the portion of the circle not formed by works manned by infantry being occupied by cavalry, who can cut off supplies. It is not known whether the place is provisioned to withstand a siege for any considerable time. The Turks report the defeat of a Russian attack at Rutschuk. In Armenia, Ismail Pasha has effected a junction with Moukhtar Pasha, and the united army is concentrated in a strong position at Koprikoi. Another battle is anticipated there. It is reported that Kars has been bombarded and partially burned.

FRANCE.—The second ballot for members of the Chamber of Deputies in districts where the result was not decided at the first election, took place on the 28th. The results so far as known on the 29th, showed that eleven Government and four Republican candidates had been elected. In three districts, the Republican candidates, claiming to have been elected on the 14th, did not stand on the 28th, intending to present their claims to the Chamber.

Various and conflicting rumors as to the intentions of the President and his Ministers prevail, but nothing definite is known.

GREAT BRITAIN.—Access has been obtained to both pits of the High Blantyre colliery, and it has been ascertained that 250 persons perished from the explosion.

The great strike of the Bolton operatives is ended, after a duration of two months, work being resumed on the assurance that the employers will revise the standard lists and exchange the bases of adjustment. The loss to the operatives in wages, by the suspension, is nearly $500,000.

Several thousand of the colliers in Staffordshire have suspended work on account of a reduction of wages. The masons in London being on a strike, the employers engaged a number of workmen from the United States; but several of these, in a few days after their arrival, broke their contracts and joined the strikers.

The caisson containing the Egyptian obelisk, abandoned at sea by the steamer Olga, which was towing it to England, and afterward recovered by the steamer Fitzmaurice, 90 miles north of Ferrol, Spain, was taken into the latter port. It is now said that it will probably be detained there all winter, pending the decision of the Admiralty Court on the question of salvage, the owners of the steamer having refused the amount offered by the contractor for that service.

GERMANY.—In the Prussian Diet, on the 27th, votes of censure of the government which had been proposed by the Progressives and the Centre, relative to the neglect of internal reform, and insufficient responsibility of Ministers, were rejected.

WEST INDIES.—An account has been received from the U. S. Consul at Curacoa, of a terrible hurricane which swept over that island on the 23rd of Ninth month, causing a loss of property estimated at $2,000,000. Many lives were lost also, but the exact number was unknown. In the port, some of the most solid buildings were crushed like paper by the waves, which rolled in to a great height, and many persons were buried in the ruins. The plantations also were much damaged.

CUBA.—A royal decree has been published, authorizing the Minister of the Colonies to grant certain indulgences for penalties imposed by civil and military tribunals on those guilty of rebellion and treason. Property confiscated for such cause will be restored on proper appeal to the government, if the recusants submit within four months. Such property must not be sold or mortgaged until two years after the entire pacification of the island.

DOMESTIC.—The President has issued a proclamation appointing the 29th inst. as a day of national thanksgiving.

On the 29th ult. the Mayor of New York received from the Mayor of Fernandina, Florida, an appeal for further aid, saying that 800 families have to be supported until business can be resumed; that the city government had on hand $300, and needed $7000 to feed the people and supply the needs of the sick.

The Sioux Indians of the Red Cloud Agency left that place on the 25th ult. for their temporary location on the White river in Dakota, about 40 miles from the Missouri river. The journey thither may occupy some weeks. Spotted Tail's band are to go to the Ponca reservation in Nebraska, at the mouth of the Niobrara river, to remain until next spring.

The report of the commission appointed by the President and Cabinet to examine the public buildings and offices rented by the Government in Washington, relative to their safety from fire, shows that all of the public buildings except that of the State Department are in part constructed of such material as to render destructive conflagrations possible. Among other precautionary measures, it is recommended that a fire-proof building be erected, of ample dimensions for the accommodation of the public records not required for constant use.

CONGRESS.—Bills have been introduced in the Senate for the re establishment of the Court of Commissioners of the Alabama Claims, and for the distribution of the unappropriated portion of the Geneva award; and one supplementary to the Bankrupt Act. The House referred the Colorado contested election to the Election Committee; but transacted scarcely any other business until the 29th ult. when the Speaker announced the standing committees. That day being the usual day for calling the States for the offering of bills, extraordinary activity was shown in that respect, 850 bills being presented. About two-thirds of these were of a private nature, and many of the remainder were substantially duplicates of each other, although the range of subjects were very wide. Among the bills were one to provide for a representation of the United States at the Paris Exhibition; a number providing for the coinage of the silver dollar and making it a legal tender; a number more for the repeal of the resumption act; and others relating to currency and finance

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DEDICATED LIVES.

From the memoir of William Forster it appears that having first spoken in the ministry before he was twenty, he was two years later duly recognized as an approved minister of the Society of Friends. He almost immediately began to travel in the service of the gospel, and for eleven years was much of the time so engaged.

He now looked towards a home of his own, and chose as the partner of his life Anna Buxton. She and some of her associates are thus spoken of by his biographer:—

"Anna Buxton was the eldest daughter of Thomas Fowell and Anna Buxton, of Earl's Colne, Essex. On her mother's second marriage, Anna removed with her to Weymouth, near which place her grandmother also resided. Though by birth a member of the Society, she had not been brought up as a Friend, but was early taught the accomplishments and introduced into the gaieties of fashionable life. Weymouth was at that time the favorite resort of George III.; and the king and royal family not unfrequently visited at Bellfield, the country residence of her paternal grandmother, beautifully situated near the town, commanding fine views of Weymouth Bay and the island of Portland. Anna Buxton was then a fine, lovely girl, of remarkably refined and elegant manners; and George III., for whom she never ceased to retain a sort of filial reverence and love, noticed her with much kindness and affability; while the unrestrained intercourse allowed her with the royal family made her familiar with the incidents of their domestic life. Her natural vivacity, and the kindliness of a heart that delighted to please, added to a well cultivated understanding and a peculiarly delicate taste, gave her a very attractive position in the circle in which it was her lot to move.

"But continued intercourse with the fashionable world soon lost its power to charm; the ball-room and the dance, with the excitement of musical entertainments, yielded only a temporary gratification, and often left a sting of dissatisfaction behind. Without any marked human instrumentality, strong religious convictions had already taken hold of her mind; and these were confirmed by the death of her first cousin, Elizabeth Gurney (wife of John Gurney, Jr., of Earlham,) to whom she was warmly attached.

"In the midst of all her earthly enjoyments, she felt that there were objects far higher to claim her earnest pursuit; under the influence of the quickening Spirit, the love of the Saviour had touched her heart, and she found no rest except at the feet of Jesus, and in obedience to her Heavenly Father's will. She made a noble resolve—

a decided choice. Cheerfully enlisting under the banner of Christ, His yoke became easy, and His burden light. She found her chief delight in His service. And she was only *one* of an interesting little band of young disciples who, about the same time, and under similar circumstances, had a mighty change wrought in their hearts and in their lives, by the power of the same Spirit.

"Created anew in Christ Jesus, they could rejoice together in the truth, that, 'Whatsoever is born of God, overcometh the world." The world, with all its blandishments and allurements, could no longer hold them in bondage. They were blessed together in the liberty wherewith Christ had made them free, and they were made a blessing one unto another in the truth as it is in Him. Nor is it easy to take in all that 'God had wrought' for them, or to estimate the influence for good which they were enabled, through His grace, to shed around them in the church and in the world.

"Of this number were Elizabeth J. Fry, her sister Priscilla Gurney, and her brothers Samuel and Joseph John Gurney, Hannah C. Gurney (afterwards Backhouse), and Maria Barclay (afterwards Fox), with others of the Earlham and of the Grove families, and of the descendants of the Apologist. They all 'put their hands to the plough,' about the same time, and none of them 'looked back.' *They all became devoted servants of Christ;* they all 'held fast the confidence and the rejoicing of the hope firm unto the end;' they all 'finished their course with joy.' Anna Buxton was peculiarly beloved by them all. 'The meeting with Rachel Gurney and Anna Buxton,' writes H. C. Gurney (Backhouse), in 1808, 'was agitatingly interesting, but in the midst of it a peace and satisfaction which are indeed an abundant recompense. Dear Anna returned with me; we were silent during the ride; I felt nearly united to her. How sweet it is to feel that degree of union, which, I firmly believe, if we continue faithful, will increase in time, and be made sure in eternity.'

"William Forster's early devotedness as a minister of Christ, nearly coincided with these interesting and important changes among his young friends in Norfolk and elsewhere. They all loved and esteemed him very highly, and it would be hard to say to what extent his example and ministry were made a blessing to them.

"Anna Buxton's companionship with Elizabeth Fry, in her visits to Newgate, and in her general prison labors, was doubtless among the means of affording to William Forster opportunity for observing and appreciating her character; for he himself was a frequent adviser and helper in these early efforts to improve the prison discipline, and to promote the temporal and spiritual advantage of the poor prisoners. At that time Anna Buxton had become the matured Christian, and was giving proof, both as a minister of the gospel and in the ordinary affairs of life, of those peculiar excellencies, that love of truth, that womanly tenderness in sympathizing with suffering of every kind, and that Christian firmness and perseverance, with which she sought to relieve it—for which she was so much distinguished throughout her course . . . . . .

"They were married early in the Tenth month, 1816, at Shaftesbury, in Dorsetshire . . . The similarity of their views of Divine truth, and of their experience of the effectual workings of the Spirit of God; their faith in the immediate puttings forth of the Heavenly Shepherd, and the strength derived from mutual encouragement to surrender themselves to the work and service of the Lord, lightened the pain of separation which was often their lot; and at the same time it increased their joy in the Lord—a blessing which was, in a remarkable degree, their experience to the end of their sojourn together on earth."

For Friends' Review.

JAMES BACKHOUSE.

(Continued from page 180.)

"For many years James Backhouse was seldom long together without feeling his mind drawn in gospel love toward some part of Great Britain; his service was truly a willing service, illustrating his simple, abiding faith in Divine help and guidance under every apprehended duty. 'They are poor servants,' he would remark, 'who require to be driven to their Master's work;' and truly he seemed ever on the watch to do his Lord's bidding, and to testify to his fellow men the grace of God and the blessedness of a humble, child-like walk before Him."

After a visit to Scotland, he thus wrote to a friend there, in 1861. "I regret to hear that religious controversy is so much taking the place of practical piety among many who, if they kept to the teaching of the Holy Spirit, would be enabled to understand the Scriptures better, and would be given to know the salvation that comes by Jesus Christ, and to feel experimentally that they were partakers of it.

"*Religious controversy requires great watchfulness;* for under it, a state of mind is liable to be aroused, which is not accordant with the meekness and gentleness of Christ; and which is in danger of accepting the faulty dogmas of man, instead of the truths of God.

"In compliance with thy wish to obtain the opinions of Friends upon the doctrines of election and reprobation, or predestination, I may state that Friends believe that the grace of God that bringeth salvation hath appeared to all men; and that those who accept this grace receive remission of sins through Jesus Christ, and submitting to His government, become elect in Him. But that those who reject this grace, and who consequently remain the servants of Satan, are reprobate.

"With regard to unconditional election and reprobation, Friends see that these are unscriptural ideas. They know that justice is an attribute of God; and that therefore, whatever difficulties any cases may present to our understanding, they cannot be resolved on a plan which robs God of the attribute of justice.

"Many of the supposed difficulties are resolvable on those Scriptural declarations which are in harmony with justice; such as 'where there is no law, there is no transgression,' and 'sin is not imputed where there is no law.' Such expressions as 'elect according to the foreknowledge of God,' must also be accepted as subject to the same rule. Possibly they may have no designed application to individuals, as such, but may belong to the circumstance, that it was before ordained that all who should obey the Lord, should be elected or chosen in Christ from the formation of the world; and so chosen, whether they had heard of Him or not; or in regard to whatever degree the will of God was made known to them; for in perfect harmony with God's attribute of justice, it is declared that, 'a man is not accepted according to that he hath not, but according to that he hath.'"

James Backhouse made three visits to Norway. The first, in 1851, was undertaken on account of health, but as he says, "not without reference to the will of God." He greatly enjoyed its scenery, rocks, mountains and waterfalls, and with his love of botany and great proficiency in its study was deeply interested in the plants and natural products of the country. From Nystuan he writes, "We went yesterday to see a herd of 300 reindeer belonging to our landlord, who accompanied us, and carried us successfully on his back over a river issuing from an icy lake among the mountains, by the side of which the reindeer were feeding—the herbage being chiefly reindeer and Iceland moss." On this journey he distributed tracts in Danish, and at Stavanger he and his companions attended the meeting of the little company of Friends gathered there. He exhorted them to know "the blessedness of being brought to the teaching of Christ by the Spirit," and then to maintain watchfulness unto prayer lest they should be led back by the enemy into a sinful condition:—"That it was important *daily* to maintain that communion with Christ, *in which there is a continued sense of our sins being forgiven us, for the sake of the great sacrifice, which He offered for us when He died for us upon the cross; and of the love of God shed abroad in our hearts by the Holy Ghost which is given to us.* That, if this were the case, there would be a growth in grace, and a bringing forth of the fruits of righteousness to the glory of God, and to the extension of His kingdom on the earth."

This visit greatly interested J. B. in the people of Norway, and led to two subsequent visits, the first with Lindley M. Hoag of the United States, occupying about six months, during which they held meetings with the people in very many places, even as far north as Hammerfest within the arctic circle. Some of their meetings were attended by Finns, Lapps and Quains, who could not speak Norse, and who required a special interpreter.

In one memorandum he gives this blessed testimony:—"I record with heartfelt gratitude to my God and Saviour, that I have been greatly blessed in my own soul, during this visit among people of a strange tongue, which I have only yet learned to lisp. The feeling of the love of God has rarely, if at all, been absent from me, and the enemies of my soul have been kept under by the power of the Lord Jesus, and abiding in Him, and *witnessing* Him to abide in me, a capacity has been granted to bring forth some fruit to His glory and praise. The Lord has granted *many* seals to our labors, to the glory of His own great and excellent name."

Returning to England in winter, across the North Sea, in a little fishing smack of forty tons, he was enabled to reach home safely, and records: "While in Norway, I was kept as in the hollow of the Lord's hand, and preserved from the power of my soul's enemy in a greater degree than at any former period of my life, and a large measure of communion with my God and Saviour was granted me. All praise and glory be unto Him."

In 1860, J. B. made his third visit to Norway. He visited the Friends there in their meetings generally, and many of them in their homes. Several of these Friends were ministers, and he writes on one occasion:—"To me it was delightful to hear their truly apostolic sermons, delivered with a fervency becoming the all-important subject—repentance toward God, and faith toward our Lord Jesus Christ—including the acceptance of the gift of the Holy Ghost, sent of the

Father in the name of His dear Son, to lead His disciples into all truth."

Of the Yearly Meeting for Norway, 1860, he records:—"The overshadowing of the love of our Heavenly Father was powerfully felt, the true communion of the Holy Spirit; the feeding on and with Christ; redemption by Christ, and His love and fullness in all His offices; and the love and mercy of the Father in Him, were warmly dwelt on in lively testimonies, and acknowledged in prayer, thanksgiving and praise. The young were cautioned against the voice of the stranger, which strives in various ways to lead them to look for communion with Christ in ceremonial rites; and thus to draw them from that communion with Him in spirit, which those who are His sheep know, and who, hearkening to His voice, are joyfully led and fed by Him."

This visit occupied about six months, extending within the arctic circle to the borders of Finland. While on the steamer from Stavanger to Bergen, going northward, J.B. writes:—"It was much crowded, and we had to lodge the best we could. . . My cough was very noisy, but no one complained of it; and there were kindly indications of sympathy with the 'sick old man.' *I passed a sweet night in the feeling of communion with my Saviour.* The perception of what He had done *for* me, and *in* me, with the freshness of the present feeling of His love, and the assurance that He will never leave me nor forsake me, were inexpressibly precious. *I felt that I had received all that is proposed to man in the gospel of Christ,* and that entirely to His glory; for it has been wrought in me by the power of His Spirit, in the deep sense of my own sinfulness and unworthiness, and of the preciousness of that sacrifice by which He forever obtained forgiveness for all the world, if they would accept it, but specially for all who repent and believe in Him."

(To be continued.)

THE SPIRIT'S HELP IN PRAYER.—"But He who searcheth the hearts knoweth what is the mind of the Spirit, for He maketh intercession for the saints according to the will of God." Rom. viii. 27. "The work of the Spirit is in exciting the heart at times of prayer, to break forth in ardent desires to God, whatever the words be, whether new or old, yea possibly without words; and then most powerful when it *words it* least, but vents in sighs and groans that cannot be expressed. Our Lord understands the language of these perfectly, and likes it best. He knows and approves the meaning of His own Spirit; He looks not to the outward appearance, the shell of words, as men do."—*Leighton's Exposition of Lord's Prayer.*

FAITH CASTS ON GOD ITS CARES.

I was making a call, and talking with a gentleman in his parlor, when the door partly opened, and his son, of five summers, distressingly articulated, "Father, I have lost my ball. I threw it way over in Miss Hder's yard, and it rolled into a hole; and I can't see it; and its all gone into the l mud; won't you get it for me?" "Y my child; when I am done here, I will and find it; run out now, and wait." at once dried his tears, and brightened, a turned away, and said not a word m about the ball while I remained. When came to the door, a tremendous load of c was crushing and grinding his little hea but when he left it, he was free and light a feather, for he had faith in his fathe power and promise; and upon him he h rolled his burden.

The life of children is a life of faith. is impressive to see, though they kn they are entirely dependent for fo raiment and a home, what implicit co dence they repose in their parents—c which excludes all doubt, banishes anxi —and they live in simplicity and quietn of spirit, careful for nothing. This is fa *in man.* If it were transferred from earthly parent to the heavenly, it would faith *in God.* If God is trusted as a earth father, we become "like little children," f from all cares of unbelief; we do our du and continually leave our life, and hea and food, and attire, and joys, and sorro in God's kind, sure keeping.

A young lady, the daughter of a no physician, was taken with a fever, and said, "I am not qualified to prescribe myself, and if I should attempt it I sho probably grow worse, and perhaps die. father knows all about this disease, and is as desirous of my recovery as I am; what better can I do than resign myself him, without concern, and confident that will be done for me which can be?" faith in God casts on Him its care.—*lected.*

THE SURRENDER OF THE WILL.

Romans xii. 1, 2.

By Theodore Monod.

While there is great danger in speaki even of the Lord, of acting from love self, there is a great blessing in speak even of self for the Lord's sake. My ex

rience has been brief; but for some months past I have been realizing what I have previously preached and published—that the Christian does not belong to himself. If I take God at His word and give Him my heart, it is evident that He receives it and keeps it. If He loves me and has asked me for it, He cannot but accept it, and He desires nothing more than to take us altogether into His keeping.

As soon as we tell Him in a few words and perhaps without much emotion, *I am Thine*, God puts His seal on our gift and keeps it, and from henceforth we have only one thing to do—to depend on Him.

But we must will to do *His* will, and no longer wish to remain masters of ourselves, to dispose of our time, to make our own plans, and then ask Him for His blessing on them. Jesus goes before His sheep and guides them. "What wilt Thou have me to do," is the Christian's motto. It is the will that must be given up to God, the life in its details. Will you give yourself up to God to do His will from hour to hour, even if it should upset all your plans?

Do not think it would be a hard life; it is happiness itself; to obey God always is "the glorious liberty of the sons of God." Our soul is then in its element, like the bird in the air. Would you say it is not free, because it cannot dive into the water? It is the same with our will surrendered to God; what constitutes our bondage is precisely the thing we will not give up to God, and which we call our independence.

Put that on the altar. You have not to consecrate yourselves. It is God who consecrates. The priests did not consecrate themselves. Offer yourselves, but do not take back what you have laid on the altar; that would be a frightful sacrilege. When you have offered this sacrifice you will then prove what is that good and acceptable and perfect will of God. You can do something to-day, acceptable, agreeable to God. In offering ourselves to God, we only give Him what is His own, and it is only when we have given ourselves to Him that He will use us for His glory.—*London Christian.*

AGREED WITH GOD.

Notes of an Address by W. Hay Aitken.

"Can two walk together, except they be agreed?"—Amos iii. 3. *Fellowship with God* is one of the peculiar favors of the Christian's experience. We read of one long ago singularly gifted, and kept so pure in the midst of an evil world that God lifted him right out of it without tasting death. "Enoch walked with God 300 years." Of Noah, too, it is said—"He was a just man, and perfect in his generations; and Noah walked with God." The same is implied of Abraham, who is called "the friend of God," because his fellowship and communion with Him was so real and defined. Of Moses we read that the Lord talked with him face to face, as a man with his friend; and in Scripture we are continually reminded that we may thus open to Him all our needs and desires, and receive from Him the communications of a love of which the world knows nothing.

WHAT A HAPPY LIFE

is his who walks with God! In the midst of all difficulties to know that God is our Friend, closer than a brother, of whose sympathy we are assured, whose power can never fail, and to whom we can go with every trouble, knowing that He is supreme over all circumstances, and makes all things work together for our good.

We are connected with Divine Omnipotence. Paul, who certainly "walked with God," could say—"I can do *all* things through Christ which strengtheneth me"; and each true-hearted child of God has an equal right (spite of his infirmities) to use this language. But make sure *first* that you really are walking with God. How many weak Christians there are! The source of their weakness being that they do not walk in fellowship with God. It is not that they do not *know* God's grace and love; but they are out of communion with Him, and so experience only weakness instead of strength, defeat and disaster instead of victory.

What a thought, that we may know a calm though we are in the midst of tumult, though the shock of battle often drives us to our knees. In spite of all opposition it *is* possible for us to enjoy this deep, holy, changeless calm, for "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

You cannot be on terms of intimate friendship with a great and noble mind without being stimulated and braced up by his broad, generous, liberal views; your sympathies will be enlarged, your views of truth extended. Such a friendship is purifying, strengthening, elevating. How much more so is a walk with God! You cannot enter into His society without admiring Him; and whom we admire we emulate, and insensibly you find yourself emulating the virtues and perfections of His character who is your dearest, truest Friend.

THIS IS THE SECRET OF HOLINESS,

and of reflecting His loveliness. Such a walk must be most desirable. How is it

that so many real Christians know so little of it, and instead have such a melancholy experience, dropping out of fellowship with Him for days, weeks, or (and one must *tremble* for such a man) even months, without a conscious walking in fellowship with God? How is it? The text explains —"Except they be *agreed.*"

It is necessary that there should be an agreement in tastes, feelings, politics, intellectual pursuits, ere we can select a companion. If we would walk with God the first great requirement is that there should be a substantial, complete agreement; if not, of necessity, our communion must be interfered with. Hence it is absolutely necessary that we make a complete surrender to Him.

But you say, "I don't disagree with Him; I should be very sorry to." Now, no Christian would really *say*, "I will follow my own course, though it is directly opposed to God." But it is in the *little* trivial things that we undertake without taking counsel of God (though there is *nothing trivial* with God),—it is in these little things that a coldness springs up. And the more these are multiplied, the wider the breach between us and Him grows.

WORLDLY CONFORMITY

is one chief cause. It is difficult to draw a hard-and-fast line with respect to this. But the spirit of the world is most thoroughly opposed to God, and every overture of friendship we make to it is actual enmity against God (James iv.). The extremely worldly outward act of one may not be the result of what would be an extremely worldly heart in another. It is difficult to make rules for outward conduct; but the child of God who is in communion with his Father has an inward test which he may apply with much greater security than any outward rule—"As many as are *led by the Spirit of God*, they are the sons of God."

If you are really endeavoring to be *true* to God, to maintain unbroken friendship with the Unseen, it will not be, "What shall I do to please myself?" but "What will please or displease God?"

It will not be a repudiation of pleasure merely because it is pleasure or enjoyment, but "How can I best please Him who has called me to serve Him?" All pleasures are not necessarily evil; the question is, "How will this hinder, interfere with, or be a weight to me in following the great object of my life?" You will always find your truest pleasure lies in the consciousness of pleasing Him. If this is not a law with you, you will be saying, "How far may I be *like*, though not *of* the world; how *near* may I approach its standard with regard to dress, occupation, &c., without being actually involved in it?" Entertaining su questions, you are already fallen from yo true position, for remember it is not, "If a man *is*," but "If any man *wills*—wishes to be the friend of the world, he *is* the en my of God."

If it be so with you, no wonder that y cannot walk with God; you are friends wi the rebel who has usurped His throne. A those who are true and loyal to the tr David will find their place with Him

OUTSIDE THE CAMP,

the world rejecting them as it received n Him, calling the servants Beelzebub, as th did the Master. He claims us as His loyal f lowers, He prepares us for what we must e pect from the world. Let there be no shrir ing back from following Him; Christi work even may be a hindrance. We like choose that which will not entail a cro and be easy to the flesh. How often we lect the occupation that costs us least, a is most suited to our natural tastes. But we really walk by grace, and not by natu we remember that God can make us stro in the very points where we are natura weak, if we will only honestly put o selves into His hands, and ask Him, "Wh wilt Thou have me to do?" Then we sh actually find ourselves doing many thin we never expected we could do. Have not experienced this when, having begun telling God what He could not do with He opened our eyes to see that it was o own stupid obstinacy which prevented us; a when we gave ourselves up to Him in f hearted surrender, we found we could those very things, to our utter astonishme

LEVITY OF SPEECH,

the world's gossip, tittle-tattle, slothfuln in prayer, indifference when the Holy Spi tries to draw you into closer communi are all sources of disagreement. God is lo but His name is also *jealous*, just because loves us so dearly. Before fellowship c be restored you must resolve to set yo foot on the neck of the evil. Only Div power can lay it low.

John viii. 29 gives us the real inner cret of our blessed Lord's life; His fello ship with the unseen Father. "Wist not that I must be

ABOUT MY FATHER'S BUSINESS?"

How much did it cost Him? When driv into the wilderness by the will of Father, to be tempted of the devil—not be comforted, but starved,—left all alo why did He not turn His back on the d ert, and change the stones into bread? whispered the devil. But that blessed

would never move a finger but in conformity with the Divine will. What pleased the Father pleased Jesus. The will of the man was constantly being surrendered to the will of the God. Had Jesus not lived in very small things, in the little details of language, thought, the daily round of duty, in conformity to His Father's will, of necessity that will could never have triumphed in the awful struggle of dark Gethsemane.

We all have some Gethsemane; some wine-press to tread. Though to some it may be only the round of certain daily worries, constant cares, and little things that go across one; but if we recognize the Divine will in these, we shall become more powerful to overcome; if it is otherwise, disagreement will crop up, and we shall no longer "walk together."—*London Christian.*

HOW IS THE BELIEVER TO ABIDE IN JESUS?

So far as he may be able to do anything to contribute to that result, the answer is, "He must watch and pray." He must be ever on the watch-tower, vigilant over every unholy appetite, passion, and propensity; must be careful to keep himself under the teaching and guidance of the Holy Spirit, who has now become the great Teacher. He ought to be as docile as a little child, ready to be led whithersoever the Holy Spirit lists. Any wilfulness, any leaning upon self, withdrawing the thoughts and placing them reflectively and with affection on the world, will constitute a separation between the believer and the Saviour. The will of the believer must be kept in subordination to the will of the Saviour. There must be constant trust, a sense of uninterrupted dependence, a total abandonment of the believer to the Saviour, to be his prophet, priest, and king. He must learn carefully to distinguish the still, small voice of the Prophet as his great instructor. The sheep must know their Shepherd. They must listen only to His voice, learning and knowing that "He calleth His own sheep by name, and leadeth them out." (Jno. x. 3.) They must also bear in mind that there are thieves and robbers, but that the sheep will not hear them. (Jno. x. 8.) And the sheep will soon learn to distinguish the tones of the loving Shepherd from those of a stranger; and so doing, He will enable them to abide. The Shepherd is always faithful; and if the sheep but listen and follow Him, the abiding will be certain. It is the Shepherd's will that the sheep should ever be in His presence, and continually abide under His eye. And then the sheep, too, the moment he is out of the presence of the Shepherd, becomes timid and fearful of howling wolves, and cries earnestly and loudly to get back into the fold, feeling that only there is there safety.

Then the believer has the other element of prayer. What a sweet and delightful office is this now! His heart goes out morning, noon, and night. Praise and thanksgiving are on the tongue and lips; and from a glowing heart he spreads his wants before his Keeper. His constant prayer is, Keep me, keep me, keep me. O blessed Jesus, save me, guide me, preserve me. I am all weakness. Thou art all strength. I am nothing. Thou art all things. Yet Thou lovest me with an everlasting love. I abandon myself wholly to Thee. Take me, blessed Jesus. Make me Thine, only Thine. Take away my will; and not my will but Thine be done. And then Jesus takes the trusting believer, and keeps him by the power of God through faith unto salvation—unto a present salvation from sin.

But the question may be asked,

SUPPOSE THE BELIEVER SHOULD BY ANY MEANS FAIL IN HIS ABIDING—WHAT THEN?

If he fails, he ceases to have the result of abiding. By ceasing to abide, he will be as though he had never sustained the abiding relation. He then has no more security against sinning than any other sinning Christian. He ceases to be in the higher life. He is no longer kept. He must repent of his sins to be saved. If he continued on that plane, he would have no present advantage from having been in the higher life, unless it should be that he might the more readily be restored to the abiding state. . . . . .

A sin may be committed merely through want of watchfulness at the moment; and another may be done through actual wilfulness and with a degree of deliberation. The former will bring a keen pang to the sensitive conscience, but will not leave a deep stain on the soul. But the latter will stain the soul, and often through the deliberate wilfulness of the soul may remain on it for some time unrepented of. It is hardly possible for an abiding believer to commit a wilful sin. It would prove his life to be a mistake—prove that he thought he was what he was not. But the commission of sin through infirmity of human nature and a momentary unwatchfulness may be attended by an instant contrition and restoration to divine favor. The divine and loving Saviour, having a *full* knowledge of human infirmities, may instantly receive back the erring one, and make it known by sending love and a sense of forgiveness to the heart.

Then immediately the trust life is resumed, with increased watchfulness against the wiles of the wicked one and the deceitfulness of sin.—*Times of Refreshing.*

TRUSTFUL SERVING.

Oh, how vain and sinful are most of our anxieties! That which is not good we ought not to desire at all; that which is good we ought to desire and pursue in faith, looking to God for it. "I would have you," says the Apostle, "without carefulness." Yet he would have us "diligent in business, fervent in spirit, serving the Lord." This is the secret—to have that diligence which belongs to those to whom a task is appointed, and yet that freedom from carefulness which belongs to those who can peacefully leave the result with the task-giver. It is a secret, and when stated seems to the natural heart a contradiction. The Lord teach us to know how *to work as creatures*, as setting the *Lord* before us; as feeling not masters, but servants—not persons working on their own account (as we speak of a man set up in business for himself), but working for another—for Him who hath bought us with a price, so that we are *not our own*. The feeling of a servant in a house, who just does his appointed work, and takes for granted that his breakfast and his dinner and his supper shall be waiting him at the appointed time, is to me a type of the feeling with which we should dwell in the house hold of faith, doing that thing, whether a mental or a bodily exertion, which our God has appointed for us; all the while believing that our bread shall be given us, and our water shall be sure.—*Memorials of John M'Leod Campbell; vol.* 1, *page* 97.

QUESTION AND ANSWER.

Do you not consider that th re is over-extravagance in dress of those who commonly make up an ordinary city church congregation, and that thereby many are kept away because of their poverty—the very class to whom it was the glory of the Messiah to preach?

We most emphatically do. And we count it both a sign of bad taste and poor religion for any one to make the church a place of display. A new infusion of Quakerism is wanted in our city churches.—*Christian Union.*

[Shall Quakerism lose its testimony against fashion in dress? If it continues it, how can it do so but by dress so simple and unfashionable as to be somewhat singular?—*Ed. Friends' Review.*]

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MO. 10, 187

"The sheep follow him; for they know his voice

Christ's flock are a company called ou When far astray He has sought them an called them with the voice of loving entreat They have listened to Him, and departin from all else have come to Him who h borne them home upon His shoulders rejoi ing. But having wandered once they ma do so again, unless, stilling the eager desir of the fleshly mind with prayer, they kee their spiritual ear attent to know His voic The clang of a trumpet may pass almost u heeded if the attention be fixed elsewhere but the gentlest whisper can be heard if be waited for with an affectionate readines of mind to learn and fulfil the wish it sha convey. There is no form of dedication t the Lord Jesus so certain in its character, s blessed in its results to the soul, or so frui ful to His glory, as that in which all withi is so melted with His love and transfuse with trust in Him, that His voice is waite for and closely followed. In this experien every thought is brought into captivity t the obedience of Christ; the heart is cleanse by His grace and power, and full communic with Him is known.

He that thus hears and follows Christ h the very light of life. He knows the realit of the promises, "I in them and Thou in Me "All thy children shall be taught of t Lord, and great shall be the peace of th children. In righteousness shalt thou be e tablished."

THE Chicago *Journal* states that the Women Temperance Union has just held a meeting that city, and that on First-day the 28th ul twenty-nine women addressed congregation from the pulpits of various denominations, Methodists, Baptists, Congregationalists, Presb terians, etc. This is a strong indication of t change of public sentiment respecting the pr priety of women preaching and teaching.

TRACTATUS HIEROGRAPHICUS, OR A TREATI OF THE HOLY SCRIPTURES, by Richard Claridg —This is an excellent treatise written by learned and very godly man, one of the mo clear and forcible writers among the Ear

Friends. It is well balanced in its statements and teachings, and the writer brings an interesting array of witnesses to the truths he sets forth, from the Fathers down to his own day, and from many communions of the militant church. He shows how these all concur in the necessity of the aid of the Holy Spirit in order to the vital appropriation of the truths of Scripture and for their saving application to the reader. He urges the diligent reading and searching of them to understand their literal sense, such as "a comparing Scripture with Scripture; a considering of the use and acceptation of words and phrases; of the circumstances of time and place; a weighing of the principal scope, design and coherence of the text; a regard to the agreement or disagreement, with the primary heads or articles of religion, generally owned by all sorts of professors, as necessary to be believed in order to eternal life and salvation; all which presuppose a perceptive faculty, the use of reason, and a degree or measure of other human attainments, as a competent skill in arts and languages, etc. By these and the like means, the literal sense of Scripture is attained to. . . But to the understanding of the spiritual sense or meaning of Scripture, so as to come to witness salvation to the immortal soul thereby, the illumination of the Holy Spirit is *absolutely necessary*. This is a heart, not a mere head-knowledge; of the Spirit, not of the letter only; by inward feeling and experience, not by outward notion or observation."

The work contains a brief account of the writer, who was a man of parts as well as of deep piety. Of the latter, the preamble to his last will and testament, as cited below, will give evidence, substantiated as it was, by a life of love to God and to man.

"Forasmuch as all men, the man Christ Jesus excepted, have sinned, and come short of the glory of God, and there is none other Name under Heaven given among men, whereby we must be saved, but that of Jesus Christ, who was delivered for our offences, and was raised again for our justification, and is able to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them; my faith and hope are in God alone, for the free and full remission of all my transgressions, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, who is the Word, the Light, the Way, the Truth and the Life, the one Mediator and Advocate with the Father, and the propitiation for my sins, and not for my sins only, but also for the sins of the whole world; that being thoroughly washed, sanctified and justified in His Name, and by the Spirit of my God, I may be received into that everlastingly glorious rest, which He hath prepared for His people, not for any works of righteousness which I have done, but according to the exceeding riches of His free grace and mercy, in and through Christ Jesus, the Son of His infinite love; into whose hands I humbly commend my immortal spirit, earnestly and fervently beseeching Him, to keep me by His power through faith, in love to Him above all and to my neighbor as myself, walking through the assistance of His grace in righteousness and holiness before Him, all the days of mine appointed time here upon the earth, waiting in patience and resignation to His holy will; and watching and praying always with all prayer and supplication in the Spirit, that my soul may be ready through His preparing power, whensoever my earthly house of this tabernacle shall be dissolved, to enter into that building of God, the house not made with hands, eternal in the Heavens.

"My body I commit to the earth from whence it was taken, believing there shall be a resurrection, both of the just and of the unjust."

We hope that there will be a large demand for the work. Orders for the book may be sent to Dr. S. Wood, 22 East Fiftieth Street, New York, who will forward, free of postage, at $1.25 for any number less than five copies, or at $1 each for five or more copies.

OUR LITTLE ONES IN PARADISE; American Tract Society; Price, 60 cents, postage 3 cents. —The death of little children seems to parents the rending from them of a part of their own very life. It is a grief so poignant and tender as specially to need the consolations of religion. In this little book are collected, in prose and verse, many of the best words of comfort our language affords for hearts thus bereaved.

DAILY LIGHT ON THE DAILY PATH; a devotional text-book for every day in the year: in the very words of Scripture.—This little volume is a reprint by the American Tract Society, of the English edition of S. Bagster & Sons, and is a treasury of skillfully chosen passages, which meet the needs of the heart from day to day. It is an admirable present to be given by Christians to their friends. Price, 60 cents; postage, 4 cents.

DIED.

CROWLEY.—On Eighth mo. 26th, 1877, Mary P. Crowley, wife of Jacob Crowley, in the 49th year of her age, at Garden Grove, Iowa; a member of Smyrna Monthly Meeting. In speaking of the life of this dear sister as a bright example of the influence of the Holy Spirit upon the heart when its operations are freely submitted to, it is the aim not to exalt the subject, but the abounding grace which enabled her to labor and suffer in the work of the Lord. Although she became strongly attached to the views of gospel doctrine, set forth by the standard writings of Friends, and felt required, greatly in the cross, to connect herself with the Society about the year 1854, when her home was in Massachusetts, yet in later life, while she felt that the unity and fellowship of believers was very precious, she learned that no reliance was to be placed upon anything but Christ, as the only and unfailing Teacher and Leader of His people in their individual service, as well as their all sufficient Deliverer from the guilt and power of sin; and that human arrangements may be either helpful or hindering to the work of the Lord, according to the Spirit which actuates the professing church. As she endeavored to live with an eye single to the glory of God and to her soul's peace, she was made willing, under much bodily infirmity and other circumstances that would have hindered many, to leave her children and the comforts of home, and undertake laborious journeys, that she might accomplish the work to which she felt that the Master called her. One of these was to the Indian nation (where she and her husband had formerly labored,) and to remote settlements of Friends in the south-

west, some notice of which has been given through the *Friends' Review*. These engagements, although outwardly trying, brought the sweet reward of peace, and she had many evidences that the Divine approval and blessing rested upon the work. Her last sickness was long and painful, but her confidence in the promises of God, and her prospect of a happy immortality remained unshaken to the last. She exhorted those who came to see her to be ready to meet her in Heaven. The remembrance of her faithfulness in life and of her peaceful departure, are very precious to her mourning family and friends.

GOUGH.—At 22 Tullow Street, Carlow, Ireland, on the 25th of Ninth mo. 1877, Mary Gough, aged 77; an Elder.

HIATT.—On the 20th of Tenth mo. 1877, Amos Hiatt, in his 72d year; a member of Oskaloosa Monthly Meeting, Iowa. He bore a lingering, painful illness, with Christian resignation, and passed away peacefully.

GASKILL.—At her residence in Philadelphia, on Tenth mo. 6th, 1877, Anna Haines, widow of the late George Gaskill, of Burlington, N. J., in the 68th year of her age. "She was not, for God took her."—Genesis v. 24.

BALTIMORE YEARLY MEETING.

(Continued from page 187.)

Second-day, continued.—A good sized meeting was held in the evening, by the Executive Committee on First-day Schools and Home Mission work. Reports were read from the different meetings, giving much to encourage to further effort in this field. It was the recorded judgment of the Yearly Meeting last year, that there should be a First-day School connected with every meeting; and by the reports now read it was shown that there was but one meeting which had not either a school or Bible-class. John Nicholson spoke briefly on some of the difficulties in carrying on schools, and suggested a few remedies. Dr. R. H. Thomas gave a short account of a corresponding Bible-class, with which he was connected; several others were called on and responded in a few words. Walter Robson gave some of his experience, and Dr. J. D. Garner a short account of his work in East Tennessee. By the statistics read, it was shown that there are 839 names enrolled, with an average attendance of 510. Besides these there are two Mother's Meetings, a Temperance Meeting, and two Sewing Schools held on week-days.

Third-day.—The reading of the Queries and the answers to them occupied nearly the whole of the session. Much was said on the value and importance of Meetings for Worship; attending them should be regarded as a privilege as well as a duty. If every individual went seeking a blessing for himself, and exercised on behalf of his brethren, meetings would not be cold or dead. In this, as in everything relating to the Christian life, the words are true, "According to your faith be it unto you."

Our meeting together in silence is a practical testimony to the Headship of Christ in the church. May no pre-arrangement interfere with the free working of the Holy Spirit.

Much was said about the duty and privilege of reading aloud the Bible to the collected household, and giving a time for prayer. Every family was encouraged in the practice of this "incumbent duty;" and so strongly did the meeting feel that the Quarterly Meetings were directed to ascertain by personal inquiry how many are not in this daily practice, and report next year.

The Clerk embodied these and other subjects in a very full Minute of Advice.

The committee appointed to examine a document addressed to the meeting by a body with whom it was not in correspondence, reported that they were united in the judgment that it should not be read in the meeting.

The public meeting in the evening, appointed by Walter Robson and Caroline E. Talbott, was the largest gathering ever collected in the Meeting-house, the aisles, stairs and galleries were crowded, and a number stood all the time. Caroline E. Talbott knelt in fervent prayer. Walter Robson soon after rose with the words, "Remember now thy Creator in the days of thy youth," and spoke at length with much power. Caroline E. Talbott, Elizabeth L. Comstock and Mary H. Elliott also took part in the exercises.

Fourth-day.—The meeting convened in joint session. The London General Epistle was read, and 1,000 copies ordered to be reprinted for distribution.

The minutes of the Representative Meeting for the past year were read, with extracts from the report of the Associated Executive Committee on Indian Affairs. The usual quota of the meeting towards the expenses of this committee was directed to be paid to the Treasurer.

The Committee on General Meetings reported that only one meeting had been held. They were continued and encouraged to further service. The large committee appointed last year to promote the religious and educational interests of meetings and members, made a long and interesting report. Statistics on various points of interest had been collected; the needs of many had been inquired into, and some aid extended. Most of the meetings had been visited, and quite a number of their members. A meeting had been set up in Washington, D. C., last Third month, and is now regularly held at 1023 7th St., N. W. They were continued.

The First Annual Report of the Miles White Beneficial Society was read. This is an association formed at the instance of the late Miles White during his life-time, in accordance with the laws of Maryland. The charity is general in its character, and not confined to the Society of Friends. The Yearly Meeting has no control whatever over the Trustees.

Extracts from the report of the Peace Association of Friends were read, and $200 directed to be paid their Treasurer.

The last business session was on Fifth-day afternoon. Several committees reported, and the Epistles to other Yearly Meetings were read and approved. At request of Deborah C. Thomas, the Men's Meeting adjourned to the large room where the Women's Meeting was sitting. She addressed the joint meeting in a few earnest words of counsel and encouragement, and then knelt and invoked a blessing on all who were present. W. H. Ladd and Walter Robson also spoke; the adjourning minutes were read, and the meeting concluded, feeling that the coming together this year had indeed been blessed. The

love and harmony pervading all the deliberation and all the assemblies was a cause of thankfulness.

Devotional meetings were held every morning and evening during the week. In the earlier ones especially, the teaching was felt by all to be very instructive and helpful, and throughout them all the presence of the Lord was felt. They were more than usually solemn and impressive, and many hearts were strengthened, comforted and encouraged.

For Friends' Review.

THE LABORATORY METHOD IN PHYSICS.

The change that is taking place in the method of scientific instruction in our schools and colleges at the present time, is certainly one of the hopeful signs of educational progress. How rapidly this change is occurring, few, except those directly interested, are probably aware.

The teaching of practical physics (of which the title of the little book *at the foot of this column is the subject) has always presented difficulties undoubtedly militating against its more general introduction into school courses of study. The exorbitant cost of apparatus, the want of special training in manipulation on the part of teachers, the exaggerated notions of text-book instruction, the hampering limitations of the lecture system, and the want of time in the pressure of other work, have all contributed to discount the disciplinary value of the study of physics.

In the reaction evidently setting in against the old time lecture system, induced partially, perhaps, by the establishment on the part of our leading colleges of summer science schools for teachers, we note a corresponding change in the character of text books on this subject. Happily, physics is now a special department of instruction. Its teacher is a specialist, trained not only to a mastery of text-book authorities sufficient for the delivery of the usual course lectures, and the conducting of recitations, but also an adept in the preparation of simple and inexpensive apparatus, in the drawing up of detailed instructions to guide the student in the actual determination of results, the facile performance of experiments, a knowledge of the construction and defects of instruments, together with the methods of original investigation. The pupils, instead of looking on and seeing another experiment, manipulate for themselves, and thus the mist of elaborate lecture explanation is condensed in the logic of experience. The advantage of this method is plain. Fingers succeed thumbs, confidence clumsiness, the pleasure taken in the use of self-made apparatus in the testing of physical phenomena and the verification of important physical laws is followed by the result sought—mental discipline.

Any other method is information rather than formation.

If we remember correctly, the laboratory method first came into vogue prior to 1870, in the Science and Art Department of the South Kensington Museum, England—a movement resembling in character that practised in similar institutions on the continent. For several years this method has obtained at Harvard, Virginia, Iowa, Kansas, Cornell, Tufts, Michigan, the Stevens Institute, and many other colleges, until reaching preparatory schools, wherever sufficient facilities exist, the change in instruction of this character has now become marked and general.

As modestly illustrating the method in question, we cordially welcome this little book on Light, the first of the experimental science series. It is by the introduction of such teaching that the change alluded to can, in great part, be accomplished.

The book, too, comes out under favorable auspices. The reputation of Prof. Mayer, of the Stevens Institute, as a practical physicist, sufficiently guarantees the general accuracy of the work. "It is specially prepared for the boy or girl student, and for the teacher who has no apparatus, and who wishes his pupils to become experimenters, strict reasoners, and exact observers." (Preface.) By acquaintance with a tinman, gas-fitter, and carpenter, any pupil or school interested in the subject can verify most of the elementary laws of the reflection, refraction, and decomposition of light. How fascinating and instructive such verification may be, any one who has witnessed the wonderful manipulation of Prof. Tyndall in optical experiment can attest.

To construct a simple heliostat and catch a sunbeam, "walking about it, examining it on every side, bending it, splitting it up into several beams, passing it through glass or water, and doing anything else that will illustrate the laws governing it;" to picture by reflected light on the wall, the beating of one's own pulse, to read a poem in a dark room by sunlight reflected from a self-constructed milk and water lamp, to learn the refracting laws of telescopes, microscopes, and all kinds of optical instruments, by means of a self-made water lens, to make simple water lanterns for wall or screen projection, with slides extemporized from engravings, or to make and work a solar microscope at the price of a flask, pocket-lens, screen, and heliostat, and convert an iron top into

*Experimental Science Series for Beginners. Light; by Alfred M. Mayer and Chas. Barnard. New York, D. Appleton & Co., price $1.00

a color top, with much more of the same sort—all at an expense of $12.40, gives the subject for teachers, pupils, and committees a new and realistic aspect indeed. The book in spirit and method cannot well help doing good. H. N. H

DR. TAYLOR OF ANDOVER.— The sketch of Dr. Samuel Harvey Taylor, the admirable principal of Andover Academy, by a writer in *Harper's Monthly*, presents a life-like portraiture of one of the most eminent, the most feared, and the most beloved of the noble line of Massachusetts schoolmasters. "The room in which he held his class, Number Nine, was a daily battle ground. Into it the boys filed with a sense that, however industriously they might have prepared themselves, there were chances of defeat never to be counted beforehand. The master sat at his desk, his eyes bent on his book, and rarely raised; his cards containing the names of the boys were before him, and it sometimes happened that he did not shuffle them with the strictest care, so that the same names would follow in succession day after day - a *sors* closely scrutinized by the boys, who were most intent on the danger before them. There was no superfluous word in his questions. Each was delivered as if stripped for the fight. There was no pause for guessing answer, and no prompting by insinuating question. The questions, which followed each other in rapid succession, were not put rapidly, though cast in the most succinct form: but no interval was allowed between question and answer, answer and question. No laggard, wandering in his mind, was waited for till he could find the place, and all superfluous words in answering were ruthlessly cut short. The boys came out, those who were in earnest—and it was rare that all were not caught in a contagion of earnestness—flushed and eager, quickened by the contests, and excited to new effort."

MILK TAVERNS.

There is obviously no reason why a tavern should be devoted to the sale of intoxicating drinks. The original idea of a "victualler" is more intelligibly realized in the case of a purveyor who sells a nutritive beverage, than one who supplies what is, speaking generally, rather stimulating than nutritious. Milk is, in a special sense, sustaining. It forms a prominent element of ordinary food, and comprises most of the elements by which the tissues consumed in exercise may be replaced. It is, moreover, a popular beverage, and one which women and children may share, while few men would fail to appreciate it. Tea and coffee are luxuries in which many do not care to indulge at odd times; nor, as a matter of experience, do they answer the purpose of refreshment in all cases so effectually as milk. Again, milk is the cheaper beverage; it costs less, and it serves a more useful purpose in the economy than any other fluid which can be taken to assuage thirst; while in the case of persons afflicted with not a few forms of disease, it plays the part of a medical restorative, and as a remedy alone may with advantage be extensively employed. Why not then, provide "milk taverns" in the public streets? We venture to predict for the enterprising tradesmen who will open these establishments on a liberal scale, in good situations, success of a very high order. To make the experiment a fair one, the house should be as handsome, well appointed and commodious as a gin-palace, and the position chosen as prominent as can be selected. We should like to see the movement inaugurated as a pure trade, selling milk only—with the usual accompaniments of bread and cheese, or butter and biscuits, as in ordinary taverns, and the description "Milk Tavern" ought to be adopted to distinguish the establishment from a café or tea-shop. The suggestion is worthy the consideration of spirited victuallers, and, if adopted in its entirety, dissociated from any other branch of trade, and carried out as proposed, it would, we are convinced, be rewarded with an ample recompense.—[*London*] *Lancet.*

RELIGIOUS MEMOIRS.

A correspondent in the *Augsburg Teacher* has the following observation to make, and illustration to give on the important subject of children's reading:

"Memoirs have almost dropped out of our modern Sunday-school libraries, and many of us regret that our children will not voluntarily read them. Yet there is nothing in which a child so delights as a true story, until his taste has been perverted. My little girl of six brought home from the infant school a library book, which had been translated from the French and had not a word of religion between the covers. Nor was there any moral teaching. It bore lightly on genteel manners, which was its only lesson. The rest was only mildly amusing. I would not read it aloud to the child; but took down, instead, a volume of tracts, and read the story of 'Little Henry and his Bearer.' What a world-wide difference between the two! The frequent earnest question and the starting tear and choked voice showed how keenly Bertha

was interested in the story, and for days afterward she talked of the little India boy, showing how well she had understood the story and the lessons it taught. We make a mistake when we think that only flimsy stories, with no point to them, are the ones to interest the children If we read to them more deep, thoughtful stories of real lives, we shall mould them into very different characters."—*Exchange.*

THE BLACKFEET INDIANS.

They do things better in Canada. The Dominion Government has just concluded a treaty with the Blackfeet Indians, whereby it comes into absolute possession of a tract of land estimated at fifty-one thousand square miles. For this immense territorial acquisition the price paid is by no means excessive, neither is it, from an Indian standpoint, at least, unreasonably low. In arranging the terms of the treaty there has evidently been a desire on the part of the Dominion Government to do the fair thing by the Indians, and just in that one thing lies the keynote of the Canadian policy with its attendant success. In treating with the Blackfeets, their prior right to the land bargained for is clearly recognized. The money and privileges given them are not accorded out of charity, or as a kind of sop to Cerberus, but as payment for value received. We are too much accustomed to treat the Indians as though they were paupers, with no rights or claims that any white man was bound to respect. It would be well to take a lesson from our neighbors in this matter. But, after all, the great secret of the success with which Canada has managed her red population is to be found in the fact that when the Dominion Government makes a treaty it abides by it. It does not attempt to cheat the Indians because they are only half-civilized, but keeps its promise to them just the same as it would to us. So the Indians learn to have confidence and good will toward those in authority over them, and, having the right thing done by them, they return it in kind. The Canadians go on the same plan as we do, that of getting all the territory they can into their own hands, but they set about it in a very different and greatly superior manner.—*Phila. Inquirer.*

NEW LANDS WITHIN THE ARCTIC CIRCLE.

Narrative of the discoveries of the Austrian ship "Tegetthoff," in the years 1872–'74, *by Julius Payer.*

The exploration of the seas of the far north, pursued for a long time in the hope of territorial and commercial advantages, especially for new routes from Europe to the Indies, has for many years now been made only from adventure, curiosity to learn the geography of the polar regions, and a desire to add to scientific knowledge.

Of the many interesting narratives of polar voyaging and search, this is not the least so. Details are first given by the author of the results of previous attempts, and descriptions of the difficulties from ice, storms, disease and climatic severities, which attend such enterprises. A valuable account also is given of the needful preparations for an arctic expedition. Julius Payer has no belief in an open polar sea. He thinks that just as in ascending to a mountain region of ice, the higher the altitude the more abundant is the frozen deposit, so the higher the latitude and the nearer the pole the results of congelation are greater, and the difficulties of progress more extreme.

Payer, with his able companion on his subsequent long arctic journey, Lieut. Weprecht, set off in the Sixth month of 1871, from Tromsoe, Norway, in the sailing vessel "Isbjörn" to explore the sea between the coast of Spitzenbergen and Novaya Zemlya, a space which had never been examined by scientific mariners.

They soon came to ice, and had to bear far off to the east, along its skirt, then finding an opportunity they sailed westward to the lower end of Spitzenbergen. Afterwards they attempted to go eastward, and finding the ice admitted, they ran north nearly to 79°, but were compelled to turn back without finding Gillis Land, the object of their search. They conclude that the sea between Spitzenbergen and Novaya Zemlya is "a shallow sea—a connection and continuation of the great plains of Siberia."

This sea is reached by the waters of the Gulf Stream, and its temperature raised thereby. This effect is aided by the immense body of fresh water thrown into that region by the great Siberian rivers, the Obi and Yenisei.

The following year Payer and Weyprecht left Bremerhaven in Hanover, on the steamer "Tegetthoff" for the north-east passage, or at least for the exploration of the seas and lands on the north-east of Novaya Zemlya. The outfit was as complete as could be made, and intended for a voyage of two years and a half. Leaving Tromsoe on Seventh mo. 13th, they headed for the north-east.

The "Isbjörn" sailed a little later, but joined them, and made a deposit of provisions for them at Cape Nassau. The two vessels were together for some time, but on the 20th of Eighth mo. they parted, the "Isbjörn" returning home. The same day, after sailing for a few hours to the north the

"Tegetthoff" was beset with ice and never again floated at will. Drifting helplessly northward with the ice, they lost sight of the coast of Novaya Zemlya, and for 130 days were in almost hourly expectation of their vessel being crushed to pieces by the heaving, crashing ice as it was furiously forced about by the winds and waves. The ship was lifted quite out of the water at last, and floated upon a vast ice field, piled with gigantic masses of strange, irregular shapes. The long, dreary arctic winter set in, they not harbored in some safe land-locked bay, but still drifting. The darkness was so great that only the largest print could be distinguished by the eyes,—the eyes of a man were undistinguishable a few paces off, and fifty paces from the ship only its largest ropes could be discerned.

At length the longed-for morning came, and they were almost frightened at themselves, so pallid were their sunken faces and hollow cheeks.

All the summer of 1873 they drifted, until the 30th of Eighth month. "About midday," writes Payer, "as we were leaning on the bulwarks of the ship, and scanning the gliding mists, through which the rays of the sun broke ever and anon, a wall of mist, lifting itself up suddenly, revealed to us, afar off in the north-west, the outlines of bold rocks, which in a few minutes seemed to grow into a radiant Alpine land! At first we all stood transfixed and hardly believing what we saw. Then, carried away by the reality of our good fortune, we burst forth into shouts of joy—Land, land, land at last!"

They gave this newly-discovered country the name of Franz-Josef Land, after the Emperor of Austria.

Another winter was passed in the vessel still without a harbor. The following spring, sledge journeys were made over the new land, and it was explored as fully as practicable.

At last, on the 20th of Fifth month, 1874, they abandoned the vessel for the surface of the frozen sea, dragging their boats and provisions, seeking to reach open water.

After a month of almost incredible labor they had gone but eight miles. But at last they got their boats afloat, and after much hardship, came in sight of Novaya Zemlya, but were unable to land. With great difficulty, rowing and sailing, they pursued their course, when at length, their provisions almost exhausted, and when about concluding they must attempt the open sea to reach the coast of Norway, they rounded a cape, and suddenly found, near them, a small boat with two men in it. The men also espied them, and rowing towards each other, as they turned a corner of the rocks, there were two ships. They belonged to Russians engaged in salmon fishing, and soon all the shipwrecked voyagers were received with the greatest kindness, and carried safely to the little seaport of Vardö, in Norway.

Such is a bare outline of this wonderful story; but it must be read to be fully appreciated. Not "in the brave days of old" has more of heroic endurance, and almost superhuman effort in overcoming difficulties been shown than were by this party of men.

Payer rather dissuades from any future attempts to reach the pole, and suggests as the only sufficient motives for further northern expeditions, the scientific observation of the phenomena of those northern regions accessible with less risk than those which lie nearest to the pole. He seems also to admit that the east coast of Greenland offers the best route to extreme high latitudes.

An American expedition has again been started for exploration on this route, but we are persuaded that there is a better use for human life and heroic energy than the traversing of these fearful ice-crashing seas, wrapped in the horrid darkness of arctic night, and swept with the tenfold frozen storms of savage arctic winters.

SCIENTIFIC NOTES.

Cosmical Dust.—In 1825 Brandes examined, during a number of consecutive months, the chemical substances found in the rain-water, near Salzüflen, in Germany. He found various organic and inorganic particles, among which oxide of iron was especially noteworthy. In 1851 Barral distilled about six quarts of rain-water, collected at the Paris observatory, which gave him a dry, yellowish residuum, weighing about three grains. Its solution in aqua regia gave all the reactions of iron. The idea of attributing this iron to a fall of dust from the interplanetary spaces seems first to have occurred to Ehrenberg. The hypothesis was adopted and extended by Nordenskjold. In 1872 he mentions finding, in a careful analysis of snow, soot-like particles which contained organic matter and minute particles of organic iron. Thinking that they might possibly have come from the chimneys of Stockholm, he requested his brother, who lived in a remote part of Finland, to collect and send him some snow, in which he found particles of the same description. In 1873 and 1874 he repeated his observations at Spitzbergen and on the glacier of Inlandis in the interior of Greenland, finding magnetic iron, oxide of iron, nickel and cobalt, which satisfied him of "the existence of a cosmical

dust, falling imperceptibly and continually." In 1875 and 1876 Gaston Tissandier and E. Yung, independently of each other, examined dust which had been collected from the towers of cathedrals and other elevated places, and the residues from the evaporation of various alpine snows, all of which contained iron. Some of the particles which were easily removed by the magnet had a globular form and a glossy surface, which indicated an exposure to a high temperature, and consequent partial fusion. Yung, therefore, feels justified in affirming that the interplanetary spaces contain very minute metallic particles; that those particles, when drawn into our atmosphere, play an important part in the dispersion of light, as Tyndall has shown by his experiments; that they help to explain the luminous trains of meteors and the peculiar spectra of the northern lights; and that these microscopic aerolites, by their daily arrival, must increase the earth's mass, so as to afford an explanation of the moon's secular acceleration.—*Bulletin; Soc. Vaudoise.*

Berlin Pneumatic Dispatch.—The wrought iron tubes have a clear breadth of about $2\frac{1}{2}$ inches, and lie about three feet below the surface of the ground. The letters and cards which are to be forwarded have a prescribed size, and are inclosed in iron boxes or cartridges, each of which can hold twenty letters or cards. In order that they may pack closely they are covered with leather. From ten to fifteen cartridges are packed and forwarded at a time, a box with a leather ruffle being placed behind the last cartridge, in order to secure the best possible closure of the tube. The working machines and apparatus are placed at four of the fifteen stations. The forwarding of the boxes is effected either by compressed or rarefied air, or by a combination of the two. Each main station has two steam-engines, which drive a compressing and an exhausting apparatus. Large reservoirs are employed, both for the condensed and for the rarefied air. The former has a pressure of about three atmospheres; the latter, of about $1\frac{1}{3}$ inches of mercury. The air, which is heated to 112° Fah. by the compression, is cooled again in double-walled cylinders, which are surrounded by water. The velocity of the boxes averages two-thirds of a mile per minute, and a train is dispatched every twenty minutes.—*Dr. Grüneberg.*

Necessity of Light to Vegetation.—Boussingault concludes, both from his own experiments and from those of other observers, that the co-operation of *chlorophyll*, or the green coloring material of leaves, and light, are necessary for the formation of vegetable products, and that "if the solar radiation ceased, not only the plants which have chlorophyll, but also those which are deprived of it would disappear from the earth's surface." Plants of a low order, such as mushrooms, yeast-cells, and mould, undoubtedly build up materials such as are found in higher vegetable organisms, but they are parasites, owing their existence to foreign plants, which have already done part of their work for them.—*Ann. de Chimie.*

Phosphor-tin and Phosphor-bronze.—Phosphorus and tin combine in varied proportions, but if there is more than five per cent of phosphorus, the alloy breaks up when it is remelted. The proportion of 95 per cent. tin and 5 per cent. phosphorus is very stable, and it imparts its own stability to the bronze, which is made by adding proper proportions of copper. The advantages of adding phosphorus to bronze are: 1st. The removal of all the metallic oxides in the bronze, and the consequent prevention of flaws, greater compactness, and increased solidity. 2d. The hardening influence, copper alloyed with phosphor-tin giving a much harder bronze than with the same quantity of common tin, or one equally hard with one-half the quantity. 3d. The phosphorus makes the bronze more fluid and the castings sharper. 4th. It increases the resisting capacity of the bronze, both against atmospheric influences and against acid. The experiments of the English Admiralty have shown that sheathing of phosphor-bronze withstands the action of sea-water nearly three times as long as the best copper sheathing.—*Oester. Wochenschrift.*

AUTUMN.

The year grows splendid. On the mountain steep,
Now lingers long the warm and gorgeous light,
Dying, by slow degrees, into the deep
Delicious night.

The final triumph of the perfect year,
Rises the woods' magnificent array;
Beyond, the purple mounts in height appear,
And slope away.

The elm, with musical, slow motion, laves
His long, lithe branches in the tender air;
While from his top the gay Sordello waves
Her scarlet hair.

Where spring first hid her violets 'neath the fern,
Where summer's fingers oped, fold after fold,
The odorous, wild, red roses' heart, now burn
The leaves of gold.

The loftiest hill, the lowliest flowering herb,
The fairest fruit of season and of clime
All wear alike the mood of the superb
Autumnal time.

But when the painted leaves are falling fast,
Among the vales, beyond the farthest hill,
There sits a shadow, dim, and sad, and vast,
And lingers still.

And still we hear a voice among the hills,
A voice that mourns among the haunted woods,
And the dense mystery of its sorrow fills
The solitudes.

For while gay autumn gilds the fruit and leaf,
And doth her fairest festal garments wear,
Lo! Time, all noiseless, in his mighty sheaf
Binds up the year.

The mighty sheaf which never is unbound;
The reaper whom our souls beseech in vain;
The loved, lost years that never may be found
Or loved again.

—*Selected.*

HORSES taken to winter at EMLEN INSTITUTION, for the benefit of children of African and Indian descent. Good care and provisions. Address
BENJAMIN HOOPES, Superintendent,
Warminster P. O., Bucks county, Pa.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 6th inst.

THE EASTERN WAR.—The investment of Plevna appears to be progressing. The Russians reported that after the capture of the positions on the road to Sophia, Chevket Pasha, one of the Turkish commanders, fled with his troops from Radomirze, on the approach of the Russians, and that the latter were pursuing him. In Asia, Kars is said to be completely invested. A dispatch to the London *Telegraph* from Erzeroum on the 5th, said that an attack had been made that day on Moukhtar Pasha's position, and after an engagement of ten hours, the Turks were compelled to fall back.

FRANCE.—Elections for members of the Councils General were held on the 4th inst. Returns received to the night of the 5th, showed the election of 567 Republicans and 350 Conservatives to these local assemblies; 568 districts remaining to be heard from, and 29 second ballots being necessary. Reports were current, and were generally believed well-founded, of President MacMahon's purpose to form a new Cabinet, the constitution of which was only conjectural.

The Deputies of the Left, (Republicans,) at a meeting, decided to reject from the new Chamber those Deputies whose election was plainly due to official pressure in interference with the election. They also decided to maintain toward the Government a strictly expectant attitude; but not to accept a Cabinet contrary to parliamentary rules.

GREAT BRITAIN.—A trade-mark treaty with the United States has been signed, which provides that the subjects or citizens of each country have in the other country the same rights as those of the other, or as those of the most favored nation, in every thing relating to trade marks and trade-labels, on fulfilling the formalities required by the laws of the respective countries.

JAPAN.—Peace has been completely restored in the southern portion of the Empire, lately the seat of rebellion, and the troops are returning home. The government has proclaimed a policy of conciliation and forbearance. Severe punishment will be meted out only to those whose crimes are other than political; as in the case of one Governor for betraying his trust and diverting the public money to the use of the rebels; and of others who participated in massacres. Those who merely fought on the side of the insurgents under misleading guidance will be leniently treated.

SOUTH AFRICA.—An International Exhibition, under the patronage of the Governor of Cape Colony, will be opened in Cape Town in the Fourth month next, with an agricultural department organized on a large scale. Various classes of articles will be included in the exhibition, and facilities will be given for their sales.

CUBA.—A decree has been issued declaring that estates ruined during the war, and now in the way of reconstruction, shall be free from contributions for five years from the date of the decree. All new estates and new property acquired in cities or villages of the Central and Eastern departments, shall have the same privilege. All industries and commerce newly established in those departments will be exempt for three years. Female cattle imported with the exclusive object of raising stock, will be duty-free for two years.

SOUTH AMERICA.—A shock of earthquake was felt in Lima and Callao, Peru, on the 9th ult., causing much alarm, less from its violence than its duration. The undulation was from north to south, and some persons estimated its duration as more than a minute, but others believe this an exaggeration. The same shock, apparently, was severely felt at Pisco, Ica, and Chinca.

A contract has been made by a Philadelphia firm of contractors with the Madeira and Mamori Railroad Company of Brazil, and the National Bolivian Navigation Company, for the construction and equipment of a narrow gauge railroad, 180 miles long, to connect the head of navigation in the Madeira River, a branch of the Amazon, with the Mamori River on the borders of Bolivia. The rails and other iron are to be furnished from Pennsylvania.

DOMESTIC.—On the morning of the 4th inst., at 2 o'clock, two heavy shocks of earthquake occurred at Montreal, Ottawa, and other places in Canada. One shock was felt in the northern part of New Hampshire, Vermont, western Massachusetts, Connecticut, and eastern New York. At Lebanon, N. H., buildings were sensibly shaken and bells rung, the shock, it is said, lasting forty seconds. At Northampton, Mass., glass and furniture were broken, and people awakened.

Oliver P. Morton, U. S. Senator from Indiana, died on the 1st inst., at Indianapolis, aged 54 years. He was prostrated some weeks since by paralysis.

CONGRESS.—In the Senate the Vice-President, as authorized by vote of the body, appointed the special Committee to consider the subject of ascertaining and declaring the vote for President and Vice-President, as follows: Edmunds, Vt.; Conkling, N. Y.; Howe, Wis.; McMillan, Minn; Teller, Col.; Davis, Ill.; Bayard, Del.; Thurman, Ohio; and Morgan, Ala. The Senate has confirmed the nominations of the following Ministers to foreign courts: E. W. Stoughton, to Russia; E. F. Noyes, France; J. R. Lowell, Spain; J. A. Kasson, Austria; T. A. Osborn, Chili; J. M. Comly, Hawaiian Islands. Several bills have been introduced.

In the House a large number of bills were introduced on the 5th, and also a joint resolution proposing a Constitutional amendment, to restrict the operation of the Fifteenth Amendment to those who were citizens at the time of its adoption (1870), and their descendants. The purpose is understood to be to prevent Chinese or their descendants from becoming voters. A bill was passed, authorizing the coinage of silver dollars, of 412½ grains standard silver, and making them a legal tender for all dues, public and private, except when otherwise provided by contract. The bill is the same as one which passed the House last year. A bill to repeal the third section of the Resumption act was before the House on the 6th, and several amendments were offered, none of which were definitely acted upon.

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THE SOCIETY OF FRIENDS.

Continuation through these, of the Non-Sacramentarian and Higher Life Record from the Earlier Ages to the Present time.

By the Editor of the Christian Reformer.

Quakerism (with but little qualification) may be said to have been but another name for the purest light of *Christianity* in the seventeenth century. It is not in man to gain all truth by one advance step—from frozen climes to reach the equator by a single stride! Nor does noonday burst upon the earth from deep midnight by one gleam of sunlight.

In human progress, moreover, sometimes reactions occur. The Protestants from Romanism retained much of the lumber and superstition of Popery, and seem at length (in the Established Church) to be relapsing into Popish formality and impurity. And even the Puritans, at times sharing the disaster of being an *established* Church, were elated, became bigoted also—persecuted all dissent (except under Cromwell) till vital godliness seemed expiring, and persistent, bold, defiant infidelity about to deluge the land. Power and prestige is not wisdom, but oft beguiles those, that before its possession appeared wise, far away from all that is wise or amiable.

The Society, generally known as the Society of Friends, was a protest in the midst of a protest, "a wheel within a wheel," a reformation of a reformation,—*i. e.*, to complete a reformation. It embodies the last great protest against ritualism that the Church of Christ has witnessed, having commenced a little over a century later than the Reformation under Martin Luther (*i. e.*, about A. D. 1650), and continued to the present time. It has done a great work, looking toward purifying the Christian Church of exotics, and a ritual and formal type of religion, but not all that needs to be done in that direction. Its mission is, therefore, not yet ended. George Fox, the leader of this work, found even the *Protesting* Churches of England with a "form of godliness" merely, to an alarming extent, while the spirit of Reformation, as seen in Luther's time, had too extensively passed away. This was especially true respecting the Church of England, which was merely a national Church, dissevered from the Papal by the spleen and rivalry of the lascivious King Henry VIII., in revenge for the Pope's withstanding his purposes of divorce and re-marriage. True, many of the early Reformers that adhered to that Church, as Latimer, Ridley, Cranmer, and others, were devout and truly pious men; and many dissenting bodies had maintained to a large extent the spirit of the Reformation; and

were continuing it, as we saw in the anti-sacerdotal record in the September number of the Christian Reformer; which Reformation itself, however, as we have seen, did not wholly cast off the ritualistic and sacramentarian elements, but through Luther's churchly tendencies, and obstinate sacramentarian ideas, was turned into a channel where the ritualistic element was circumscribed, to be sure, but still retained to quite an undue extent. The separatist (Mennonite Independent)dissenters who had preceded the era of George Fox, or were cotemporary with him, had eliminated much of the incumbent ritualism of the Church of England, as we have seen, and had rejected the principle that the State could be the proper head and lawgiver of the Church; but they were not prepared to plant themselves on the principle that the Church of Christ was wholly spiritual, without the adjunct or churchly claim of a sacramental law; nor were they as fully prepared to suffer for their opposition to the worldly spirit, and worldly customs, and an assumed State authority over the Church, as the Society of Friends appeared to be. True, great numbers of them suffered, not imprisonment perhaps, as a general fact, like the Friends, but thousands of their ministers suffered ejectment from their parishes and churches, and ministers and people fled from the country, first to Holland, then to America, to find an asylum where they might enjoy religious freedom, and not be compelled to sustain a Church to which they could not in conscience conform. This was true especially of the *Brownists* (*Separatists*), or *Independents*, who, in many respects, resembled the Society of Friends respecting the true ministry and the true church, and these were the pioneers of the Congregational and Independent Churches of the present day.

But the Society of Friends went to the full extent of refusing to pay tithes, or to conform to popular customs, even in the presence of kings and nobles, and rebuked priestcraft and the claim of a false hierarchy everywhere. In the language of an epistle read before a theological class (at Oberlin) more than a quarter of a century ago, we may without the detraction of any say, that in the Established Church, "the martyr spirit was passing away." The apostolical zeal of the first reformers was declining. The moral sunlight, that in the fifteenth and sixteenth centuries broke upon the earth, so long shrouded in midnight, was becoming dim. The form of godliness was being substituted for its power. The spirit of God moved upon the hearts of a few. They saw the apostasy of Zion. They saw the tide of desolation coming. They were willing to be led by the spirit of the Most Holy. Th were willing to stand in the breach to sa the Church of Christ from the threaten apostasy.

The spirit of God moved upon the mind George Fox, and a few kindred spirits, wh witnessing the fearful declension of t Church, the fearful licentiousness of t Court and officers of government, the des cration of the Sabbath by every species gaming, sporting, and profanity, and th sanctioned by the royal authority, and t manifest disposition of bishop, priest, a king to tolerate anything but godliness the church and in society, were constrain to cry out in language of stern rebuke a remonstrance, and in their practice to wi ness against the general demoralization.

(To be continued.)

For Friends' Review.

Some Chapters in the History of the Friend Association for Regaining and Preservi Peace with the Indians by Pacific Measur By Samuel Parrish. Published by Frien Historical Association of Philadelphia, 187

This interesting pamphlet gives an a count of the efforts of an association Friends in Pennsylvania to prevent t Provincial Government from open war wi the Indians of the region now formi Northern and Western Pennsylvania a Western New York. For a long time t Indians were treated by the government Pennsylvania with justice and kindnes But under the Proprietorship of Thom and John Penn, their agents appear not ways to have acted with strict justice making fresh purchases of land.

Unprincipled men also traded with t Indians, often cheating them, and sellin them drink. Moreover, in 1753, the Fren being at variance with England about bou dary lines in Canada, erected forts along t Ohio, and their influence increased the d satisfaction of the Indians with the Engli settlers.

In consequence, some acts of violen were committed by Indians, and a war w threatened. To obviate this an Associati was formed, outside of official action by t Yearly Meeting, and under the influence that able man, Israel Pemberton, to promo a good understanding with the Indians. C various occasions during a period of abo nine years, this Association made earne efforts to secure justice for and mainta good-will with the Indians, by attending the councils held with them by the gover ment officials, and using the confiden which the Indians placed in them to incli them to peace on the one hand, and their i

fluence with the Government on the other, to obtain a just settlement of all causes of complaint by the Indians.

They also supplied large presents to the Indians; loaned considerable sums of money to the Provincial Government at critical periods to be used in conciliatory measures, and cared for the welfare of many Indians who were in want.

Collections of money were made from Friends generally throughout the province, and it is interesting to note that the Schwenkfelders, of whom an account was published some time since in our columns, also gave heartily to aid the cause of peace. During the year 1758, the subscriptions to the funds of the Association amounted to $10,000, a large sum for that day. Friends in England aided somewhat in the good work, sending contributions in goods for the Indians.

This pamphlet was compiled from the minutes of the Association and other original papers, and shows that Friends of that day were fully alive to their duty as citizens as well as members of the church.

This voluntary association, like several which have been formed by Friends in this country for different philanthropic or religious objects, preceded the action of the Yearly Meeting, which only as late as 1795 appointed the standing "Committee for Promoting the Improvement and Civilization of the Indian Natives." The Yearly Meeting however, in 1792, appointed a committee to unite with the Meeting for Sufferings to endeavor to promote a cessation of hostilities in the war then existing. The Friendly Association seems to have terminated its labors at the time of the Definitive Treaty of Peace, in 1764.

In 1773 Zebulon Heston of Bucks County and John Parrish of Philadelphia visited the Indians of Western Pennsylvania and Ohio as ministers of the Gospel. The letter to these Indians from the Meeting for Sufferings of Philadelphia, sent by these Friends, is noticeable for its warm Christian feeling, and reference to our Lord Jesus Christ. One paragraph is as follows:—"Brethren.—The ministers of Christ, who are really led by His Spirit, and faithfully attend to His instructions, may be useful and a great help to others, by informing them what they have tasted and felt of His love, and when they speak from the constraints of that love, are often instrumental to raise the feeling sense of it in those to whom they speak; but all they can do, or should desire to do, is to bring men to Christ, that they may know and feel Him for themselves, as He is graciously manifesting Himself by His Spirit within them; for that which is to be known of God, is manifested within; and without this knowledge, no outward performance of any kind will work out their salvation, and bring them from a state of nature to a state of grace, whereby they may witness salvation, through the blood of Christ, which was shed for the redemption of all men."

In addition to these efforts for the welfare of the Indians, Israel Pemberton "sent about two thousand pounds' worth of goods to Pittsburg, where a treaty was to be held between the Indians and General Forbes, then stationed at Fort Pitt. The money contributed for this purpose came largely from the Germans of Pennsylvania, the balance from his private purse." To carry these "a brigade of horses" was formed in Chester County under one Samuel Lightfoot, as "Master of Brigade," who had several men bound by contract to him for the expedition as "pack-horse drivers," and the goods were conveyed on the backs of horses over the mountains to Pittsburg. These goods were sold at fair barter to the Indians, but it seems to have been a motive of kindness, not of profit, which suggested their being sent in order to supply the real needs of the Indians.

This example of our forefathers should encourage us to continue the extension to the Indians of justice, civilization, and the good news of salvation through the Lord Jesus, who died for them as well as for us.

From The Herald of Peace.

ISAAC—THE PEACE-MAKER.

In all ages "Blessed be the Peace-makere." Whatever may be the estimate of their contemporaries, "They shall be called the sons of God." Early on the scroll of these worthies is the name of Isaac. Thrice was he tempted to retaliation and revenge, but each time he had the courage to forbear and forgive. The fact mentioned in the biography of Isaac that he "sowed in that land" (Gen. xxvi. 12), indicates, perhaps, an incident somewhat unusual in the life of Isaac, or of his father; their occupation and riches consisting in flocks and in herds, they probably were wont to obtain corn, not by growth, but by barter. Yet more certainly, perhaps, the statement records an increase of Isaac's faith in the loving providence of God.

Isaac had followed the directions "Go not down into Egypt; dwell in the land which I shall tell thee of" (v. 2), but with some doubtfulness. His subterfuge led to deceit, dishonor, and reproof (v. 6-11). But though he fall yet shall he arise. "Yea, he shall be holden up, for God is able to make him stand." The renewal of his faith is shown

by his works—which imply a prolonged abiding; "Isaac sowed in that land." The result, as generally of all wisely-contrived, energetic actions, was that Isaac "received in the same year"—the not unusual rate of increase in that district—"an hundredfold": and as it not unfrequently happens that "unto every one that hath shall be given, and he shall have abundance," "the man waxed great, and went forward and grew until he became very great."

With prosperity came also that which (in certain conditions of society) has been not unfrequently its accompaniments—envy and ostracism—"the Philistines envied him". . and Abimelech said unto Isaac "Go from us; for thou are much mightier than we" (vs. 14-16). They lost from their community an energetic, enterprising, rich, good man. Some of the leaders perhaps, thinking, as do some well-meaning living leaders of the "working classes," that too much can be obtained from the earth! forgetting apparently that the more plentiful are all things the cheaper and more accessible they are to the vast multitude that need them for food, or fire, or shelter. Not "standing up for his rights"—as the manner of some is—"Isaac departed thence;" and his "servants digged in the valley, and found there a well of springing water." What better could be done? Who passing through a valley maketh a well, not only helps himself, but becomes a public benefactor. For in a dry and thirsty land what greater boon can there be than "a well of living water"? But "the herdmen of Gerar did strive with Isaac's herdmen, saying, 'the water is ours:' and he called the name of the well Esek (Contention), because they strove with him." The making of the well had cost much in time and labor and expense in various ways. Surely Isaac will avenge himself? *No.* Isaac, perhaps instructed by learning what had happened when the herdmen of his father and his cousin strove together (Gen. xiii. 1-12), courageously trode in the footsteps of his father. So we read that "they digged another well." Irritated as Isaac's herdmen probably were, what wiser course could be pursued? What more likely to take away anger than an out-door occupation, which brings the muscles of the body into healthful action and diverts the mind amidst scenes of rural beauty? "They strove for that also: and called the name of it Sitnah" (Hatred). What then?—Isaac will *now* be revenged?—he has lost so much and he has suffered such indignities! But *no*, Isaac's faith and courage rise to the occasion, he seems to have anticipated the injunction of his Lord and Saviour—"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy ri cheek, turn to him the other also" (M v. 39). "He removed from thence digged another well; and for that t strove not: and he called the name o Rehoboth (Room); and he said, For n the Lord hath made room for us and shall be fruitful in the land." "Then Ab elech went to him from Gerar, and Ab zath one of his friends, and Phichol chief captain of his army. And Isaac s unto them, Wherefore come ye to me, see ye hate me, and have sent me away f you? And they said, We saw certai that the Lord was with thee: and we s Let there be now an oath betwixt us, e betwixt us and thee, and let us mak covenant with thee; . . . . . And he m them a feast and they did eat and dr And they rose up betimes in the morn and sware one to another; and Isaac s them away, and they departed from hin peace."

Who now is the Conqueror,—the Ki the Captain? or the Saint? "He tha slow to anger, is better than the migh *Peace hath its victories no less renow than war.—William Holmes.*

For Friends' Review.

CHRISTIAN TEMPERANCE EFFORTS GERMANTOWN, PHILA.

Having taken considerable interest many of the temperance movements in section of the city, it affords me pleasur state, that whilst the late, or what is ca the Christian movement, is the only which accords with our religious views tirely, it has also been, as far as pers observation goes, the most successful. few years ago we spent some eight t sand dollars in what was called the L Option Campaign, resulting in closing liquor shops of our ward for six mo and the passage of a general State option law, which was repealed with year or two. A great deal of bad fe was engendered during this work, and i ceived a very dubious approval amongst professed Christians, and could be continued in the present state of soc which needs lifting up to a much hi level before any such attempt can be cessful here.

The result of the present six mo work, as far as we can estimate, is signing of the pledge by about two thou persons. How many have become Ch ians we cannot tell, but a few days ag could number forty-one heads of fam who were formerly regular drunkards,

e now apparently living Christian lives, d only six of these have tasted liquor nce they became Christians. This alone more than we expected when we com enced, and certainly there must be con derable result besides, that we will never ow.

Meetings are held every evening, and it is ry noticeable in many cases how gradu y the attendants become interested, first cupying the back part of the room, and er a few meetings, coming forward and king a part.

So far there has been expended in these orts about three hundred dollars, seventy- e of which have been advanced by one o can ill afford to lose it, but whose zeal a very successful work at Barnegat led us o considerable expense in sending speak- there. If we had more funds, more rk could be done, but probably there are t four men in the association who are rth over one thousand dollars. Do- tions will gladly be received, and can be t with the Superintendent of the Young n's Christian Association, Germantown.

J. B. W.

For Friends' Review.

JAMES BACKHOUSE.

(Continued from page 196.)

Before leaving Norway, J. B. wrote, "In course of this visit, which occupied about months, as well as in that of 1853, our rts became united in the love of Christ many who had become of the number of spiritually-minded, self-denying disci- s. These being awakened to their need redemption, and not finding what their ls longed for in the doctrines or teaching, he Lutheran Church, which holds bap- nal regeneration, and the presence of rist in the bread and wine of what is ed the Lord's Supper, and many of whose sts are not enlightened Christians; not ling in these things, nor in their teaching at their souls longed for, they had had ir attention turned to their Bibles, and ir own experience, and had thus been ught to an acquaintance with Christ as ealed by the Spirit in the secret of the rt, and to faith in His enlightening the d, and leading into practical holiness, as l as giving witness to the forgiveness of t sin for the sake of the sacrifice which offered for us on the cross. And feeling evidence of His presence, as they medi- d on these things, they had drawn to- er as Friends.

We also met with many others whose were open to the simple preaching of gospel, and whose minds were readily gathered to the Lord, under the feeling of His love and power, on sitting down in silence to wait upon Him. To these the gospel messages often flowed freely; and there was often a capacity received of the Lord, to draw near with them to His footstool in vocal prayer, thanksgiving and praise."

After his return from this journey, James Backhouse began to suffer at times from symptoms of disease of the heart, but he continued to be diligent in the Lord's service, writing and distributing tracts, and placing books which would be useful, for loan in country places. He also visited Scotland more than once. In the latter part of 1865 he was on one of these visits, and held a meeting in I. Morrison's chapel, Glasgow. He writes of it: "At my request, a special invitation was given to persons of thoughtful character. On most former occasions when holding meetings by public invitation, my line of service had been in the inculcation of the first principles of the gospel; but now I had to point out to professors the great loss to the community from the imperfect acceptance by their ministers, of the doctrines of Christ. That in consequence of this, way was made for war, slavery, and swearing, with other evils which afflict humanity, and which the gospel was designed to remove. The people listened attentively to my plain speaking; and some indicated their concurrence with the sentiments expressed."

In 1866, amid increasing ill-health, he wrote: "My apprehension is, that Friends generally, have more appreciated the privilege of silently waiting on the Lord (and a great privilege it is), than of 'exhorting one another, and praying one for another,' according to the apostolic exhortation, and which prevailed to a large extent among our Early Friends. This they saw infringed upon by the system of appointing one man to preach and pray, in order to secure these performances.

"What we want, and what our principles point to, is, not only to meet and commune with our hearts, and with the Lord, in silence, but under such feeling as may extend to others, to give expression in exhortation or prayer, including also thanksgiving on their behalf and our own. Were this done in simplicity; not making more or less of it, by setting self to work, instead of keeping to the feeling of Christian interest, I have no doubt but it would be found to edification; for it is the Holy Spirit which gives this feeling of interest in the Christian welfare one of another, when we have come to Christ for ourselves, and found mercy with God, the Father, through Him.

"This also applies to our own families

when we read the Holy Scriptures with them, and to other occasions, when we turn to the Lord with them for instruction, or prayer, or thanksgiving.

"I would encourage my dear Friends to cultivate the sentiment, that we each have a service for the Lord; one after this manner, and another after that; and specially regarding our own families; and to pray perseveringly for ability to perform it."

In regard to ministry, he continues: "When I was a young minister, an experienced elder cautioned me against rising a second time, saying, that unless the feeling of its being best to do so, was very urgent, it was well to rest under the belief that the matter which had been brought before the congregation, might open further on the minds of the hearers without my help, and perhaps more profitably than with it; as under the teaching of the Holy Spirit it might open to some in one direction and to others in another, according to their need; and he believed if I was careful not to speak prematurely, I should seldom find it needful to stand up a second time in the same meeting. This I have found to be the case, though it has generally seemed my place to speak rather early, than late, in meetings; and seldom in my own meeting at much length."

To a young Friend he wrote: "When the *feeling* of the Lord's presence is withdrawn, it is good for us to remember, that it is not Himself, but our perception of His presence that is gone; that He still sees us, though we do not see Him; and that He dispenses these lessons to teach us to walk by faith, when we are not privileged to walk by sight.

"When a cloud comes between us and the sun, we do not suppose that the sun is removed; but the rain which distils from the cloud, be it ever so dark, prepares the earth to be more fruitful; and those things that grow up on it, flourish more vigorously when again the sun breaks forth in its brightness. In like manner, our humiliations, self-examinations, contritions and repentances, in the seasons of the hiding of the Lord's countenance, prepare us more singly to cast ourselves on Christ, and on the great offering He made for us, and more singly to trust Him, and to rejoice in Him alone, when He sees meet again to reveal Himself to us. . .

"We have much to pass through to wean us from trusting in ourselves, and from tampering with temptation, and to bring us into diligence in watchfulness and prayer, and likewise into preparation to sympathize with others, in order that we may point them to Christ, and lead them to Him. Let us therefore trust in Him and not be afraid."

Severe illness followed by partial recovery but much suffering at times from angin pectoris and asthma, left him unable to a tend meetings regularly. "But," he write "while unable to meet with those to whoi I am united in spirit, for the purpose of th public worship of God, I have been muc comforted and sustained by the presence an love of my Saviour.

"I greatly rejoice that the preaching the gospel devolves on so many others; earnestly desire their encouragement, ar that they also may be enabled to do the day's work in the day-time, and at its clos be favored with a like peaceful release fro the field of labor, to that which our goo Lord and Master has mercifully granted me; feeling, as I do, that I am an unprof able servant, and that wherein I have fail to do my Lord's will, it is of His unmerit mercy that I have forgiveness, and th wherein it has been done, it has been by t help of His grace; and that therefore ' Him alone belongs the glory.' "

(To be concluded.)

MINUTE OF BALTIMORE YEARLY MEE ING ON MINISTRY AND OVERSIGH TO ITS SUBORDINATE BRANCHES.

Baltimore Yearly Meeting of Friends Ministry and Oversight, has address the subjoined Minute to its Preparati and Quarterly Meetings on Ministry a Oversight.

Dear Friends.—We desire to call the tention of your members to the change ma by our Discipline in the constitution a duties of the Meetings on Ministry a Oversight. As now organized, they c sist of the Ministers, Elders, and Overse of the Monthly Meetings, who are to swer the Queries addressed to them, and authorized to invite to their meetings, fr time to time, other Friends that in th judgment may be likely to receive h thereby—though such are not to be c sidered as members of the Meeting on M istry and Oversight. They are also to t into prayerful consideration the spirit condition of meetings and members. T pastoral care thus provided, supplies a n that has been much felt amongst us in meetings; and it is our earnest desire t your meetings may be strengthened to c sider the best means of extending to all loving care and sympathy of the chu In this may you be able to bring to y aid those whose hearts the Lord has pared for the service, whilst you, yoursel are also diligent in caring for and feed the flock. We have desired that our reg

meetings on Ministry and Oversight should endeavor to enter into a lively exercise of soul before the Lord on behalf of our meetings and members.

We should be very diligent in waiting up on the Lord for ability to speak to the people to the honor and praise of our God. Let us unite in asking Him to bestow upon our church a living ministry, and let us, dear Friends, individually consecrate ourselves to His service, in order that He may find willing instruments. We would especially urge upon those who belong to small meetings where there is little or no ministry, the solemn responsibility which rests upon them. May you seek and find power to be a faithful witness for your crucified and risen Lord, and may you wait for and expect His manifested presence in your little meetings as they are gathered together from week to week, and be willing and obedient in the day of His power.

Meetings of Ministry and Oversight may be held oftener than the times appointed if it seems best to the members of the meeting.

Signed by direction and on behalf of the meeting, JOHN SCOTT, Clerk.

GOLD WASTES.

By Edward P. Heberton.

I have recently learned from an officer of the United States Mint at Philadelphia, that in the process of smelting there are carried out unavoidably into the atmosphere, minute particles of the precious metals, which are precipitated on the adjoining roofs and thoroughfares. Some years ago the roof of a church hard by was swept, and the gleanings amounted to nearly one thousand dollars; and very recently a gravel roof yielded nine hundred and fifty dollars. This illustrates some important truths.

1. *Our Unavoidable Wastes.*—How much of our means, time, and energy goes for naught. In all activities, wise men like the managers of the mint make calculated allowance for what seems unavoidable waste in their estimate of net results to be accomplished. Accident, sickness, mistake, wear and tear, shorten very much the available period and power of work.

2. *Waste which might be Avoided.*—It is said that much of the metal which passes through the mint flue might be saved if apparatus were applied for that purpose. How much that is precious we all allow to pass away unappropriated. An hour a day saved for labor adds nearly two years of service to an ordinary life-time. Albert Barnes wrote all his valuable commentaries between the hour of rising and breakfast. Guthrie, while so busy in his care for the sick poor of Edinburgh, made all his elaborate pulpit preparation during the same early hours. The famous mother-of-pearl mosaic of the Cathedral of Milan, which we all saw at the Centennial Exhibition, was made of the refuse pieces that fell from the hands of a workman engaged in box-making. Forty poor families are almost supported by the meats sent from one of our New York hotels,—meats rejected by epicurean boarders. A street scavenger whose sole business it was to collect waste paper, recently died worth fifty thousand dollars. How these improvements of scraps of time and values emphasize our wastes.

Has it ever occurred to most of us that we have a daily supply of food and raiment vastly more abundant and expensive than is needful or wise? The communist's cry, arrogant and inconsistent as it is, should bring to our memory that which we are prone to forget—that the sin of Dives which procured for him the eternal pain, seems to be only that he was clothed in fine linen and fared sumptuously every day, while Lazarus lay in his filthy woe at his door. And has it never occurred to us to whom have been given much leisure, abundant health, and ample means, that in our selfish unappropriation of these forces for good we may justly find some very grave reasons for applying to ourselves some of the ugly conclusions of the parable of the talents?

Note this: government allows a certain per cent. for waste in the returns of her officers of the mint, though no true man would justify it if the gold-dust that falls upon our streets and roofs could be arrested ere it left the flue; but what of *our* accountability with the Master for this our inexcusable waste of time and means and energies? The Turk picks up every scrap of paper likely to be trodden underfoot, lest it have the name of Allah on it. Let us reverence every scrap of time and opportunity, lest it have on it the name of Responsibility.—*S. S. Times.*

THE YOUNG ENGLISH GIRL.

Some twenty years ago there was a young English girl in Paris. She was lying on her death-bed. One day, her sisters, giddy young girls, came into the room laughing. "Oh," they said, "have you heard the news?" "No: what is it?" "Oh, a mad fellow has come over from England. He can't speak a word of French, and yet he is trying through an interpreter to preach to the people. We are going to hear him, just for fun." After they had left the room, the thought came into her head, "I must hear

him." She rang for her maid, and when she came, said to her, "I want you to order the carriage, and dress me." "Why, Miss——, you cannot go out." "Never mind, I must go; do as I tell you." The carriage was ordered, she was taken to the place where the Englishman was to preach, and like many who are late, she got seated right in front, on the platform. The preacher, who was an earnest and devoted servant of God, known to many in England, came to the front of the platform, and, fixing his eyes right upon her, said, after a few moments of silence, "Poor sinner, God loves you." She says, in recording her conversion, "I do not know what more he said. I know he said a great many more things that night, but I sat sobbing as if my heart would break All my past life of wilfulness and disobedience and thoughtlessness came up before me, and in the midst of all, God had been loving me all the time. It broke my heart. The more I thought of it the deeper and more damnable my sins seemed to be. I got home, I scarcely know how, but I found myself kneeling by my bedside, crying out as if my heart would break: 'O God, is it true that Thou lovest me, in spite of all my sins? Is it true?' But still those wonderful words came back, 'Poor sinner, God loves you!' By my bedside I lay broken to pieces by the thought of that love. At last, by the grace of God, I stretched out the hand of faith, and accepted God's mercy, and thus I rested on the great love of Him who died for me."—*Word and Work.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MO. 17, 1877.

CHRISTIANITY AND SOCIAL PROBLEMS.

The Founder of the Christian religion gave principles of action rather than rules of conduct. Such principles as "God is no respecter of persons," "Thou shalt love thy neighbor as thyself," "Whatsoever ye would that men should do to you, do ye even so to them likewise," when applied under the light of Christian love, showed thoughtful men that many customs tolerated under heathenism were contrary to the spirit of Christianity.

Our Blessed Saviour gave an example of self-sacrificing love, which is the great underlying principle of the true Christian life. "Love your enemies," "Do good and lend," were principles enforced by the reason, "that ye may be the children of your Father which is in heaven; for *He* maketh His sun to rise on the evil and on the good;" *He* shows love to the unthankful and evil, and in order to show that you are His dear children through faith in Jesus Christ, do you likewise towards your fellow-men.

Only slowly did men learn to apply these principles of Christ's teachings to their conduct, so as to overthrow such institutions as gladiatorial shows, where men fought with and killed each other to amuse a refined and luxurious, but sin-loving populace; or to do away with the torture of witnesses to extract by agony their unwilling testimony. Very slowly were trial by battle—cruelty to prisoners—persecution for conscientious differences of religious opinion — oppressive laws against the poor,—the practice of duelling,—slavery,—the oppression of feebler races by the strong,—discerned to be at variance with the principles and spirit of the Lord Jesus.

Under the fearful consequences which result from the manufacture and sale of intoxicants for use as beverages, the conscience of Christendom is only now being slowly but deeply stirred, and gradually taught that these are contrary to the law of self-sacrificing love propounded by our Lord. They must disappear with the progress of the conscientious application of this law to the action of professedly Christian peoples.

There is yet another series of relations between man and man, to which the law of love must be more freely applied—those relating to business. That men should be just according to the common standard of State law—a standard received from heathen nations—is universally admitted to be of religious obligation, however imperfectly this obligation is adhered to in practice by many.

That excessive avarice is unchristian is generally acknowledged also, and that the possession of wealth brings with it the moral obligation to give liberally to the welfare of others.

That men should prudently provide for their households by diligence and frugality, and lay up against the almost universal contingencies of sickness and age, seems to

be plain to most Christians, yet to determine in the case of any one who is prospered in business, how the command, "Lay not up treasures for yourselves upon earth" shall limit accumulation, requires much prayerful seeking for the Lord's mind, and resolute obedience to His known will.

Connected with these comes the question of the relations between capital and labor—between employer and employed.

The law of justice, as now generally understood, recognizes but one principle, that of supply and demand, as regulating wages.

But the law of Christian love will yet, in the coming time, have to be applied by the common conscience of Christians to this difficult question. In the practice of individuals, the cold law of bare justness is already often modified by Christian kindness, so that at times wages are given which the simple question of profit would forbid.

Gradually, some means must be devised whereby the honest, the frugal, and the industrious shall be able to support themselves and their families, and lay up a store against old age, so as not to become dependent upon public charity when disabled for labor.

This question will be attempted to be solved, doubtless, by crude, unwise, or even false and destructive measures. The unprincipled demagogue, or the political aspirant, will attempt to solve it. Communism will attempt it, and excite, as it has done, the horror and detestation of men. But, however slowly, with whatever difficulty, this question must be met by the discreet and safe application to it of that law of love which our Lord taught and illustrated. As Christians address themselves with humility and honest purpose to the task, it will yet be mastered, just as so many difficult ones have been mastered in the past.

But in order to this, as to every Christian reform, there must be men who are not content to accept for themselves the ordinary standard of Christian conduct.

Our Religious Society has shown many examples of those who were not thus content, but who were willing to learn of the Lord Jesus how they should walk so as perfectly to please God, and have made forward steps in the right solutions of social problems; and this one should be kept before us till it shall be seen how Christians can act as employers and employed.

MOVEMENTS OF MINISTERS.—Walter Robson was at meeting at Richmond, Virginia, on the 29th of Tenth month, both morning and afternoon. Thence he was expected to go to Blackcreek Meeting, Southampton County, and Somerton, in Isle of Wight County, Virginia, after which he would proceed to North Carolina Yearly Meeting.

Stanley Pumphrey attended the Monthly Meeting at Lawrence, Kansas, following the Yearly Meeting, and was present at the opening exercises at the State University at the same place, at which he had opportunity to address the students. On the 29th of Tenth month he was at Hesper, Kansas, and expected to go thence to meetings within the limits of Vermilion Quarter, Illinois.

Helen Balkwill and Susan Doyle, when last heard from, were within the limits of Cottonwood Quarterly Meeting, Kansas, and expected to visit most of the meetings of that Yearly Meeting.

DIED.

CORNELL.—At his residence in Pickering, Ontario county, Canada, on the 2nd of Seventh mo. 1877, Gervas Cornell, in the 73rd year of his age; an Elder and member of Pickering Monthly Meeting. The last illness of this dear Friend was short, attended, at times, with severe suffering. Peace and resignation of soul to the Divine will, seemed graciously given him to experience, so that he could say, "Not my will, O Lord, but Thine be done."

CORNELL.—In Pickering, on the 18th of First mo. 1877, Walter Cornell, aged 26 years and 5 months, son of Gervas and Hannah Cornell; a member of Pickering Monthly Meeting. This dear young Friend was occupied for nearly seven years as a teacher in our public schools. He possessed, in a large degree, the affection of those under his tuition, and was respected and beloved by his friends and acquaintances. His health at length gave way; he had found his Saviour, who had become precious to his soul, and he was favored with the blessed assurance that his sins had gone beforehand to judgment, and that his name was written in the Lamb's book of Life.

BUFFINTON.—In Somerset, Mass., on the 29th of Ninth mo. 1877, Sarah, widow of Stephen Buffinton; a member of Swansea Monthly Meeting.

COOK.—Near Glenville, Md., on the 2nd of Eleventh mo. 1877, after a few days illness, J. Tudor Cook, in the 36th year of his age; a member of Deer Creek Monthly Meeting.

THROUGH the kindness of some Christian women, a private Home has been opened for the reformation of those of their own sex who are in comfortable so-

cial position, but who have come under the power of habit in the use of alcoholic drinks or of opium. Such are invited to seek restoration, and to address

"HOME," Box 1700, Philadelphia P. O.

A GENERAL MEETING is appointed to be held at Waveland, twelve miles south-east of Indianola, Iowa, (the nearest R. R. station), commencing on Seventh-day evening, the 8th of Twelfth mo. 1877, at 6½ P. M., the Committee to meet half an hour earlier. This meeting follows the Monthly Meeting on the same day. There will be conveyances at Indianola on Sixth-day, the 7th of Twelfth mo. Invitation is extended to all interested. On behalf of Committee,

B. G. NEVILL, Clerk.

NORTH CAROLINA YEARLY MEETING.

Eleventh mo. 1st.—At 10 o'clock the meeting assembled. The representatives from the Quarterly Meetings were nearly all present.

The following Friends were in attendance with minutes: Walter Robson, Sarah B. Satterthwaite and Hannah Thistlethwaite, of London Yearly Meeting; James M. Haviland, Jacob Haviland, Ruth S. Murray, Ellen L. Congdon and Elizabeth R. Haviland, New York; Elizabeth L. Comstock and Sarah Jane Strong, Ohio; Julia Valentine, Baltimore; Mary P. Moon, Jonathan S. Moon, William West, Thomas C. Carter, Rufus P. King, Farraba Toms, Elizabeth White and Josiah White, of Indiana; Louisa Painter and Daniel Martin, Iowa. Other Friends were present without minutes. A cordial welcome was extended to all. A committee was appointed to prepare returning minutes.

The Epistles were read from all the Yearly Meetings with which we correspond. 3,000 copies of the London General Epistle were ordered reprinted.

The Clerk informed the meeting that a document was on the table from a body with which we do not correspond. A committee was appointed to examine it and report to this sitting. After an examination, the committee reported it was their united judgment that it was not suitable to be read in this meeting. A large committee was appointed to draft Epistles to the Yearly Meetings in return to those received.

At 3 o'clock, P. M., a public meeting for worship was held. Walter Robson spoke from "One thing I know, whereas I was blind, now I see," showing that those who have experienced salvation through the blood of Christ are able to give clear and unmistakable evidence of their conversion. Some other Friends took a part in the exercises of the meeting.

Sixth-day.—Meeting convened at 11 o'clock. The representatives produced the name of Isham Cox for Clerk, and Lyndon Hobbs and Clarkson Blair for assistants; and they were appointed.

Contentnea Quarterly Meeting requested a change in the time of holding the Quarterly Meeting, from the third Seventh-day in Second, Fifth, Eighth and Eleventh months, to the third Seventh-day in First, Fourth, Seventh and Tenth months. As the change would make it at the same time Deep River Quarter is held, it was referred to a committee.

A committee was appointed to revise the names of members of the Representative Meeting.

The first four Queries and Answers, with summaries, were read, showing some complaint in the attendance of meetings; also some unnecessary use of spirituous liquors. Much good counsel and tender advice was given by our members and visiting Friends, on account of the deficiencies set forth in the Answers.

Seventh-day.—A Meeting for Devotion was held at 8½ o'clock. Exercises by William West, Rufus P. King and others; well attended and interesting.

At 11 o'clock, Meeting for Discipline convened, men and women Friends in joint session. Rachel Binford (a minister) laid before the meeting a concern to attend in gospel love the Yearly Meetings of London and Dublin, and do some service within their limits. After a time of deliberation, full unity was expressed, and she was liberated for the service. Much sympathy was expressed on her behalf, and prayers were offered to the Great Head of the Church for her preservation.

The Report of the Peace Committee showed an increase in the work. The Tenth Annual Report from the Peace Association was read, showing a progress in the peace movement, and the distribution of a very large number of Peace Tracts, Books, Papers, etc.

The Eighth Annual Report of the Executive Committee on Indian Affairs was read, which was of very deep interest.

The Annual Report on Education set forth the number of schools to be 53; number of children, 1,890; Friends' children, 590; longest school term, ten months; shortest, one and a half months; average, four months.

A meeting on First-day Schools was held at 7 o'clock, P. M. Many facts of interest were related. The number of schools, pupils, teachers, etc., will be given when reported to the Yearly Meeting at large.

The meeting on First-day was very large, and the gospel was preached in demonstration of the Spirit and of power, both in the house and in the grove, where good order was maintained throughout.

Much Christian love and harmony prevailed through all the sittings of the Yearly Meeting. The reports of the different committees exhibited an increased interest in the various departments of the work of the church. We received very cordial greetings from the Methodist Episcopal and Methodist Protestant churches, through their delegates visiting us as fraternal messengers, evincing to us the spirit of love as brethren in the Lord; afresh reminding and confirming us that "one is our Master, even Christ, and all we are brethren,"—though called by different names;—and a desire was felt that throughout the whole Church of God we might approximate more and more toward that blessed oneness which the dear Saviour prayed to His Father to confer, not only on His immediate followers, but upon all them that should believe on Him through their word.

The meeting closed on the 7th, under the sweet cementing influence of the spirit that breathes "Glory to God in the highest, and on earth peace and good-will to men."

EARLY RELIGIOUS TRAINING.—John Ruskin says of his early boyhood that his

mother, with inflexible persistency, made him read daily in the Bible, watching every intonation of his voice, and correcting every mistake. She began with Genesis, and went straight through to the last verse of Revelation, and then began again at Genesis the next day. "If a name was hard," says Ruskin, "the better the exercise in pronunciation; if a chapter was tiresome, the better the lesson in patience; if loathsome, the better the lesson in faith that there was some use in its being so outspoken." With this reading and some memorizing besides, he had to learn the whole body of the Scottish Paraphrases by heart, a few verses at a time; and to their melodious and forceful verse, he says, he owes the first cultivation of his ear in sound. That which cost him the most pains to learn, and which above all things else was the most repulsive to him, was Psalm cxix—a Psalm which he now avers to have become of all the most precious, on account of "its overflowing and glorious passion of love for the law of God."—*London Christian.*

A WOMAN'S PRISON.

The Indianapolis Reformatory for women and girls is the only institution of the kind in the world, so far as is known, which is managed entirely by women. It has been in operation since October, 1863. Sarah Smith and E. J. Johnson have been in charge from the first. It opened with eighteen prisoners (two of them murderers, committed for life), sent from the Southern State Prison. These and two or three girls, committed to the reformatory department made the beginning. There are now 50 prisoners, and 135 in the reformatory department.

There is no communication of the criminals with those of the other departments; nor is there any mixing of the girls with older criminals. Mrs. Johnson manages the 50 in the criminal department without assistance. Obedience is enforced by mildness and firmness. There is a dark cell, which the prisoners may have heard of, but none of them know it by experience. Everything is clean and in perfect order. You will see flowers in various rooms; the work of the flower-garden is done by three of the prisoners. Ninety-five prisoners have been discharged during the four years; only two of these have been re-sentenced for crimes committed afterwards. They are kept occupied with some kind of work, largely in knitting socks; 1,300 pairs have just been completed for the Jeffersonville prison, and 1,000 will soon be ready for the Plainfield House of Refuge. Thus much for the prison.

The Reformatory is for girls who are admitted on a justice's order at ages of from ten to fifteen, and many remain until they are eighteen, when homes are found for them. Some of them have been placed there because not of any crime, but of vicious or drunken parents who were unfit to have the care of them, and some simply because they were unmanageable at home. They are kept either in school or at some occupation, being taught all kinds of useful work about the house and kitchen. It is said "there never was a house kept more scrupulously clean and bright," and out of the two hundred inmates there is at present only one case of sickness, and that is consumption.

It is a remarkable fact that although this institution is managed by the State, all the principal officers in it are not only women, but members of the Society of Friends, as is also the President of the Board of Managers, Mrs. R. M. Coffin, of Richmond; her associates are Mrs. Gov. Hendricks and Mrs. Judge Roache.

To one who has read the sickening details of the prisons of Europe, both for men and women, in the days of John Howard or even Elizabeth Fry, the story told in Tuesday's *Journal*, from which we gather these facts, is full of good cheer, and compels us to admit that in some things at least the world is growing better.—*Spiceland Reporter.*

JAPAN.—Mr. De Forest, of the mission at Osaka, calls special attention to the *boldness* of native Christians in preaching always and in all places, plainly asserting the fundamental beliefs of their religion. The fact that so many of the people still believe the Mikado to be a true "son of heaven" does not deter the Christians from proclaiming that salvation can be obtained only through Jesus Christ, or from publicly praying that the Mikado may be led to believe on the Saviour. It is not easy for us to realize how much is involved in thus opposing inherited beliefs and national traditions.—*Christian Banner.*

THE TORNADO IN CHESTER CO., PA.

On the 1st of Seventh mo. last, an extraordinary whirlwind occurred in Chester Co., Pennsylvania, an intelligent account of which has been published by Richard Darlington, Jr., whose boarding-school and house at Ercildoun were destroyed by it. He states that:

"The middle part of the day was hot and oppressive; the thermometer stood at about 92° and the barometer about 29.6. The atmo-

sphere seemed very close, and the inhaling of air in the lungs was attended with rather more difficulty than usual. I remarked to a friend that there was a peculiar condition of the atmosphere, and yet who could have foretold the terrible results of that afternoon? The oldest inhabitant had never heard of a tornado in this section of country, and yet one was at hand. To give a faithful and accurate description of the movements and conduct of this storm-cloud, made it necessary for me to pass over the route of the moving mass and observe critically its results and also to inquire of those living along and near its track what was its appearance, what was the direction of its sweep through the forest trees, how far the *debris* was carried, what amount of life was destroyed, what was the width of its track, and how the rotary motion of the cloud seemed to affect the buildings and obstacles that vainly attempted to resist its march in a direction a little south of east.

"The first point of interest in connection with the tornado was about one mile southeast of the Gap station, on the Pennsylvania Railroad, and about two miles west of the boundary line between Chester and Lancaster counties. From this point the storm cloud proceeded for about two miles in a direction south 70 degrees east, or about 20 degrees south of a line running due east. About three-fourths of a mile east of Sadsbury Meeting-house a slight change of direction occurred in the movement of the cloud, and it took a direction a little to the north, running south 75 degrees east. It proceeded, with slight local variations, for about eight miles in a direct line, and cutting a track about 200 yards wide, until it reached the property of Wm. Hamill, in East Fallowfield township, near Newlin's Mill, and here it widened to about 300 yards, destroying the fences, crops, &c., on his property. At this point a slight change of direction occurred toward the south, bringing it into contact with the timber tracts of E. Phipps and T. Shields, in which a terrible destruction of forest trees occurred. It now veered to the north about ten degrees, and passed through the southern half of the village of Ercildoun in a line south 83 degrees east, or in a direction nearly due east, and continued thence until it rose in the air about half a mile east of Ercildoun, and proceeded at a higher elevation, for about seven miles, relieving the farms and property of the intervening country from destruction. As it approached Broad Run, about a mile west of Marshallton, it descended sufficiently long to unroof and almost destroy the barns and out-buildings of two properties, owned respectively by Richard Baily and Joseph Marshall, of West Bradford township. Here it came to an end in its mad and reckless career. The two opposing currents of air had no doubt now become thoroughly blended, and partook of the character of a high wind, fully relieved of its devastating properties. The storm-cloud was dissolved, or had permanently taken a higher elevation over a still greater amount of territory. The whole route of the tornado as measured by its effects, was about 22 miles. The width of its track was from 100 to 300 yards, averaging generally about 200 yards. The following points also have been pretty clearly established, by the use of the compass, and also by careful observation along the route of the storm:

"*First.* That the general direction of the storm-cloud during the first half of its journey, to a point near Newlin's Mill, one mile west of Ercildoun, was south 75 degrees east, but at that point it changed and its course afterwards was south 83 degrees east, or nearly due east. *Second.* That the destruction of property was generally greater as the cloud moved across a valley. *Third.* That the velocity of the moving mass varied at different periods from five to fifteen miles an hour, but twelve miles an hour would be considered a fair average. *Fourth.* That the trees along the southern side of the track of desolation were generally thrown with their tops toward the north, or at right angles to the progressive motion of the cloud, while those on the northern side were thrown in the opposite direction. *Fifth.* That in some instances houses and buildings near the *centre* of the track were but slightly injured. These cases, however, were rare. *Sixth.* That from local and other causes, the lower part of the conical cloud frequently moved out of a straight course, while the upper or larger part of the cone kept in a line very nearly direct. *Seventh.* That as soon as the cloud was formed, a roaring sound commenced, which continued without interruption during its entire course. This sound was not unlike continuous thunder. *Eighth.* That the movement of the storm-cloud was unaccompanied with much rain or hail, though one or the other fell at some distance north or south of the track, the sun frequently shining at the time. To explain some of these phenomena, even with the aid of science, is difficult. The storm-cloud itself was an entirely exceptional phenomenon in this latitude. Such an event had never occurred before in Eastern Pennsylvania, and we are without the benefit of previous observation and experience. The great destruction of property in crossing valleys has excited marked attention. The cloud undoubtedly required an immense amount of air to feed it as it went

along. Persons near its track say that they breathed with the greatest difficulty. The surrounding air must have been very rare; in fact, a partial exhaustion must have resulted from the absorption of air by the moving mass. In crossing a valley at right angles, or nearly so, the dense air up and down on either side, would be at hand to furnish it with the necessary material, thus increasing its power and devastation; this is one explanation. Another theory, which is probably the correct one, could safely be advanced upon plausible grounds. Supposing electricity to be the primal cause of the cloud itself, in passing across deep and irregular valleys with rugged surface, more electricity would be developed, and greater power would be infused into the revolving cone as it moved forward. When passing over a smooth, level plateau, it would excite less of the electrical fluid, and would hence be disarmed of a portion of its ability to destroy buildings and fences.

"The second important point that we must consider is the increased destruction of property and great violence exhibited on the right side of the centre of the revolving axis of the storm-cloud, and a corresponding diminution of destructive power on the left side. The movement of the whirl was undoubtedly from right to left; the fallen trees indicate it. The forward motion of the hurricane would create a greater inrushing of wind on the right side, and greater damage would result than upon the other side where the wind was returning to complete the rotary movement. While it is true the trees were overthrown to some extent in all directions, yet they mostly fell in the direction in which the wind struck them as it moved around in its whirling motion. The southern side of the track of desolation, however, presents evidence of the greatest power. The maple and other forest trees were frequently twisted entirely off, showing conclusively, that while they were first struck by the progressive motion, the rotary motion was sufficiently quick to locate the falling trunk. The great power of the storm-cloud was due to its revolution. In fact, this marks the difference between the high wind and the hurricane or tornado. The phenomena observed in connection with the storm of July first, are almost identical with those of similar character in the Southern States and West Indies.

"The third subject presented for our consideration is the upward and downward currents which seemed to exist within the cloud. Objects were thrown upward to an immense distance, and the distance to which some objects were driven into the earth must convince us that there was a force downward of great power. It is true that a falling body, when influenced by gravity alone, will descend with great force, especially if started from a high point, but the deep excavations found in the track of the storm can only be accounted for by a downward current. The funnel-shaped cloud enlarging its circumference towards the top, would, with its centrifugal force resulting from its revolution, hurl bodies to a great distance, and we find the *debris* of this tornado hundreds of yards outside of its track, proving that when an object was carried up in the whirl, it was often thrown off laterally for a great distance. A remarkable feature in connection with the tornado is the preservation of buildings in the track of the storm. Property on both sides of a house was sometimes destroyed, and yet the building itself was scarcely injured. This gap in the storm must have occurred from local causes, and from the gradual elevation and descent of the progressive movement of the cloud, thus carrying it over and beyond some of the objects in its track. Some cases of this character will be mentioned.

"The color and appearance of the storm-cloud are worthy of consideration. By some who viewed it as it passed along, it is represented as being an immense balloon, extending to the height of several hundred feet, spreading out at the top, forming a funnel. It moved along at times with great rapidity, and at other times it seemed to halt, as if gathering strength for another effort. The color was variegated, the whole presenting rather a luminous appearance. Missiles of every kind could be distinctly seen in and through the body of the cloud. At first sight it seemed to be a barn on fire—the burning embers flying in every direction; but a closer inspection proved it not to be fire, but dirt and hay and timbers, intermingled with leaves and other light substances, giving it the appearance of an immense wind storm, which was the correct conclusion. Those who had a side view of the cloud, state that it was quite light in appearance as it passed over grass fields and timber tracts, but when it reached a plowed field or a potato patch, it gathered up the dirt and loose material and became a very dark mass of matter, and presented a frightful appearance as it traveled forward with a velocity of a mile in four or five minutes. Such was its character as it approached the village of Ercildoun."

(To be continued.)

BLESSED are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5, 6.

MADAGASCAR.

The people in the country here are very poor, and live in houses made of mud and thatched with flag-leaves. But the mud is not soft, like that of England; and when it is dried, by the hot sun, it becomes very hard indeed, and can be made into walls, or houses, or chapels. When they wish to make a chapel, or meeting-house, the people do not make beautiful buildings, such as are seen in England; but they make them just like their houses, only longer, with perhaps two or three small windows—without glass—and two doors. There are no nice, comfortable seats; but the people squat down on the ground, or sit on a broad, rough step which runs round the room. Sometimes, too, they make rough benches, or prop boards up on stones to sit upon.

Then, at the farther end of the room, the floor is raised a little, and the older men sit there; and higher still is the place where the preachers stand. There is a table there, with the church Bible upon it, from which they read; and some of the people who can read, also bring their Bibles, and Testaments, and follow the reading, verse by verse.

Everybody here wears a large white sheet, called a "*lamba*," thrown around them; and the Christians like their lambas to be nice and clean on Sundays. Saturday, therefore, becomes the washing day; and the people take their clothes down to a stream, or pond, and wash them there—beating them on a board, or stone, until they are clean. If they cannot afford soap, they use wood-ashes instead, and, by dint of hard work, get their clothes very white and clean; and, I expect, soon wear them very thin in the process.

One chapel is many hours' ride from the Capital, and very near to some high mountains. Rainisoa, the pastor there, is an interesting man, who became a Christian long before anybody else near him thought of leaving their idols and charms. When he was a young man, he heard of some people, many miles off, who used to meet every Sunday to pray. There were, perhaps, twelve or fifteen of them; and he felt as if he would like to go too, and learn what the praying meant; so sometimes he would walk over, and join them in their worship. Andriameja, their leader, is now a gray haired old man, who, with his wife, is very much respected by all the people. They were the first Christians in that part of the country; and have taught many others to love the Saviour—among them, Rainisoa.

Though Rainisoa used to go to worship with these people once a month, he was still only learning; for when, after a while, he became very ill, and his friends wished to take him to the charm-doctor, he consented; for he had not yet learned to look to God in trouble, and that charms and such things were very foolish, and could not help him. So they went to the charm doctor; and he got out a board, marked something like a chess-board, and some beans, with which to see what the charm would say. He worked the beans about on the board, according to their rules. Imagine their surprise when the answer came—"You must go on praying!" Then Rainisoa was taken home again, and he resolved, more than ever, to go on learning about the Saviour, and the "praying." After a time he felt that he should like to be received as a member of the little church with whom he worshipped; but he was told that they could not receive him until he was married, so he had to go and find a wife and get married, and was then received as a member of the church.

But now his troubles began; for his relations, hearing that he had joined himself with the Christians, were very angry, and did all they could to pursuade him to return to heathenism, but he would not. He had begun to see that the gods of wood are no gods; and to love that Saviour who had died to save him. On one occasion so many as forty of them collected together and went to him, intent on compelling him to give up praying; and determined even to kill him, if he refused to comply. They found him in the rice fields, and began to question him, saying, "Where is your God?" But he quietly replied, "No one has ever seen God, but yet I worship Him!" This quiet answer completely puzzled them. They forgot their cruel purpose and did not harm him, and he has lived to see many churches spring up all round that country. And when the people of the place where he lived determined to leave their idols, and to erect a chapel where they and their children might learn, and might worship the true God, they asked him to lead them and become their pastor and teacher.

Rainisoa is no longer a young man, and has never had any opportunity of learning in school, though he has learned to read his Bible. A teacher is going to settle at this place, that the young people may be able, by learning such things as are taught in school, more fully to understand those better and higher things about our Father in Heaven, and Jesus Christ, and His great work on earth, which they hear about on Sundays in the chapel, and about which their teacher often talks to them.—*Wm. Johnson, in* [*Children's*] *Friend of Missions, England.*

SCIENTIFIC NOTES.

Abridged Labor.—In a paper on the division of the circumference into equal parts, E. Lucas introduces a process for accomplishing a calculation in thirty hours, which would have required three thousand years of constant labor under the old method. It would take more than two hundred million centuries, at the rate of ten figures per second, to simply write out the numerical value of a quantity, for which the expression can be written, in his formula, in less than half a second.

Electric Lighting.—Experiments with the Gramme Machine are now daily made at the Palais de l' Industrie, in Paris. An area of 12,000 square metres is lighted by two electric lustres, of six lamps each, suspended 27 metres above the ground. The power is supplied by two steam engines of 25 horse power each. It would take 10,000 candles to yield as much light on the floor, or 300,000 to illuminate the whole space as thoroughly. The subdivision of the light has been very successful. At first there was but a single lustre, then there were two, and it is proposed soon to introduce three.—*Les Mondes.*

Meteoric Rupture.—Showers of meteoric stones have been attributed, by Haidinger and others, to the joint attraction of separate bodies, which enter the air as a single mass and are separated by atmospheric resistance. Maskelyne supposed that the explosions in the upper air are due to the expansion of the outer portions, while the interior retains the extreme cold of the celestial spaces. Benzenburg sought an explanation in electric discharges produced by the violent friction. Daubrée has experimented with dynamite and steel, to show that "the fragmentary form of meteoric irons may be attributed to a rupture under the action of strongly compressed gases."—*Comptes Rendus.*

Microscopic Organisms.—In two important papers, presented to the French Academy, Pasteur and Joubert show that the terrible animal disease which is known as *charbon* (carbuncular gangrene), is produced by microscopic bacteridia, which were first observed by Dr. Davaine in 1850. It is, therefore, a parasitic disorder, like the itch and trichinosis. Vibrios, bacteria, and bacteridia, are all found in two essentially distinct forms; either in translucent threads of variable length, multiplying rapidly by division, or in groups of little brilliant points or egg-like bodies. The threads may be killed by drying, or by a heat much below that of boiling water. The germs, when dry, withstand a temperature of 250° Fah.—*Ibid.*

Vegetable Nitrogen.—Careful observation has shown that vegetables contain nitrogen which cannot be accounted for by the seed, the soil, and the manure. Berthelot has found, by recent experiments, that organic bodies absorb nitrogen from the air, under the influence of feeble electric currents, such as circulate at the surface of the ground.—*Ibid.*

"THE FIELD IS THE WORLD."

Each morning in the mighty field
God puts thee, saying, "Life is good;"
For thee the wilderness may yield
Beauty, delight, and food.
Each day thy strength shall be renewed:
Make use a beauty, daily toil
A blessing on this earthly soil.

And when the sunset shadows lie
Across the west, and night is here,
Though dark the hour, within the sky
God's stars for thee shall kindle clear
In blessings on thy labors here.
His life is truly then begun
Whose field is reaped, whose harvest's won.

For not stored up in idle wealth
Thy garnered sheaves shall ever rest,
But given to all for food, for health,
Thy deeds shall be a rich bequest;
In thee the world be helped and blest.
Thy life, although to fame unknown,
Grander than any sculptured stone.

—*Churchman.*

For Friends' Review.

"WE SHALL ALL BE CHANGED."

Hearts crushed beneath a weight of care—
Hearts bursting with this human strife;
Oh! hearts, with festering wounds laid bare;
Oh! hidden sins in daily life—
Oh! stricken hearts, your sky o'ercast
With clouds 'neath which ye stoop and cower;
Look upward, soon the storm is past,
And blessings fall, a royal dower.

Be touched, awakened, strengthened, blest;
Ye "shall be changed" and peace shall flow,
Peace like a river in your breast,
A healing balm for all the woe.
"We shall be changed." Oh! sweet surprise,
Up from the fleeting joys of earth,
In strong, bright vigor to arise
Immortal, at the heavenly birth.

"We shall be changed." Oh! joy supreme;
Earth has no joy compared to this;
Earth's joys all vanish as a dream—
This brings a changeless, perfect bliss.
Yes, perfect bliss, for we shall rise,
To meet our dear Lord in the air,
Changed to His image in the skies,
And dwell forever with Him there.

SARAH R. LEWEY.

HORSES taken to winter at EMLEN INSTITUTION, for the benefit of children of African and Indian descent. Good care and provisions. Address

BENJAMIN HOOPES, Superintendent,
Warminster P. O., Bucks county, Pa.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 13th inst.

THE EASTERN WAR.—A Russian official dispatch, published on the 7th, said that a squadron of their cavalry had occupied the road from Rahova to Widin, and that part of a force of 1500 Turkish infantry, which occupied Rahova, withdrew on the approach of a reconnoitering force. Batteries have been thrown up at Brestovc, south of Plevna, and on the 9th a Turkish position there was captured. An attempt to re-capture it on the 10th failed. The Russians have a field telegraph completely around Plevna, so that they can quickly concentrate on any point attacked, and they appear to have command of all the roads leading to the place. They reported last week that large numbers of the Turkish garrison were deserting, on account of privations and hardships. On the 9th a Russian cavalry detachment captured Vratza, halfway between Plevna and Sophia, with a large quantity of stores.

The defeat of the Turks near Erzeroum, on the 5th inst., reported last week, is confirmed. A dispatch from Moukhtar Pasha, dated at Erzeroum on the 9th, said that the Russians had that morning attacked his fortified positions south east of that place, and his troops had repulsed and pursued them some miles from Erzeroum. Before this battle the situation of Erzeroum was considered very critical, and it is said that the inhabitants had demanded that the authorities should capitulate, as the reinforcements expected had not arrived, and communication with Trebizond was difficult.

An official return states the Russian losses from the commencement of hostilities to the 1st inst. at 64,801 men.

FRANCE.—The negotiations which were in progress for the formation of a new Cabinet having been unsuccessful, the De Broglie Ministry consequently retained office at the opening of the session of the Chambers on the 7th. The Senate, on that and the next day, elected as presidents of its bureaux five Conservatives and four Republicans, and then adjourned until the 14th. The government presented no communications. The Chamber of Deputies was obliged to verify the elections of a sufficient number of members to form a quorum, before it could proceed to business, and this preliminary work occupied it till the 12th. Jules Grevy was chosen Provisional President on the 7th, by a vote of 290 to 170, and of the two Vice-Presidents elected one was a moderate and the other a radical Republican. Grevy was afterward definitely elected President of the Chamber by a vote of 299 against 159 blanks. The official journal, the *Moniteur*, announced that at a Cabinet Council on the 8th, President MacMahon expressed a resolution not to resign; and said that he considered it his duty to suspend for the present all negotiations for forming a new Cabinet, until the debates and attitude of the Chamber should furnish a basis for action. The Ministers then withdrew their resignations, declaring that they did not wish to impose themselves upon him, but would support him as long as he required their services. It is said that at a subsequent meeting, they expressed the wish to resign, and MacMahon replied that he was resolved to form a new Ministry, but not until he had ascertained by a vote of the Senate what support th body would afford him. On the 12th a motion w made for a committee to inquire into election abuse and "urgency" being voted on it, a committee was a pointed to report upon it. The report made explaine that the persons denounced were those agents reco nized by the Constitution as responsible, not th President, who by law is irresponsible. This indic tion of the feeling of the majority will necessitate th resignation of the Ministry, unless the President shoul prorogue the Chamber.

The *Official Journal* announces that the census c 1876 gives the population of France as 36,905,788

GREAT BRITAIN.—The Earl of Beaconsfield (Disr eli) in a speech at the Lord Mayor's banquet on th 9th, declared that the government adheres to the decl ration made at the beginning of the Eastern war, tha British neutrality must cease if British interests be a sailed or menaced. He believed neutrality was th best policy, not only for England, but for Turkey, a it had caused the latter to show a vigor which prove its right to be recognized as a sovereign power.

SOUTH AFRICA.—Advices received from Cape Tow state that H. M. Stanley, the African explorer, arrive there on the 21st ult.

DOMESTIC.—The yellow fever appears to have subside at Port Royal, S. C. A heavy frost occurred there on th night of the 11th inst. No case of sickness now exist in the town, and the quarantine at Beaufort agains Port Royal has been raised.

John Welsh of Philadelphia has been nominated b the President and confirmed by the Senate as Ministe to Great Britain.

A delegation of Ponca Indians has visited Washing ton, and had an interview with the President on th 9th inst. They are dissatisfied with their presen place of residence in Indian Territory, and wish t return to their former location.

The miners employed in the Keets mine, near Cen tral City, Dakota Territory, have taken forcible posses sion of the mine on account of non-payment of wage by the contractor, and have successfully resisted th Sheriff. The latter has applied to the Governor of th Territory for troops to assist him.

CONGRESS.—Amongst the bills introduced in th Senate since last week's report are: one supplementar to the resumption act, authorizing the re-issue of lega tender notes when redeemed, the amount outstandin not to exceed $350,000,000, and requiring a reserv fund in coin, not less than $100,000,000, to be main tained for redemption of such notes; one to extend fo eight years, the time for the completion of the Northern Pacific railroad; one giving District Courts in Utal original jurisdiction in divorce cases, and requirin such cases to be transferred thereto from the Probat Courts; and others. Daniel W. Voorhees has bee appointed by the Governor of Indiana to be Senato from that State for the unexpired term of the lat O. P. Morton.

The House, after considering the Army Appropria tion Bill for several days in Committee of the Whole finally passed it on the 12th, with provisions reducin the army to 20,000 men, and requiring four regiment of cavalry to be posted on the Rio Grande, to guard th Mexican frontier. The bill, as originally reported from the Committee, appropriated $25,700,000, a decrease o $3,000,000 from the appropriation of last year. The bill repealing one clause of the resumption act is stil before the House. A bill has been introduced by Hewitt of New York, providing for participation by the United States in the Paris Exposition, but no actio has yet been taken on it. A petition for the passage o such a bill has been sent by a number of influentia business men of New York City. A Deficiency Ap propriation bill was passed on the 13th.

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For Friends' Review.

THE BAPTISM OF THE HOLY SPIRIT.

"The Holy Spirit regenerates, sanctifies and saves," says a recent writer, in a sentence whose comprehensive fulness is not too great. Salvation is of God, and the Blessed Father, Son and Spirit are revealed in Scripture as engaged in this work for the souls of men. But at present we speak only, or chiefly, of the work of the Holy Spirit. When man is dead in sin he is born again of the Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "So is every one that is born of the Spirit."

He visits man, awakens him from carnal ease or unconcern, reproves him for sin, shows him his state and draws him to God through Christ. The means He uses is the truth, "Of His own will begat He us by the word of truth." To those beyond the pale of Scripture knowledge, He uses the teachings of the outward creation, which testify to God's eternal power and Godhead,* also to His goodness,† so that thankfulness and love to Him are known to be His dues. He uses whatever of truth may linger in the moral or religious teachings of heathen nations, and the truth revealed to their consciences, of which the Apostle says, "These having not the law, (the Mosaic law,) are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing, or else excusing one another."‡ Some did "by nature (*i. e.*, without the instruction of the written law), the things contained in the law."§ In short, through the Spirit, God may make effectual the truth He imparts even to the heathen, so that they shall come to Him in faith, believing that He is and that He is a rewarder of them that diligently seek Him;" and they showing their faith by patient continuance in well-doing are pardoned and accepted in Christ, on the ground of His atoning sacrifice, who tasted death for every man. But refusing the gracious influences and help of the Holy Spirit they "perish without law."

But our chief concern is with those to whom the glad tidings of God concerning His Son, Jesus Christ, are known. These glad tidings are the great means designed by the Holy Spirit for the regeneration of the world, and our responsibility is not that of the heathen, but we are they to whom much is given and of whom much is required.

Knowing full well that there is much dif-

* Rom. i. 21, 22.
† Acts xiv. 17.
‡ Rom. ii. 14, 15.
§ Rom. ii. 14.

ference among those who have a true Christian experience as to their ability to read intelligently its steps or processes, and that such intelligent understanding of one's experience depends largely upon having had clear teaching, we yet believe the following to be these steps as shown in the teachings of Scripture, and in the testimony of competent Christian witnesses. First, there is an awaking by the Spirit's influence to concern and desire for salvation; conviction of sinfulness under the reproofs of the Spirit and application of the Divine law as given in the word of truth; sorrow for sin, leading to repentance, or turning heartily from sin and unto God, to be followed by bringing forth fruits meet for repentance throughout the rest of life: conjoined with this is faith in the Spirit who convinces and points to Christ; faith in God the Father; faith in our Lord Jesus Christ, and in His atoning sacrifice whereby a way has been made for God to pardon us freely, consistently with His justice and holiness. The remission of all past sins through the blood of Christ is received, with the witness of the Spirit in our hearts of peace and comfort that we are forgiven and accepted in Christ. Now a new birth has occurred, a new nature is begun, and a measure of true sanctification experienced, seeing that all old sins are washed away. This we understand to have been the experience of three thousand souls upon the day of Pentecost, of five thousand more a little later; of Paul as he entered Damascus; of the jailor at Philippi. All these steps of the Christian experience may be slowly brought about, but by the examples given in the Acts it would seem to have been usual in the Apostolic Church for them to be known rapidly.

Such persons are members of the one church universal. They have been baptized by the one Spirit into the one body. If they are called away by death they are doubtless saved in heaven.

But if such persons live on, they soon find that while there is in them a new nature that loves God and Christ, loves to do God's will, delights in His law after the inward man; there is also the old man yet alive, the remains of the carnal nature, which cordially responds to the temptations of Satan, or even suggests unholy desires and actions.

A further work of the Spirit is required that such Christians may be sanctified wholly, a work which seems in the case of many of the earliest Christians to have been a very distinct and striking one, and which was usually accompanied by certain phenomena not now known in the church, such as speaking with tongues, &c. The newborn Christian, the babe in Christ, is often led to sigh for deliverance from the body death, the old carnal nature. If he comes faith to Christ, submitting his all to Hi and seeks the full baptism of the Holy Gh and of fire, he will receive it. How quick whether immediately or not, will be acco ing to his faith, his obedience, his subm siveness, his abiding the fire.

In this fuller work the old man is buri with Christ in baptism unto death; with t Spirit the deeds of the body are mortifie the flesh with the affections and lusts crucified, and the body of sin, in the figu tive language of Scripture, is said to be stroyed, and the new nature rises into minion in the resurrection power of the Spi of Christ.

Doubtless in some all this is speedily complished, but they, as well as those w slowly arrive at it, have now to walk in t Spirit, who stimulates them to watch, hel them to pray, and when the enemy com gives them power to resist him, steadfast the faith.

But there is no stopping place in t Christian life. Always there is growth grace, and knowledge, and a perfecting ho ness in the fear of the Lord. There may many trials in this life of holiness, ma testings of faith in divers ways according Divine wisdom sees best; and those w walk in it are by no means always full joyful emotion, any more than was th Lord. Yet there is a settled undercurre of peace, and in the Lord they can rejoi evermore.

If they through unwatchfulness yield temptation, there must be return, contritio repentance, pardon, cleansing from all u righteousness, and a more steadfast watc But such persons may go from strength strength; may know a great measure steady walking in the light as God is in t light, and be always learning more of God way; while very sensible of their imperfe tions as men and creatures, and humbly fee ing their constant need of the intercessio and high priestly functions of the Lo Jesus, and the efficacy of His atonement f them. The aim of the Early Friends was form a church of believers fully baptize with the Spirit.

What then is the meaning of the comman in Matt. xxviii. 18, 19? "All power is give unto me in heaven and in earth. Go y therefore and teach all nations, baptizing the into the name of the Father, and of the So and of the Holy Ghost: Teaching them observe all things whatsoever I have con manded you: and lo, I am with you alwa even unto the end of the world." It is tha those who have themselves been born agai of the Spirit through the washing of wate

by the word of the truth of the gospel concerning Jesus Christ, and have received themselves the baptism of the Spirit, should so teach in the power of the same Spirit that others who hear shall be born again through the means of their teaching, and be introduced by living faith into oneness with Father, Son and Holy Spirit.

All true ministers of Christ, of whatever denomination, are thus teaching with the power of the Spirit, and baptizing into the name of the Triune God. There is then but one baptism, although there are degrees or steps in its administration. We would call attention to the clear testimony of James Backhouse in the account given in *Friends' Review.* He records that at one time he prayed for complete purity of heart; and subsequently he declares he "felt that he had received *all* that is proposed to man in the gospel of Christ;" that he had known "the fulness of the blessing of the gospel of Christ." Instead of calling in question such testimony, or putting it aside as indicating blessings too high for us, it should stimulate us to seek in faith for the same fulness of blessing, for herewith are we also called.

For Friends' Review.

THE NATURAL HISTORY OF DRESS.

The natural history of our race as respects dress and personal ornamentation is curious and instructive. When "H. M. S. Challenger" was making that wonderful voyage of scientific discovery in which her corps of savants traversed back and forth the great oceans, sounding and dredging their deepest abysses, and gathering from every shore they touched treasures of knowledge, they dropped anchor one day in Humboldt Bay, New Guinea. The island rose before them clad in beautiful tropical vegetation down to the water's edge, so that the trees laved their branches in the lapping waves. The natives swarmed around them in long, sharply-pointed canoes, each made of a single tree. The dress of the men was none; the women wore an apron of pandanus leaves divided into long, grass-like shreds, their hair was cut short, but they were without ornaments. These latter were all appropriated by the men as the stronger and more selfish, and were abundant indeed. Fierce and warlike, they were well formed, of a dark brown color, painted in hideous fashion, but profusely decorated with leaves, flowers, birds, feathers, belts and breastplates made of the bones of the cassowary and dog, together with long streamers of the pandanus leaf. Their noses were "generally adorned with a pair of boar's tusks, which gave them a very fierce appearance, and on their heads, besides their own woolly hair, stained with a red powder, they wore bushy wigs of frizzled hair, dyed in various colors." They added armlets and bracelets of woven grass, and necklaces of shells, black seed, and dog's teeth, to their accoutrements.

They lived in huts with tall conical roofs, made of palm leaves, and showed their artistic skill in their bows, arrows, and other weapons, which were ornamented with carvings of various devices.

At an unknown, but beautiful island near the Admiralty group, the voyagers found another people, living amid the most beautiful tropical scenery, who were one step beyond the New Guinea men in civilization. They wore a small amount of clothing, and, like our North American Indians, shared their ornaments with the women, although still appropriating the lion's share.

From these lowest stages the improvements in dress may be traced up to the very summit of perfection in our Christian civilization. Among the peoples like those of India, Persia, Japan, and Turkey, men of position and wealth consider personal ornament necessary to greatness. But as civilization has advanced, men have almost wholly reversed the order of the savage, and allotted ornaments to women. The Shah of Persia, however, when he visited the court of St. James, was bedizened with gems, pearls, silks and gold to the value of thousands or tens of thousands of dollars. At court he would find some evidences of a former inferior civilization in the fact that the men in full dress wore swords, but had he called upon the Premier or upon the President of our own country, he would have found that these virtual rulers of great nations were dressed in a simple suit of useful clothing, and that they relied not upon costly finery, but upon their Christian manhood—the use of all their endowments of mind, body and spirit—to command whatever of esteem, respect or admiration was due them from their fellows.

Are the wigs of the English barrister or judge the survival of those of the New Guinea man; or the wonderful hair adornments of our women the relics of the customs still existing in Africa, described and figured by Du Chaillu, and which are wonderfully like some lately in use in Europe and America? The finger ring, breastpin, and bright neckties of some of our young men, suggest a relation to ancient stages of civilization; but it is to be hoped that the time is near when self-respect, based upon the culture and right use of all a man's powers, will enable him to discard all solicitation of admiration by dress; and when Christian

women generally, as the highest and best of them now are, will be known as trusting in their noble, cultured, Christian womanhood to be valued for what they are, rather than to be admired for what they wear. When they also will lay aside all traces of a barbaric age, adorn themselves in modest apparel, and with the ornament of a meek and quiet spirit.

For Friends' Review.

JAMES BACKHOUSE.

(Concluded from page 214.)

Upon the day in which J. B. entered his 74th year, in 1867, he had a visit from his dear friend, John Candler, who was then 80 years old; and J. B. notes that his aged friend said:—"That he could not join with those who spoke much of this world as 'a vale of tears;' that though he had had his trials, 'he had had much enjoyment of life;' that the world in which we live, is one of great beauty, and in which sin is the chief barrier to enjoyment." "With these sentiments," adds J. B., "I cordially concur, and bless God for all His love and mercy, of so large a share of which I also have partaken, and do partake. . . . I have been enabled to keep in mind the exhortation, to 'Rejoice evermore, and in all things give thanks;' not that I do not likewise need constantly to keep in mind the Saviour's injunction, 'Watch and pray that ye enter not into temptation.'"

He withdrew from appointments involving trust, remarking, "Committees on philanthropic objects should be left to younger men—old age should have its time of repose."

In his 75th year he writes:—"My devotional feelings are less emotional than when I was younger; but when observing those of others, warm in this respect, I am constantly reminded of the words of the father of the Prodigal to his complaining son, who had remained with him: 'Son, thou art ever with me; all that I have is thine.' And when I feel the smallness of my love, I am reminded of the words of an Apostle, when he said, 'I judge not my own self;' and conclude that though my love is small, it is perhaps proportioned to my capacity; and my acceptance is not so much grounded on my love to God, as on His love to me in His dear Son, and for His sake."

His last memorandum is dated 12th of Seventh mo., 1868: "Unable, in a wakeful part of the night, to meditate on the wonders of redeeming love without bringing on an attack of pain; but permitted to rest on this love without emotion, effort, or pain. Wonderful mercy! to be permitted thus to repose on the love of God in His dear Son, in quietness of a child. No anxiety about thing."

Towards the latter part of that year h marked that "he had never been so pressed as of late, with the amazing lov God, as indicated in the expression, 'Go loved the world'—the extent of the mea of the word world—all the different st of man! 'God so loved the world, that gave His only begotten Son, that whoso believeth on Him, might not perish, have everlasting life.'"

He dwelt on the efficacy of prayer. "*A* ing in the name of Jesus, for the pardo sin, how it is removed out of the w cleansed in the blood of Jesus! Wh blessed experience this is! And in the p pect of the laying down of the earthly tabe cle; the breaking of the bonds of the fl there is no sting, no fear; it is only the trance to life; to another state of bein eternal blessedness; and all through the l and mercy of the Saviour!"

Being at length unable to sit up or m about, his biographer says, "It woul difficult to convey an accurate idea of peace of mind, and patience, evinced by during the seven weeks in which he confined to bed." His expressions were quent of the Lord's comfort and sustain grace extended to him.

At one time he made allusion to a con sation he had with a priest in Norway, opposed his labors, with those of Frien particularly objecting to them on the gro of their not availing themselves of w baptism, and not partaking of the "Lo Supper," as he mistakenly called it. "*I t him,*" said he, "*that I had never been b tized with water, and had never partaken what he called the Lord's Supper, but I lieved I had partaken of all the fulness the blessings of the Gospel of Christ. A* on thinking of the subject at the pres time, I feel that I can say the same now.

On one occasion he remarked, "The s aration of the soul from the body is a gr mystery, and the change to a future stat a great mystery; but leaning upon the d Redeemer, and being found in Him, we safe. In His presence is fulness of joy, a at His right hand are pleasures for e more. I have been thinking of the mu tudes before the Throne, who have wash their robes and made them white in blood of the Lamb; many that we h known, and multitudes that we have known.

"The love of God seems to me lik great circle enclosing all manner of m Christ offers His Spirit, which, if accept is sufficient for regeneration; but what

ent states are enclosed in that circle! me that have accepted the Divine gift, and e drawn near through the blood of Christ; hers reject the offers of mercy, and are very off."

An account of a Friend being read to him, o had often labored in the Lord's service, der feelings of great discouragement, he marked that his own course had been very ferent. "I have labored in the fulness of y. When George Walker and I were in stralia, frequently going out early in the rning, and going from one party of road nvicts to another, the sense of the Divine esence with us was most remarkable, en- ling us to enter into sympathy with them, d not unfrequently to rejoice in hope. es! I did then feel great sympathy for em, but nothing like the sympathy I have ce felt for poor outcasts from the fold. I ve sometimes felt as though my gift was culiarly for labor among such, seeking to aw them to repentance and faith in rist."

During his illness he frequently liked to ve a few verses of Scripture read to him, a hymn repeated, several times asking for at beginning—

"One sweetly solemn thought,
Comes to me o'er and o'er, etc."

e was much engaged in praise and thanks- iving, acknowledging the mercies and favors e received. On the night of the 18th of irst mo., 1869, he said, "What a mercy it to have the blood of Jesus to look to. A nse of the great love of God in sending His ar Son to die for our sins, has been much fore my mind:" and after a solemn pause, The language is: 'Behold, I have cast all ay sins behind my back!'"

On the 20th of First mo., 1869, he entered to glory.

For Friends' Review.

IBLE SCHOOL AND MISSIONARY BOARD OF NEW YORK YEARLY MEETING.

As matter of interest to the Friends whose ntributions support the work in charge of is Board, it is proposed to publish from me to time a brief outline of its current usiness.

North Carolina.—Members of the Com- ittee having the care of the special fund ow coming in, in response to the appeal ade in the Epistle from North Carolina, re now in this State giving their personal ttention to its suitable appropriation. mily Drake, a minister of Purchase Quar- erly Meeting (N. Y.), drawn to missionary abor in this section, has entered upon her ork and has been supplied with Bibles.

Freedmen's Schools.—Richmond, Virginia, School opened with good prospects. Attendance this month, 78. The teacher, a colored man, feels called to preach the Gospel, and asks for religious books. He is Superintendent of a large First-day school, and active in Christian work.

Clover Depot (Va.) School.—Attendance, 63. In First-day school, 50. A cheering revival of religious interest among the children, twelve of these happily converted. No sewing-school for lack of material. Requests for supplies of school books at Clover Depot and at other points, for which the scholars are to pay in part or the whole, are to be met by the purchase of second-hand books if such can be procured.

Several other Freedmen's schools are now just opening in North Carolina, to be more fully reported another month.

Bible-school Work.—One school in New York State has been furnished with an addition to its library, including only instructive books; another with a map of Palestine.

Indian Work.—From a special fund a box of clothing and other supplies for children is to be sent to the Darlington Mission this month. M.

New York, Eleventh mo. 7th, 1877.

MINUTE OF ADVICE OF THE WOMEN'S YEARLY MEETING OF IOWA, 1877.

In the opening of our Yearly Meeting and as we have been favored to assemble from day to day, we have been affectionately reminded of our dear absent sisters. And we have been incited to diligence in gathering up the fragments, that those who are not here might share with us in the blessings so abundantly dispensed at this time.

In connection with the reading of the Epistles from our sisters of other Yearly Meetings, we were reminded of that precious bond of union and fellowship which links together those who never can meet in this world, but being thus united in Christ the Head, and *abiding* in Him, "We be no more children tossed to and fro and carried about with every wind of doctrine; . . . but the whole body thus fitly joined together and compacted by that which every joint supplieth, maketh increase of the body to the edifying of itself in love."

Many ambassadors of the Great King are with us, whose messages bear witness that the precious truths of the gospel and the love of Jesus are filling their hearts, for the edifying of believers and the winning of souls to Christ.

There has been handed forth much loving and tender counsel, and practical instruction concerning private duties as well as active

Christian work; forcibly reminding us that there can be no available work, only as Christ lives in the worker.

Sinners were exhorted to listen to the pleading of Christ, as He knocks at the door of their hearts by His Spirit, by His providences, possibly by disappointments and afflictions; since the varied events of our lives come not by chance, but are links in the chain to draw us to Himself. He will not only *wash* away the *sins* of those who open their hearts to receive Him, but He will give to such the spotless robe of His righteousness. Christ knew our sins, our imperfections, and all the unloveliness of our characters, and yet He has chosen us a peculiar treasure unto Himself; and who are we that we should reject the offers of His matchless love? If we be not recon ciled to God it is our own fault. Let us respond to the entreaties of His dear Son and accept Him for a present Saviour, and seek to live holy lives because He is holy. And in order to be holy we must be wholly consecrated.

Those who have lately given in their names to serve the Lord were reminded that the first joy of believing might be succeeded by unexpected temptation. It may be easy to speak for Jesus when it is popular to do so, not so when we meet the frowns of our associates. But we may remember that He who was transfigured on the mount, suffered also the agony of Gethsemane. All are called to be priests unto God. Our lives as well as our words should testify for Him, not only on the mount of blessing but when suffering ignominy in the companionship of those who revile Him.

Temptations can only be resisted by keeping close to Jesus and giving up the things which conflict with our peace. It is useless to ask that we be not led into temptation, when we are constantly running into it. We must be *co*-workers with God. The spirit of every prayer should be "Thy will be done."

It is a great privilege as well as an imperative duty for a *mother* to take the Bible, and with the light of God upon her, and in the presence of her children, search its sacred pages, that they may together receive instruction concerning its blessed truths. If mothers would live as near to Christ as they ought while their little children are around them, there would be less sorrow and regret on account of wandering sons and daughters. Thus we see the necessity for mothers to be diligent and vigilant while their children are under their immediate influence; and when they are grown up and are no more around us and in reach of our counsel, we can give them to God in prayer, at the same time making use of every mea to reach them with our love and sympath thus drawing the wandering and erring on to the fold of Christ. We cannot begin t soon in the religious training of our chi ren, even the lisping baby can often und stand more of such teaching than we a aware of.

If we have been buried in baptism w our Lord, what stones of memorial do bring? What fruits of the Spirit, whi shall awaken the questioning interest of c children? What sin has been buried f ever from sight? Can our children a whence are the love, meekness, gentlene which we behold? It is our *home* life, n our lives in the assemblies of the peop that speak for us. We are brought to close test in the opinions of our famili our friends and acquaintances; let these able to testify that the same mind is in that was in Christ, seeing we are manifest living as He would have us live. T strongest proof of our having passed fr death unto life, and of a constant communi with God, may be given in the midst of o daily cares, perplexities and responsibi ties.

Sanctification, not as the result of a wor ed up feeling, but of the cleansing power God, is a reality, attested not by word alo but by earnest Christian life. If our who lives correspond with our profession it w be the most glorious witness for Jesus.

The blessings of the gospel are suited all classes, as well to the Syrophœnici woman who craved the crumbs that f from the Master's table, as to the Apost Paul with all his culture and native talent thus those who walk in lowly paths a who feel that there is none to care for the may be cheered by remembering that Chri is always with His trusting children. A have the privilege of coming near Him humble service. It was not the wondro acts of the apostles that our Lord commen ed, but it was the lowly, persevering se vice of a woman, of which He sai "Wheresoever this gospel shall be preache in the whole world, there shall also thi that this woman hath done, be told for memorial of her."

Not the straightforwardness of our soul enemy, but his subtility, leads astray.

When a wave of blessing has passed ov a place, and hearts are rejoicing in the lo of Jesus, they should remember that Sata is not dead, that it is possible, too, for the to overrate their own experience; that th Christian's pathway is not always strew with flowers. The only wreath upon th cross of Christ was the crown of thorn We need to go down into baptism with o

Lord, to suffer, if we would also reign with Him. In a day when the ancient landmarks are becoming obliterated, and worldliness is too apparent, it becomes us, in view of the he command to love not the world, nor the hings of it, to enquire what is that world to which I must not conform? The Captain f our salvation stands with a sword drawn gainst all that is incompatible with our ife and growth in Him. Bought with His lood, what right have we to spend our ime in light reading, trifling conversation r careless association? anything, indeed, pon which we cannot ask the blessing of God? And His blessing is sure to follow ur looking to Him, not with predetermined minds, but with sincere willingness to abide His direction, however simple or singular it may appear to the human mind.

What a precious thought that He whom we have the privilege of serving, is a *loving* Master; and *He* changes not; but that He is at all times a faithful burden-bearer to all His trusting children, sustaining and strengthening them in all their individual and peculiar baptisms and afflictions, enabling them under every dispensation to realize the blessed promise: "My grace is sufficient for thee."

NAPOLEON ON THE DIVINITY OF CHRIST.

Canon Liddon, in his Bampton Lectures for 1866, gives, with the authority for it, the following account of Bonaparte's sentiments on this subject, expressed in St. Helena:—"When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count de Montholon with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined, and Napoleon proceeded. 'Well, then, I will tell you. Alexander, Cæsar, Charlemagne and myself have founded great empires, but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature, and I tell you all these were men, and I am a man; none else is like Him; Jesus Christ was more than a man. I have inspired multitudes with such enthusiastic devotion that they would have died for me; but to do this it was necessary for me to be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self-devotion in their hearts. . . . Christ alone has succeeded in raising the mind of man toward the Unseen, that he becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand, which beyond all others it is difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother—He asks for the human heart; He asks to have it entirely to Himself; He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation of the empire of Christ. All who believe on Him, experience that remarkable, supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength or limit its range. This it is which strikes me most; I have often thought of it. This it is which proves to me convincingly the Divinity of Jesus Christ.'"

"It Will Do!"—"It will do!" is the common phrase of those who neglect little things. "It will do!" has blighted many a character, blasted many a fortune, sunk many a ship, burned down many a house, and irretrievably ruined thousands of hopeful projects of human good. It always means stopping short of the right thing. It is a make-shift. It is a failure and a defeat. Not what "will do," but what is the best possible thing to do, is the point to be aimed at! Let a man once adopt the maxim of "It will do!" and he is given over to the enemy—he is on the side of incompetency and defeat—and we give him up as a hopeless subject.—*Selected.*

WHERE DOES THE SIN COMMENCE?

John Bright, M. P., in a address on temperance, referring to the sin of drunkenness, said:

"To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink is its proper and natural state; drunkenness is the state farthest removed from it. The state of drunkenness is a state of sin; at what stage does it become sin? We suppose a man perfectly sober who has not tasted anything which can intoxicate; one glass excites him and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites

him still more; a third fires his eye, heats his blood, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage; a seventh or an eighth makes him stupid—a senseless, degraded mass; his reason is quenched, his faculties are for the time destroyed. Every noble and generous and holy principle within him withers, and the image of God is polluted and defiled. This is sin, awful sin; for 'drunkards shall not inherit the kingdom of God.' But where does the sin begin? At the first glass, at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul? Reader, think of this—think of your own danger; for who is so strong that he may not fall? Think of the millions who lie bound in the chains of this *'foul spirit,'* and ask yourself, Are you doing your duty in discountenancing the cause of so much sin and misery? If you cannot say 'Yes' with a clear conscience, rise superior to foolish and wicked customs, and join your influence and example to the efforts of those who have declared war against the causes of the sin of drunkenness, which will only terminate with their extermination from the surface of the earth."—*Nat. Temp. Advocate.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MO. 24, 1877.

A GROUND OF CONFIDENCE IN PRAYER FOR HOLINESS.

There is a ground of strong confidence in prayer for conformity to Christ in the words of Romans viii. 29: "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." Many Christians who know that they are Christ's, still long for more likeness to Him. If our Heavenly Father foreknows those who will accept the offers of His grace and designs that they should be like Christ, how confidently may those who have the spirit of adoption pray for the perfecting of this conformity in themselves. "If we ask anything according to God's will, He hears us;" and if we know that He hears us, we know that we have the petitions that we d sired of Him. But in this passage He h revealed His purpose respecting us. W know that it is His will, and may therefo be assured that in asking for it we ask a cording to His will, and that He hears u Placing ourselves at our Heavenly Fathe disposal, and in this confidence praying th we may be transformed into the image Christ, we shall know the work to be bo begun and carried forward.

MOVEMENTS OF MINISTERS.—Robert Walt Douglas was expected to sail on the 7th in from San Francisco for Australia.

Walter Robson has visited some meetings New York, and taken part with Friends Brooklyn in a continued meeting connected wit their mission work, where much blessing atten ed and several persons professed conversio On First-day, the 18th, he attended Twelft Street Meeting, morning and evening, and th Northern District Meeting in the afternoo He expected to sail from Philadelphia on th 22nd inst.

Barnabas C. Hobbs intended sailing on th same vessel. He was at Whitewater Meetin Richmond, Ind., on First-day, the 11th, and ha an appointed meeting at Fifth street Meetin house, in the same city, on the evening of th same day. He attended Germantown Meetin Philadelphia, on First-day morning, Elevent mo. 18th, and Twelfth St. Meeting in the evenin

Stanley Pumphrey, after visiting meetings i Vermilion Quarter, Ill., attended the Biennia First-day School Conference at Indianapolis, an expected to proceed in a general visit to th meetings of Western Yearly Meeting.

Helen Balkwill and Susan Doyle, after bein for several weeks engaged in visiting meetings i Kansas, were at the Biennial Conference a Indianapolis. H. Balkwill was especially favore in her instruction in the devotional meetings.

From the *British Friend* and *The* (London) *Friend* we learn that Dougan Clark held meetings at Brighton in the Ninth mo., to which all denominations and classes were invited. "The Music Room at the Pavilion (holding about four hundred) was engaged for alternate evenings for three successive weeks, and every meeting was attended by a large and increasingly interested audience. The opening and the last two meetings were held in Friends' Meeting House. The closing was a time of peculiar solemnity. Smaller gatherings were held in the Friends' Lecture Room; these were more conversational,

and were often most interesting and impressive seasons. He expected to hold meetings on the 8th, 9th and 10th of Eleventh mo., at Devonshire House, London."

The Morning Meeting of London held a session Tenth mo. 28th, at which a minute of sympathy and Christian interest in the visit of R. W. Douglas to Australia, was adopted. Isaac Sharp, Theodore Harris and Langley Kitching were present, and took leave of their friends, who committed them with fervent prayer to the Lord's care and blessing.

Eli and Abarilla Cowgill were prosecuting their visit in Norway.

Religious Teaching.—The interest awakened in the last London Yearly Meeting upon the subject of Religious Teaching, has resulted in the delivery of addresses or lectures on some of the distinguishing views of the Society of Friends, in accordance with the suggestion brought before the Yearly Meeting through a minute of one of its Quarterly Meetings. Brighouse Monthly Meeting has appointed a committee of five Friends to have charge of the subject within its limits, who are approved as suitable to make such addresses.

J. J. Dymond gave an address on "Baptism and the Lord's Supper," at Friends' Meeting-house at Birkenhead, on the 23rd ult., the last of a series, on the subjects referred to above.

On the evening of the 19th, Walter Robson delivered to a large audience, in Twelfth Street Meeting-house, in this city, an interesting lecture on his visit, a few years since, to some of the islands of the South Pacific Ocean, bearing emphatic testimony to the good effects of the labors of the missionaries in those islands.

DIED.

BINFORD.— On the 28th of Eighth month, 1877, Susanna J., wife of Joseph L. Binford, in her 24th year; a member of Westland Monthly Meeting, Ind. She bore a severe illness with great patience and resignation. When near her close she invited her friends to meet her in heaven, earnestly entreating her husband not to weep for her, she was only going home to heaven.

LOCKE.—In Rochester, N. H., on the 24th of Tenth mo. 1877, Ellen C., wife of James Locke, in the 59th year of her age; an esteemed and useful member of Dover Monthly Meeting. Meek, child-like, humble and unassuming, she was a good example to all; a loving mother, a tender wife, a useful and sympathizing friend to the poor, the sick, and the afflicted. The church, family and neighborhood have met with a loss, but her friends are assured that with her all is well. To her, death had no terror, her sins being washed away in the blood of the Lamb. "Say ye to the righteous, it shall be well with them."

A GENERAL MEETING is appointed to be held at Honey Creek Meeting-house, Hardin Co., Iowa, commencing on Seventh-day, the 8th of Twelfth month, at 7 o'clock, P. M.

Honey Creek Monthly Meeting will be held at New Providence on the same day at 10 o'clock, A. M. General invitation given. By order of Committee,

ROBERT S. TITUS.

NORTH CAROLINA YEARLY MEETING.

ADDITIONAL REPORT.

Second-day, 5th.—There were the usual Devotional Meetings, morning and evening. At 9 A. M. the meeting on Ministry and Oversight met. A minute of the exercise of the meeting was read and directed to be submitted to the Yearly Meeting, also a minute for Rachel Binford, and the sitting closed under a very solemn covering in consecration and prayer. The Yearly Meeting resumed its sittings at 11 A. M. The remaining Queries and the Statistics were read. Considerable exercise in relation to family worship, tobacco and liquors. A delegate from the Methodist Protestant Conference of North Carolina was introduced, and spoke. A report of the committee to visit prisons, almshouses, etc., was read, and awakened much interest; a large committee was re-appointed, and encouraged to try to enlist others in the cause. A report of the New Garden Boarding School was read, showing it to be self-sustaining and out of debt at close of present year. Report of Committee on General Meetings was read, and a committee re-appointed. Report of work among the Cherokees of North Carolina and Tennessee was read and committee continued. It was stated that the Discipline adopted last year is now printed, and would go into effect at once. Copies were ordered to be distributed among the members. The committee appointed to visit Tennessee, in regard to the request for a Yearly Meeting there, reported that only three of them had been able to go. The snbject was deferred another year and a fresh committee appointed. Eighteen Friends were appointed as the representatives of the Yearly Meeting in the Representative Meeting.

At 4 P. M., W. Robson delivered a lecture on his visit to the South Sea Islands, which was largely attended and highly enjoyed. At 7 P. M. there was a Mission Meeting, and reports read of books, tracts, etc., distributed, and of ninety-four meetings held, some Bible-schools opened, and showing much labor. E. L. Comstock spoke on temperance, also on tract distribution.

Third-day, 6th.—A meeting for the young people was held at 9 A. M., by request of Walter Robson and Ruth S. Murray, which was well attended. It was also addressed by Elizabeth L. Comstock, Sarah B. Satterthwaite and Julia Valentine. The speakers were all enabled to present the truth very clearly, and it was a time of blessing from the Lord.

At 11 A. M. the Yearly Meeting resumed its sittings. The reports of the Building Committee of the Yearly Meeting-house, and of the Committee on Finance, were read and accepted. Rufus P. King visited Women's Meeting. The reports of the Committees on Missions and on First-day Schools, which had been previously read in the evening meetings for the special consideration of those subjects, were laid before the

Yearly Meeting. A fraternal delegate from the Methodist Episcopal Conference of North Carolina was introduced, both to the Men's and Women's Meetings, and spoke in each. A committee was appointed to pay a friendly visit to such other religious bodies assembling within the ensuing year as way may open for.

E. L. Comstock and Sarah B. Satterthwaite visited Men's Meeting very acceptably. Various matters of business of minor import were attended to, and the session concluded with a visit from Julia Valentine, in which she was favored to set forth with great force and clearness, the great doctrines of Christianity and of our Society, and to urge the young men to earnestly uphold them. So ended a Yearly Meeting of unusual blessing from the Lord, and one in which a spirit of love and unity was remarkably manifest.

From other correspondents we learn that the power of the Lord has been so present that great unity of feeling prevailed in the proceedings of the Yearly Meeting. The meetings for Ministers and Elders were very interesting and helpful.

The careful study of the Scriptures was enjoined, that all might be able to give a reason for the hope that was in them.

One very able to judge, states, that he regards this Yearly Meeting as the best he has ever attended in North Carolina, and believes it will be fruitful of good results.

F. S. Blair was appointed by the Yearly Meeting's Committee as Superintendent of Education, and is to enter upon his work at once, so that it is expected that with a little help from the Baltimore Association, all the schools will be again opened, and this very important work go forward. It has been so fruitful of good results, that Friends everywhere will rejoice to know of its continuance.

THE NINTH BIENNIAL FIRST-DAY SCHOOL CONFERENCE OF FRIENDS IN AMERICA.

The first session of this Conference met on Third-day, Eleventh mo. 13th, at Friends' Meeting-house at Indianapolis, the number present being about two hundred. This session was chiefly appropriated to devotion. The first chapter of the Book of Joshua was read, and Friends were encouraged to believe that as the Lord was with onr fathers so He would be with us, if we on our own part would be strong and very courageous to trust in Him, and observe to do His will.

Fervent prayers were offered for the Divine blessing upon the Conference in granting His guidance and His control of all to His glory, and for His power to accompany and direct the work of all those represented in the Conference, that it might be carried on in His wisdom and largely increased, as His people willingly offered themselves to be led forward by Him.

The subsequent sessions were held in the meeting-house of the First Baptist Church, of which the pastor, Warren Randolph, is one of the committee to prepare the International Lessons. He and his people showed great Christian kindness and liberality in placing the house at the use of the Conference. The house would seat on the floor seven hundred persons, and on one evening was filled. The attendance throughout was about five hundred.

The difficulty of entering into a practical discussion of the detail of Bible-school methods in such an assembly, and the fact that this lack had been felt at previous meetings of the Conference, led some who went to it to fear that not much good result could be obtained from it. But most of the addresses on the questions presented were able and instructive. The discussions brought out the fresh thoughts of many of the delegates; the principles which should pervade the work were set forth; mutual encouragement and spiritual refreshment were diffused through the large body of earnest Christian workers present, and the closing of the Conference left the impression on nearly all that it had been a success—that the cause of Bible-school teaching among Friends in America would be strengthened and promoted, and much good done.

So strong was this sentiment that almost unanimously the Conference decided to hold, if the Lord should permit, another meeting in two years, notwithstanding the Executive Committee had suggested an interval of three years. The date and place were left to be determined by the Executive Committee. The name of the Conference was changed to "The Biennial Conference of Friends in America upon Bible-schools and other Christian work." It was felt that this was the only meeting in which all the Yearly Meetings in America were expected to be represented and confer together, and its interest and value would amply compensate for the time and expense involved.

The meetings held each morning were occasions of blessing to many, leading them to an entire purpose to serve the Saviour whom they loved, and to a state in which they could love Him with the whole heart, and look forward in the trust that by prayer and watchfulness they would be able to do the Master's will, and maintain precious fellowship with Him.

We expect to give a fuller account of the proceedings of the Conference from the minutes of the Secretaries as fast as they are able to prepare them for publication.

MEETING OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

A meeting of the Associated Executive Committee of Friends on Indian Affairs, was held in Richmond, Indiana, on the 9th and 10th inst., at which all the Yearly Meetings were represented except North Carolina, and all the others by two delegates except Baltimore, which had but one present.

As full an examination of the condition of the Agencies as was possible, was made, and although there were some discouraging features, the general view of the work and the results obtained was hopeful.

The schools are all in operation except one, have their usual average of pupils, and in nearly all the Agencies there is an increasing disposition on the part of the In-

dians to send their children to school. Even the Sacs and Foxes, who are so sluggish in making any change in their mode of life, finding that the orphans and other children who had few to care for them, whom they have hitherto sent to school, are beginning to be in advance of the other children, are now disposed to send their own sons and daughters.

In nearly all the Agencies there has been some advance in cultivating the ground, but most of the country occupied by these Indians is better fitted for grazing than tillage, and all the Agents now report some stock-raising as begun by their people. Especially is this noticeable among the Osages, Cheyennes and Arapahoes, Wichitas and Caddoes, Kiowas and Comanches. Excepting the Wichitas and Caddoes, none of these could have been entrusted with cattle a few years since, but now they generally care for them, and their long experience in herding ponies can be brought into more useful exercise in raising cattle.

Depredations by the wilder Indians are now almost unknown. They are being taught obedience to the Government, although the need of laws, courts, and an official mounted police, such as is so successful in Canada, is much felt.

Thoroughly capable teachers, acquainted with the best methods of reaching the minds of Indian children, capable of conducting the boarding schools in a business way, and so thoroughly established as Christians and fitted for the work by spiritual gifts, as to be able to teach the children the truths of Christianity efficiently, are required in some places.

The attention of Friends who have adopted the profession of teaching, and who have good business ability as well as a missionary spirit, is called to this important sphere of labor. Statistics show that Gospel teaching has larger fruits among some of the Indian tribes than among the average of white people.

The success of the Cheyenne and Arapahoe school in industrial teaching, is still very gratifyiug. The boys have cultivated 120 acres of corn this year, and own small herds of cattle bought with the proceeds of their own labor. They do almost all kinds of labor about the Agency, such as caring for the stock, hauling wood and water, cutting wood, &c. The mothers of some of the girls, too, have bought their daughters cattle, with the money paid them by the trader for tanning and dressing buffalo robes. So that the young people can start out as farmers and stock-raisers, instead of being indolent wild Indians, as used to be the case. In all the schools some attention is paid to teaching the children to work, but this school excels as yet in this respect.

Although the Committee felt that the religious denominations hold a different relation to the present administration at Washington, which found them at work, than they did to the last, which called them into action in the Indian cause, they found the constraining love of Christ, and apprehended call of duty, still to bind them to efforts for the welfare of the Indians, until some distinct providential opening for release from this service shall appear.

The difficulties and trouble attending it are great, and its responsibilities such as would gladly be laid down if the way were clear to do so. But our Heavenly Father uses men to carry out His purposes of mercy towards their fellows, and inasmuch as in elevating the Indians He requires willing agents, the Committee felt desirous not to take themselves and those they represented out of the Divine Master's hand in this work till He should indicate that it was His will we should cease, or be used in some other manner.

On the other hand the desire was felt that the work might be strengthened where it was weak, and fresh vigor be shown in carrying it forward.

HOW SPURGEON FOUND CHRIST.

I had been about five years in the most fearful distress of mind, as a lad. If any human being ever felt more of the terror of God's law, I can, indeed, pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky—that I had so sinned against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I knew of. I searched the word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land; I had Christian parents; but I did not fully understand the freeness and simplicity of the gospel plan.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that

to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached the law; but what was the use of plowing up ground that wanted to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the manœuvres of war to a set of men without feet. What could I do? All his exhortations were lost on me. I know it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been the goodness of God in sending a snow-storm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. The Primitive Methodists are a very useful body, taking the poorest of the poor and lifting them up from the dust-heap to sit among princes. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went up in the pulpit to preach.

Now, it is well that ministers should be instructed; but this man was really stupid, as you would say. If a man could have spoiled a sermon, he would have done it. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto me, and be ye saved, all ye ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought a glimpse of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger; it is just 'look.' Well, a man need not go to college to learn to look. You may be the biggest fool and yet you can look. A man need not be worth a thousand a year to look. Any one can look; a child can look. But this is what the text says. Then it says, 'Look unto me.' Ay," said he, in broad Essex, "many on ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No; look to Him by-and-by. Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to Christ. It rnns, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend; I am sitting at the Father's right hand. O, look to Me! look to Me!" When he had got about that length and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life and in death—if you do not obey my text. But if you obey now, this moment, you will be saved."

Then he shouted as only a Primitive Methodist can, "Young man, look to Jesus Christ; look now." He made me start in my seat; but I did look to Jesus Christ, there and then. The cloud was gone, the darkness of five years had rolled away, and that moment I saw the sun; and I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. O, that somebody had told me that before! Trust Christ, and you shall be saved. It was, no doubt, wisely ordered, and I must ever say:

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

—*Tract.*

THE TORNADO IN CHESTER CO., PA.

(Continued from page 221)

Joseph Brinton, who resides at Newlin's station, on the Pennsylvania and Delaware Railroad, states that he observed the storm carefully as it came from the west. He was standing on his barn bridge, at the time, and on looking over the high hill at the west of his residence his eyes were directed to a point just above the funnel of the cloud. He saw the clouds rise up at the circumference to a great height, and then pour over into the central cavity from all sides; this continued for some time. The funnel next appeared in full view, after the space of ten minutes. Then the body of a tree appeared above; it appeared motionless, and grew larger and larger as the cloud approached—the tree being carried with the storm; finally it [the tree] disappeared. The body of the storm-cloud was now full of missiles, having the appearance of millions of birds sailing through the air, the

whole moving mass being of a very dark color. As it moved forward these missiles were discharged in every direction. The conical column now became very tall, and was of a white color, in appearance not unlike the under cloud of a great rain storm. As clouds of smoke and dust rolled up through the mass and were carried around by the rotary motion, the appearance was that of an immense building on fire. He pronounces the sight to have been awfully grand, and terrible beyond description.

"With a view of having correct data of the tornado, and placing the same upon record, in company with my friend and schoolmate, Edwin Walton, of Highland township, I passed along the route of the storm-cloud. The first point of observation was near the residence of Jos. D. Pownell, Lancaster Co., Pa. He gave us a short account of the cloud, and of the movements of the currents of air which formed it. As he sat upon the front porch of his residonce, he saw that a strong current of air was blowing from the south-west. To the north a storm had just passed, and a powerful current of air set in from that direction and blew directly across, coming in conflict with the current from the south-west. The whirl commenced on their coming together, and was set in motion about half a mile from his house and one mile south-east of the Gap station. This rotary motion or 'whirl' probably resulted from the resistance encountered by these opposing currents of air, in their attempt to ascend vertically, there being less resistance in a lateral than in a vertical direction. The first movements of the cloud just formed were of a decided character. Some children that were playing in a field near by, saw the danger ahead and fled to a lime-kiln, thus saving their lives. The cloud now reached a stream of water, aud J. D. Pownell says the water was taken up and carried into the funnel of the cloud, leaving the bed of the stream dry.

"It now approached his house with a continuous roaring sound, and he fled within. It passed along the north side of his house, overthrew his orchard, destroyed part of his corn crop, carried an apple tree fifty yards, and cut a track 150 yards wide and proceeded in the direction of Sadsbury Meeting House. The storm-cloud had now acquired rapid motion, and passed with great violence over the property of Frank Paxson, who lives almost directly east from the other properties mentioned. He was lying down that afternoon and had his attention suddenly called to a great roaring sound without. He had scarcely time to go to his front door and examine the situation, when his large stone structure encountered a tremendous blast of wind, and all was over in a moment. He then looked out upon the scene: his barn was entirely demolished, and also all his outbuildings. The trap door of his house was carried off, and all his carriages and farming utensils were gone. The trees near his dwelling, strange to say, were saved, while his orchard was uprooted from one end to the other. I observed one of his large apple trees, not only blown over, but carried about fifty feet from its proper place.

"We were now beginning to advance up the North Valley Hill, and were about three miles from Parkesburg. This hill, on its north side, is heavily wooded, and a great number of small properties are located along that section. Some of the owners are poor, but had succeeded in securing for themselves small homes and residences. Stables here and there dotted the hillside, and a long line of forest trees extended in a northwesterly direction as far as the eye could reach. The great storm-cloud, in its onward movement, travelled over several of these properties. WayneWoodland owns a farm of about seventy acres as the rise of the hill was reached. He had a full force of mechanics at work on a new barm, the old one having been a victim of the storm. The roof had been carried off his house, and fifty-one of his apple trees were prostrate. The spring house had lost its roof, and his carriages and wagons were not to be found; in fact, the work of destruction had been nearly complete. His house, it is true, was standing, but he informed us that sixty panes of glass had been swept out of it. W. Woodland was about one hundred yards from his residence when he saw the storm approaching; he ran for his life and barely saved it. He estimates his loss at fifteen hundred dollars, and the estimate did not appear unreasonable.

"We were now at the top of the North Valley Hill, and on looking over the broad expanse of country to the east and to the south, we could distinctly see the track of desolation, as it extended across fields, over dwellings and barns, and through forests. The line of its course was almost direct, and no obstacle seemed to sway it much from its direct track. We travelled slowly down the hill, and then along the road that leads to Parkesburg. The farm and residence of Ezekiel Young gave conclusive evidence that he had not been spared from the terrors of that day. His land was made fenceless, his barn destroyed, (a good stone structure,) his slaughter-house, wagon-shed, and three tenement houses were unroofed, the stables were overthrown, his spring-house was uncovered, and his carriages, wagons and farming implements were wrecked. Part of the orchard was destroyed, and on looking over the mea-

dow, towards the south, a huge tree, about eight feet in diameter, was prostrate.

"A remarkable incident occurred on the Strasburg road, near E. Young's buildings. A German by the name of Jacob Eisinberger, was leisurely walking along the road; he was almost unconscious of the approach of the storm; on looking around he saw the fence blow away, and immediately found himself in the whirl. He was carried along for about two hundred yards in an unconscious state, and was then left in an adjoining field, his jaw being broken, his shoulder blade fractured, and various minor injuries were experienced. He was taken to the hospital at Lancaster, and remained there for a time under treatment. This was probably the only instance in which the tornado carried a human being along with it. In all other instances personal safety, was sought within dwellings, and in most cases with good success.

"The track of the storm now extended through the southern part of the borough of Parkesburg; only the extreme south-western portion of the village, however, was destroyed. First came the new residence of Geo. Paxson, Superintendent of the Pennsylvania & Delaware Railroad. This was a building of rather modest pretensions, long and narrow, and constructed of frame. It had been finished, and his family were preparing to move in on the following day. The dwelling was said to have been erected by contract, the cost to be about fifteen hundred dollars. The cloud on encountering the building, entirely demolished it; a pump stood on the north or kitchen end, solitary and alone, and it was evident that the structure had been near the centre of the storm track.

"We now saw ahead of us, and a little to the south of the main road, the residence of Samuel Jackson. His barn was gone, his house unroofed and otherwise injured; his orchard was overthrown, and all his outbuildings, some of which contained a large amount of grain, were entirely missing; his fences were no where to be seen, and there was the usual story of the destruction of farming implements, carriages, &c. The injury done to S. Jackson's property was very great indeed. He informed us that he was standing next to the door in one of his front rooms, and the great blast of wind blew the door off its hinges, striking him a blow which fractured several of his ribs, and left him entirely senseless. For several hours he remained in that condition, finding himself eventually, in one of the neighbor's houses, and under medical treatment.

"The track of the storm-cloud now extended along the southern side of Buck Run Valley, mounting the hill as it approached Stottsville, and cutting a road through the forest trees south of the buildings on the property of Thomas Hoffman. It then came down squarely into the valley, which turns abruptly to the right south of Stottsville, and struck the track of the Pomeroy & Delaware City Railroad, removing the rails for a considerable distance; the substantial bridge that crosses Buck Run, near the same point, was then demolished, the water in the bed of the stream being raised up *en masse* by the whirl."

(To be continued.)

ASTRONOMICAL PROGRESS. VI.

John Domenic Cassini, a contemporary of Huyghens and Newton, was the first of four generations of distinguished astronomers in the same family. While professor of astronomy in the University of Bologna, he prepared a set of greatly improved solar tables, a more precise determination of the sun's parallax, and an excellent table of refractions. He discovered the shadows cast on Jupiter's disc by its satellites, and corrected the theory of their motion. Colbert induced him to take charge of the Royal Observatory in Paris, on its opening in 1673. He then discovered four of Saturn's moons, found that its ring was double, ascertained the times of rotation of Jupiter and Mars, and made observations on Venus for the same purpose, studied the zodiacal light, proved that the axis of the moon is not perpendicular to the ecliptic, and determined with much accuracy the laws of the moon's libration.

Isaac Newton, born in 1642, at Woolsthorp, in Lincolnshire, has been called "the creator of natural philosophy." In his boyhood he was fond of tools, constructing models of various machines, making hour-glasses which acted by the descent of water, imitating a new windmill of peculiar construction, which was erected in his native village, and covering the walls of his room with miscellaneous designs. He entered Trinity College, Cambridge, in 1660, studying mathematics under Dr. Barrow, whom he succeeded in the professorship. The works of Kepler, Descartes, and Wallis, deeply interested him, preparing the way for his subsequent great discoveries in optics, theoretical astronomy, and profound mathematical analysis. His method of fluxions was completed in his twenty-third year, and about the same time is assigned to the traditional fall of the apple, which gave him the key to the motions of the universe.

When Picard's new measurement of a degree of latitude gave the correct data for demonstrating the truth of Newton's hypothe-

sis, he showed that all the planets are regulated by gravitation, determined the figure of the earth on the supposition of its homogeneity, gave a theory of the tides, discovered the cause of the precession of the equinoxes, and determined the mathematical values of some of the principal lunar inequalities and planetary perturbations. His system has enjoyed an unbroken triumph, every subsequent discovery having tended to confirm and strengthen it.

In one portion of Newton's experience we find a striking proof of the scientific loss that may arise from discarding spiritual truths, in physical investigations. His optical studies began in the same year as those upon gravitation, and he then clearly saw that optical phenomena could be explained by æthereal vibrations. He also saw the absurdity of supposing that anything can act save where it is, and consequently addressed his four letters to Dr. Bentley, "containing some arguments in proof of a Deity." The method of accounting for the various activities and manifestations of light, which he published at this period, is now generally adopted, but the conservatism of his later years, added to the absorbing character of his physical studies, led him into the error of regarding light as an emanation of material particles, and thus dimmed the reputation to which he is justly entitled. Newton, like Hevelius, suffered an irreparable loss by fire. At the age of fifty, during a brief absence from his library, a pet dog upset a candle on his desk, thereby destroying the labors of many years. His well-known comment, "Oh, Diamond! Diamond! thou little knowest the mischief thou hast done," showed his outward self-control. But his grief at the accident injured his health, and he appears never sabsequently to have undertaken any new work.

The British asttonomical observatory was established at Greenwich in 1676, and John Flamsteed became the first Astronomer Royal, holding the office until his death in 1719. He made an immense number of excellent practical observations, prepared the British catalogue of 2884 stars, first brought into use the method of simultaneously observing the right ascension of the sun and a star, and explained the true principles of the "equation of time," wrote a treatise on the true and apparent diameters of all the planets, of which Newton made some use in his Principia, and improved the lunar tables by introducing the annual equation which had been suggested by Horrox.

Flamsteed was succeeded by Edmund Halley, who published his method of finding the aphelia and eccentricity of planets, supplying a defect in Kepler's theory, before he was 19. In the following year he fixed the longitude of the Cape of Good Hope, by observing an occultation of Mars by the moon. He then spent two years in St. Helena, making observations on the fixed stars of the southern hemisphere, cataloguing them and forming them into constellations. He first predicted the return of a comet, announcing that the great comet of 1681 would return to its perihelion in 1759. He paid great attention to the study of terrestrial magnetism, publishing a general chart which showed the variation of the compass in all the seas familiar to English navigators. As astronomer royal, for the space of eighteen years he scarcely ever missed taking a meridian view of the moon, when the weather was favorable. Lalande styled him "the greatest astronomer of England." P. E. C.

THANKFULNESS.—You want to know how it is you are not happier. If you can receive it, here is your answer. You rob God. *You are not a thanksgiving people.* You pray, pray, pray; but you are dumb at thanksgiving. How *should* you be happy? There is no heaven, either in this world or the world to come, for people who do not praise God. If you do not enter into the spirit of Heaven, how should the spirit and joy of Heaven enter into you? Selfishness makes long prayers; but love makes short prayers, that it may continue longer in praise. If the love of God were (richly) in you, you would be constrained to bless, and praise, and magnify the love of God.—*Pulsford.*

For Friends' Review.

OH, TO DO SOMETHING.

A Parody in words of soberness.

Oh, to do something, something,
As I sit at His blessed feet,
Like a brimming fountain or vessel
For the Master's use made meet;
Filled with a willing spirit,
As forth to His service I go,
Made whole, that so unhindered
His life through me may flow.

Oh, to do something, something,
While led by His gentle hand,
A servant to go at His bidding
Or come at His word of command;
All attuned to the heavenly music,
Set to words which resound as He wills,
Unwilling, though sloth should pursue me,
To indulge in the silence which kills.

Oh, to do something, something,
For the Saviour who languished for me;
O, to cry out the glad tidings,
That the world that Saviour might see.

Oh God, in Thy pitiful pleading
For sinners to flock to Thy breast,
Let me join with unceasing endeavor
Till I hear Thy sweet summons to rest.

ELIZABETH GRINNELL.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 20th inst.

THE EASTERN WAR.—A report was current at Constantinople on the 18th that an assault on Plevna by the Russians had been repulsed. The Russians had gained some additional positions in the neighborhood of Brestovc

In Asia an official Russian dispatch of the 18th said that Kars had that day been taken by assault, after a battle lasting from 8 o'clock P. M. of the 17th to 8 o'clock A. M. of the 18th.

FRANCE.—On the 14th inst., in debate on the motion for an inquiry into the election abuses, Fonrtou, Minister of the Interior, defended the Government's interference in elections. He said it desired light to be thrown on its proceedings, but that the one-sided inquiry proposed would be a usurpation of judicial functions and a violation of the Constitution. A reply by Jules Ferry was delivered amid much excitement. The next day the Duke de Broglie defended, and Gambetta assailed the course of the Government. The motion for inquiry was adopted by a vote of 320 to 203, and on the 16th the Committee was elected; all the members, 33 in number, belonging to the different groups of the Left or Republicans. It was semi-officially announced on the 16th that the Ministers had tendered their resignations, which the President had accepted, but that he requested them to hold their positions until their successors should be appointed, and to give him their advice and co-operation in negotiations for forming a new Cabinet. It was understood that much would depend upon the extent to which the Senate would sustain the President; and it was believed that a majority were friendly to him, but wonld not support resistance to the Chamber. On the 19th a question was moved in the Senate how the Ministry had instructed officials to act with regard to the electoral inquiry ordered by the Chamber of Deputies. A motion virtually opposing this as unconstitutional and infringing the rights of the Deputies, was rejected by 155 to 130 votes. After some debate, in which the Duke de Broglie, on behalf of the Ministry, objected to the inquiry instituted by the Deputies, as being an encroachment on the prerogatives of the Administration, and said that being a parliamentary, not a judicial inquiry, citizens were not bound to answer the investigating committee, and that the instructions given were that the functionaries must act, in respect to this inquiry, as ordered by their superiors; an order of the day proposed by the Right, sustaining the Ministry, was adopted by a vote of 151 to 129; a counter motion by the Left, intended to check the discussion and prevent a conflict with the Chamber of Deputies, having been rejected by 153 to 136.

SPAIN.—A royal decree has been issued, which subjects the Basque Provinces to the same direct taxes as the other parts of Spain.

GREAT BRITAIN.—At a meeting of master cotton manufacturers at Blackburn, Eng., on the 14th, at which over seventy firms were represented, they agreed to recommend that the North and Northeast Lancashire Associations make a reduction of five per cent. in wages. A similar resolution was passed at Preston. Representatives of the operatives at Blackburn have resolved to resist the reduction, and a general strike throughout Lancashire was anticipated, but at a conference with deputations from the operatives, at Manchester on the 20th, it was agreed that the reduction shall be made at New Year's, if trade shall not improve.

It is stated that the Pope is about to appoint a Roman Catholic hierarchy for Scotland, comprising five bishops, and an archbishop, to be styled the Archbishop of St. Andrews, and to reside in Edinburgh.

GERMANY AND ITALY.—These governments have paid the balance of their subsidies to the St. Gothard Tunnel, amounting respectively to 4,600,000 and 2,700,000 francs ($820,000 and $540,000.)

TRANSATLANTIC MAILS.— The British Post-office Department has made an agreement for the carriage of the mails between Great Britain and Ireland and the United States, by which the owners of the Cunard, Inman and White Star lines of steamships are to provide a dispatch from Liverpool three times every week, calling at Queenstown. All mails from Great Britain and Ireland to the United States are to be forwarded by these lines only, and the aggregate earnings of the service are to be equally divided among them.

DOMESTIC.—The Treasurer of the United States, in his annual report, states that the fiscal year ending Sixth mo. 30th, 1877, as compared with the preceding year, shows a decrease in net revenue of $18,481,-452.54, and a decrease in net expenditures of $19,-799,788.40. The net revenues for the last fiscal year were $269,000,586.62, and the net expenditures $238,-660,008.93, making a balance of $30,340,577.69. The revenue from customs, lands and miscellaneous sources has decreased year after year since 1873, while that derived from "internal revenue" has increased. The payments of silver made from Fourth mo. 1876, to the end of Tenth mo. 1877, were $23,156,162.82, of silver issued for fractional currency redeemed and destroyed, and $13,464,569.18 issued in lieu of or in exchange for currency, making a total of $36,620,732.

A company has been organized in San Francisco, styled the Trans-Pacific Cable Company, for laying a telegraph cable from San Francisco to Japan and China, via the Hawaiian Islands.

The trial of the Mexican General Escobedo, at Brownsville, Texas, for violation of the neutrality laws of the United States, in organizing an expedition against the existing government of Mexico, resulted in his acquittal, because it was not proved that the armed men in camp with him actually intended to invade Mexico.

CONGRESS.—The Senate passed without alteration the House bill to provide for certain deficiencies in appropriations; and passed the Army Appropriation bill with amendments. Of these, the House concurred in one limiting the number of the army to 25,000 men, instead of 20,000 as fixed by the House, and some others of minor importance, and non-concurred with others. The Senate receded from all the latter, and the bill thus passed finally. A resolution was adopted providing for a special committee to investigate alleged discrepancies in the accounts of the Treasury Department. A joint resolution has been introduced, proposing an amendment to the Constitution, to provide for the creation by the States of a tribunal for the decision of contested issues in the choice of Presidential electors. A bill to enable Indians to become citizens is on the calendar of the Senate.

A bill providing for the representation of the United States at the Paris Exposition, and appropriating $150,-000 for expenses, was under debate for some days, and was passed on the 20th. The bill repealing part of the resumption act was discussed on several successive days, but had not been voted upon at the close of the sitting on the 20th.

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For Friends' Review.

HOW CAN WE HELP TO ABOLISH WAR?

"Want of inquiry," says Dymond "has been the means by which long continued practices, whatever has been their enormity, have obtained the general concurrence of the world, and by which they have continued to pollute or degrade it, long after the few who inquire into their nature have discovered them to be bad. It was by these means that the slave trade was so long tolerated by this land of humanity. Men did not *think* of its iniquity. We were induced to think, and we soon abhored, and then abolished it. In the present moral state of the world, therefore, I believe it is the business of him who would perceive pure morality, to question the purity of that which now prevails."

A hundred years ago a few earnest philanthropists were inquiring into the nature of the slave trade, and they found it to be bad. The Society of Friends were the first who proclaimed publicly against the slave trade and slavery, both in England and America. In England, after the Society had become measurably clear of its pollution, six individual members, in 1783, met in London, "to consider what steps they should take for the relief and liberation of the negro slaves in the West Indies, and for the discouragement of the slave trade on the coast of Africa."

At that day the *people* were as indifferent to the horrible iniquity of the slave-trade as they are at this day to the abominations of war. This committee found it their first duty to enlighten the people through the public press. Thomas Clarkson was providentially raised up as a laborer in the same field, without any knowledge of others having a similar concern. He very unexpectedly became acquainted with this committee, and at once united with them as a co-laborer.

It now became the business of Clarkson to visit the different ports to obtain evidence of the barbarities and cruelties of the slave-trade and spread it before the people, which, as Dymond says, caused them to think, and then they abhored and eventually abolished it.

We can now look back with wonder and astonishment that the horrible iniquity of the slave-trade was so long tolerated by Christians; yet how callous and indifferent are the great portion of Christians of our day, to the tenfold more abominable custom of war. Our forefathers, after they became fully awakened to the enormities of the slave-trade, labored faithfully until they abolished it. Although wars prevailed almost constantly during the years they labored, the one great evil seemed to be enough for them

to combat. War continues to pollute and degrade the world, and there are many besides the Society of Friends who have long since inquired into its nature and found it to be bad. Therefore is it not the work of our day, to set about in earnest to abolish this far greater evil? The same courage and indomitable perseverance will as assuredly abolish war from Christendom as it did the slave-trade from Great Britain. But as war is far more extensive, so the labor must be extensive. All great movements have a beginning, and some are very small. The committee of six began the movement in London. Where can the beginning be made to influence the Christian church so well as in America? And who so proper to make the beginning as the Society of Friends?

If all other branches of the Church had at their origin adopted the same views and practice as Friends in regard to war, wars would have long since ceased between Christian nations. But as long as the Church maintains its present attitude, the great Moloch of destruction will continue to destroy the people and desolate the earth.

Now this surely ought not so to be. According to the estimate of Thomas Dick, war has already destroyed more than fourteen thousand millions of the human race. Is that not enough? or must Christians continue it still?

If, after fully examining the subject, we believe the time has come for Christians to withdraw from the support of this great iniquity, we need be at no loss to know where our field of labor lies. It is all around us, from one end of our widely-extended Society to the other. Our work is to labor with our neighbors; hand this one a tract, lend the other a book, solicit subscriptions to the *Messenger of Peace* from them all. Talk of war, and show the necessity of abolishing it, and substituting arbitration in its stead. Look at the barbarous war now prevailing in the East, where thousands are daily slaughtered. Go with the reporter when he came to the southern portion of a redoubt, and hear him exclaim, "The most terrible sight awaited me. I believe that seldom, if ever, on so small a space of ground, such fearfully wholesale murders have taken place. There lay Russians and Turks, dead and wounded, heaped up into a very mountain of human bodies." He encountered *six layers* of men lying one upon another. Now and then an agonized cry of pain rose from the depth "of this hideous mass of confused limbs, heads, blood and weapons." Many a still living man was buried under this awful heap of corpses. Says the reporter, "It was the most fearful moment, and the most horrible sight that I have ever experienced in my life."

It is painful to write of such scenes, bu far more painful to witness them; but imagi nation fails to depict to the mind the excru ciating agony of the living souls entombe in that pile of mangled humanity. Yet thi is only one of similar scenes of almost daily occurrence.

Knowing that such are the fruits of war and that wars are liable to go on indefinitely until the Church interposes its Christian power, how can we rest satisfied longer to withhold the key that uulocks this dorman power of the Church? Were we given to see this evil in the true light of the gospel merely to guard our own members from its pollutions, without caring how far our partners, the other branches of the Church, were contaminated therewith? So long as we continue in this inactive position, experience of the past teaches us, so long will the church also remain inactive, and does not thereby a heavy and increasing weight of responsibility rest upon us?

Through the influence of our Peace Association a conference was held last fall in Philadelphia, which was a favorable beginning to a more general movement to introduce the cause of peace among the churches. It is proposed to hold another conference next spring in New York or Brooklyn, the success of which will depend upon its being composed of the right kind of persons. Fifty persons rightly concerned are better than five hundred merely well-wishers. We need a conference made up of members of every Christian denomination; persons of commanding influence in their respective churches, and able to bring the subject before them in an ecclesiastical capacity as a permanent concern of the church. There are men and women of the right stamp scattered over the broad field of *our* labor that may be brought together upon that most important occasion, if *we* do our duty in finding them out. And unless we do our duty, there will not be other means sufficient to obtain such a gathering as the importance of the cause demands.

I believe here is the most favorable opportunity ever given to our Society for advancing the cause of peace, and for commencing a systematic effort against war that will eventually banish it from all Christian nations.

Dear Friends, these are serious and weighty considerations. I believe much depends upon our faithfulness or unfaithfulness in regard to our testimony against war.

Since writing the preceding I have received the *Messenger of Peace* for the present month, and would recommend the careful perusal of the editorial under the head of "Plan of Work" The following is an extract:

"We wish again to call the attention of the members of the Society of Friends to the plan of work through the Preparative Meetings, adopted at the late meeting of the Executive Committee at Mount Pleasant, Ohio. The plan is very simple, easily understood, and a large amount of work can thus be done every year at very small cost, and greatly to the benefit of those engaged in it, if a few active, energetic friends of the cause in each particular meeting will take hold of the work in good earnest.

"As the funds of the Association are now so low that we cannot employ travelling agents or lecturers to any extent, we must depend upon volunteer workers in each locality. Remember we are working on a Christian basis. We oppose war not only or mainly because war is inexpedient and bad policy, as all wrong doing is, but because war is a crime against God and man; a huge gigantic crime; a crime involving nearly every other crime; an immense seething caldron of crime; a crime nestling and feasting in the bosom of the church of the Prince of Peace, the author of salvation, the great embodiment of love."

J. S.W.

For Friends' Review.

AUTUMN LEAVES.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."—John iv. 35.

"Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."—Luke x. 2.

Three summers ago while riding up a winding road on the Luzerne Mountains—the foot-hills of the Adirondacks—we stopped to invite the people in passing along, to a meeting to be held that day in an old school-house near the summit; catching all the way interesting glimpses of their simple mode of life, the old-fashioned spinning-wheels of our grandmothers still standing near the cottage doors ready for use. The wives and daughters of this mountain region, looking bright and healthy, warmly responded to the invitation, and readily promised to attend; but they regretted that the men were all away on a "Bee"—making a new road on the mountain side, a mile or two off—and so would hardly hear of the meeting in time. It was proposed, however, to take the "Bee" in the name of the Lord; so we rode on to the place where it was assembled for work. A picturesque scene it was, truly; in the foreground, on the verge of the steep mountain side, the men with their oxen and ploughs, cutting a new level for a roadway; far down below them the Hudson river, here but a narrow, brawling stream threading its way in and out of view; beyond it rose another mountain, with a vista far-reaching northward along the course of the river.

Clambering down to the place, we extended the invitation to the workers; some of them readily accepted it, others hesitated, saying that the Lord could find them at their appropriate task, as easily as at a meeting; two flatly refusing to come at all. When, an hour or two later, however, we went to the place of meeting—an old red building in a secluded nook of the hills—we were gratified to see there, not only the mothers and children from their mountain homes, but the whole company of stalwart men file in, their husbands and brothers whom we had gone to seek; and He for whose honor and worship they had left their toil, blessed and owned the sacrifice. The meeting was a memorable one, crowned with His presence and power.

It has been our privilege this fall to re-visit this place. The Good Shepherd has been graciously mindful of His little flock here, sending His servants, one after another, to look up and to feed these sheep scattered far off on the mountains without a shepherd.

The old red school-house still stands; but close by the place where the "Bee" was taken, a fair, new Meeting-house has been erected where they now, under the fostering care of the neighboring Monthly Meeting of G— F—, hold their meetings; a little community of newly converted souls, with all the needs and imperfections incident to their condition, but evidently "growing in grace and in the knowledge of their Lord and Saviour."

We held, this time, "an all-day meeting" there, to the refreshment, we believe, of many hungry and thirsty souls.

Among the witnesses in the meeting to the power of Jesus to heal and save to the uttermost, was an old blind man, full of faith and the Holy Ghost, who praised the Lord with wondrous fervor, that He had taken away his earthly sight to open the eyes of his soul to the glorious light and salvation of his Redeemer; saying that till his outward vision was forever closed he never had the prospect of eternal life and happiness which was now bright before him.

We spent a week in service at G—— F——, attending the Quarterly Meeting, which is a large one; comprising many influential and earnest working Christians amongst its members.

The new and commodious Meeting-house,

erected here the past year, will afford New York Yearly Meeting ample accommodations for its proposed alternate sessions at this place; and we trust it will not prove to have entailed too heavy a burden upon the spiritual health and life of the community who weekly gather there.

Our last evening was devoted to a gospel temperance meeting in this house, which was well filled with an attentive audience. At the close of the meeting some interesting testimonies were given, among them that of a French-Canadian woman, whose simple, straightforward recital of her sufferings for many long years from the drunkenness of her husband and son, was truly affecting; and how in despair of all earthly help she had fled to the Lord for refuge and aid. In answer to her prayers and urgent entreaties, the husband was present and came forward to seek forgiveness of his sins; his mind was somewhat clouded, and his body enfeebled by the life he had led, and we would not over-estimate the result, yet we thanked the Lord that he had thus come just as he was, to the Lamb of God, whose blood could wash away his sins; and we hopefully commended him and his poor wife to One who was able not only to save but to keep him from falling, even to the end.

From this point we passed on to Q—— H——, noted as one of the strong holds of Quakerism in the olden times, where we found the dear Friends overflowing with all the hereditary hospitality of our fathers, and ready to welcome those who came in the name of Jesus and in the order of the church. So far from finding that the word of the Lord was at all restrained here, through any traditional narrowness or formality, we felt that it was sustained by the prayers of the people, and had free course and was glorified in the meetings that followed. A willingness prevailed not only to make way for the regular Bible readings, but for such definite work as the Lord seemed to lead us into.

The meetings before and after the Quarterly Meeting were seasons of especial favor; and at the business session the same scene was witnessed as at C——, two months or more ago; the unpaid quotas to the Yearly Meeting being made up by open, voluntary subscriptions at the time; which removed a burden that might have proved difficult otherwise to deal with.

In country places the hearts of the people turn to Friends, and by time-honored custom they came from the neighboring villages for miles around to attend the public meeting on the morning following the Quarterly Meeting, filling the house and porch to overflowing. We trust that these and the succeeding meetings have left a permanent impression for good among the young people and others of the vicinity.

"Quakers, sir,"—said the baggage-master at B——, near the western verge of the State, of whom we inquired our route—"they are a queer people, aren't they, who sit still in their meetings and do not allow any one to speak? There's a meeting of them somewhere down the road." So we went on, not knowing, step by step, asking our way from station to station; but ever in this, so lovingly cared for that just before the cloudy night closed in with a heavy rain fall, we reached our destination, warmly welcomed and safely housed by kind-hearted Friends.

At C—— there are the remnants of a Monthly Meeting, once large and important. Active, prayerful workers, in other parts of the Quarter, to which this belongs, bear it on their hearts before the Lord, and seek to strengthen the things that remain; and through the blessing of Him who has promised: "I will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick:" we hope that a brighter future lies before it, as before other portions of our church; a day when many more young souls shall be aroused to a sense of their sins and of their needs, and gently led to their Saviour; finding, as they come to Him, salvation and strength for the new life opening before them; when a knowledge of the truth as it is in Jesus and of the infinite love of God in Him, may so fill all hearts, that errors of doctrine or practice may find no place. These earnest longings on the part of some were spread before the Lord at this time, and the meetings were held under the loving influence of His Holy Spirit; a time of humiliation before him, of fervent seeking for His guidanee, and of reconsecration to His service.

These Friends were encouraged to re-open a First-day school and Bible-class. They were promptly furnished with some Bibles and other books by the Association in Philadelphia; and have since continued the undertaking with a hopeful measure of success.

Nowhere has the beneficial effect of General Meetings been more signally and permanently manifested than in S——o. Five years ago two Preparative Meetings existed in this section within a few miles of each other, both so weak and thinly attended—suffering from the effect of schism and controversy, which had divided and sub-divided their numbers—that it was under con-

sideration to lay one of the meetings down, whose house was much out of repair. The headquarters of the Separatists at P—— R—— lay between these two meetings, and the desolating influence of the contiguity was felt by each.

About this time a General Meeting was appointed here, at which Robert Lindley Murray and Allen Jay, with others, were present; and the first note of a revival was sounded with power, awakening many sleeping souls.

A year later, in the summer of 1874, a still more wondrous outpouring of the Lord's Holy Spirit was manifested at a General Meeting here, at which John Henry Douglas and David B. Updegraff, with other ministers of the gospel, were present; and which it was our privilege to attend.

The whole church, assembled here at a Quarterly Meeting, seemed to humble itself before the Lord under the powerful preaching of the gospel, and the unfolding of the word of the Lord, not only to the unconverted, but for the edification of His believing children, that they might grow thereby. In tribes and families they gave themselves, vocally, in full consecration to their loving Redeemer; and many covenants were made that day, which have been kept by the power of God unbroken unto this day; and many who were converted before that, yet date their real enjoyment of religion and satisfaction in a Christian walk, to that memorable occasion.

The result is seen in the thorough repair and refitting of the Meeting-house, which it had been proposed to close up and abandon; in which, as in the other house, a goodly congregation of living Christians regularly meet, who are drawing, by the testimony of their lips, and of their changed lives, others to the Saviour.

We spent some days at each of these meetings, in loving service for our dear Lord, which we felt continually was upheld by the prayers of a living church. M.

BURLINGTON, N. J., Eleventh month; 1877.

For Friends' Review.

SHALL THE CHURCHES USE THE THEATRES.

At a recent meeting of ministers of one of our largest denominations, held in Boston, a series of resolutions was offered looking to the adoption and purification of the theatre by the church, that it may become useful as a teacher of public morals.

It is difficult to conceive a more unwise movement of a religious body than this. When the "Christian public" recognize the drama as a teacher of public morals, the Christian Sabbath will be an appropriate day for the exercise of its gifts. When the actor is by common Christian consent, regarded as a religious instructor, the clergy may find that even the interesting popular preacher must give way, and the stage displace the pulpit.

The vexed question of the "non-attendance of children upon the services of the sanctuary" will be settled. Whole families will be *eager* to go to the play. But these are the smaller considerations. The real evil of theatrical amusement lies deeper. "The constant acting of *parts* and familiarity with such action," is a fundamental evil, exactly and squarely opposed to the sincerity and openness of the Gospel.

Can any man whose calling obliges him to assume for a season the character of a very wicked person, be made better by it. On the other hand, will the hypocricy required of him, assuming to represent even an opposite character, be of the nature of Christian culture?

Will any, but especially the young, who attend plays week after week (even after the rectification of the stage by the "Church"), be likely to become firmer believers in the truth, because they have been trained to mere representation? On the contrary, will not a mind thus trained, form a habit of looking upon the world as a stage, each man and woman as "playing a part," and even history itself, sacred as well as profane, as simply a record of the world's play acting of the past?

The question of "popular amusements," is just now claiming the attention of professing Christians to an unusual extent. The war opened the churches to the admission of entertainments of an unusual character. These have become features, and now comes, as a sequence, the adoption of the drama.

Let no Christian be deceived. Wherever our religion has been preached, it has aided and stimulated every institution for the public good, and the fact that the church and theatre have not already met, is to be explained only by the one base principle of the latter to be found in the one word "acting."

W. F. MITCHELL.

THE SOCIETY OF FRIENDS.

Continuation through these, of the Non-Sacramentarian and Higher Life Record from the Earlier Ages to the Present time.
By the Editor of the Christian Reformer.

(Continued from page 210.)

[From the Introduction to the Life of George Fox, in Friends Library by Wm. and Thomas Evans, a picture is given of the extreme demoralization prevailing in Great

Britain during the reigns of James I. and Charles II. Sports, games, wakes and revels were very acceptable to the gentry, clergy and common people.] The writer continues: Perhaps more than any others of the Friends, George Fox and William Penn reached the ears of king and government, and being in no case political partisans they exhorted to a reform of the laws in this wise: George Fox, being deeply affected with these immoralities, and desiring to see them removed, thus proposed:

"Let all the laws of England be brought into a known tongue.'

"Let no swearer, nor curser, nor drunkard bear any office whatever, nor be put in any place of trust.

"Let none keep alehouses or taverns but those who fear God—that will not let the creatures of God be destroyed by drunkenness

"Let no man keep an alehouse or tavern that keeps bowls, shuffle-boards, or fiddlers, or dice, or cards.

"Let neither beggar, nor blind people, nor fatherless, nor widows, nor cripples, go begging up and down the streets; but a house be provided for them all, and also meat, that there may be never a beggar among you.

"Let all wearing of gold lace and costly attire be ended, and clothe the naked, and feed the hungry, with the superfluity; and turn not your ear away from the cry of the poor."

George Fox adds:

"I was under great suffering of spirit because of the sanguinary character of the penal code of Great Britain, specially concerning their putting to death for small matters, and reminded the rulers it was contrary to the law of God in old time, as well as to the benign spirit of the gospel." He urges to amend the laws thus: "Let no one be put to death for stealing cattle, or money, or any outward thing; but let them restore and mind the law of God—which is equity and measurable to the offence.

"Let none be jailors that are drunkards, swearers, or oppressors of the people, but such as may be good examples to the prisoners.

"Let none lie long in jail, for that is the way to spoil the people, and to make more thieves, for there they learn wickedness together.

"Let all jails be in wholesome places, that the prisoners may not lie in the filth and straw, like chaff, etc."

Respecting certain nuisances he said:

"Let these things be mended."

He enjoined masters to train their negroes in the fear of God, and after certain years of servitude to set them *free*. And all Friends he exhorted to instruct and teach the Indians and negroes, that Christ, by the grace of God, tasted death for every man.

Thus he showed the benevolence of his spirit, his love of "peace on earth," his "good-will to men," and in times of persecution his good-will even to enemies. Thus the Friends used their chosen appellation, and their known character as peacemakers. What George Fox thus inculcated by precept, William Penn, in America, illustrated in practice, in his colony in Pennsylvania. They have ever opposed war and oppression, and have exerted a mighty influence in more than one nation in promoting peace, securing the amelioration of the condition of prisoners and the oppressed, and the exercise of the spirit of philanthropy and Christian love everywhere.

This concern for the welfare of the African slaves, and all who were oppressed, was ever retained by the Friends, and induced their universal co-operation with Wilberforce and Clarkson, in the suppression of the slave trade. Also, in their overleaping the boundary lines of the denomination, in the case of an appeal made to them in behalf of the Oberlin College (Congregational), in 1838. This university in Ohio, having opened its doors to rich and poor of all nations and colors, and both sexes, became embarrassed in its finances, in consequence of popular prejudices and commercial revulsions in America; hence, an embassy, consisting of Rev. John Keep and William Dawes, Trustees of Oberlin, was sent to England, who raised about $30,000 in aid of the institution, in a few months, chiefly contributed by the Society of Friends.

Thus have they shown, moreover, that in rejecting a *ceremonial law* they have the more effectually established the *moral law*. They have shown that their peculiar mode of preaching holiness, or the *higher Christian life*, has been justified by their practice thereof, in the face of all Christendom, and of a frowning world.

And Richard Baxter, no great friend of the Quakers, testifies that what they suffered at the hands of wicked rulers had a great tendency, through their constancy, patience, and offering themselves as substitutes in suffering, one for another, in changing the mind of the government towards them and others. He says:

"The Quakers did greatly relieve the sober people for a time, for they were so resolute and so gloried in their constancy and sufferings, as they were dragged daily to the common jail, yet desisted not—but the rest came the next day—abundance of them died in prison, and yet they continue their assemblies still."

At one time more than four thousand of them were in jail, or prison, because of their adherence to their principles. Many of these perished through their sufferings.

Orme, the biographer of Baxter, also remarks:

"Had there been more of the same determined spirit among others, which the Friends displayed, the sufferings of all parties would sooner have come to an end. . . . The conduct of the Quakers was infinitely to their honor. In withstanding the interferences of government with the rights of conscience, by which they finally secured those privileges they so richly deserved to enjoy, their heroic and persevering conduct entitles them to the veneration of all the friends of civil and religious freedom."

These sufferings *for your enfranchise-*

ment, Christian reader, they endured through a period of thirty years.

They aimed ever to manifest their consistency by a rigidly consistent example. Indeed, such must have been the firmness and enthusiasm of these devoted and persecuted witnesses to the self-denying principles of the gospel, that it were not to be wondered at, if at times their zeal was not according to the highest wisdom, and led them into certain extremes of action which a less lax state of society respecting morals would not have required. That long perversion of the gospel and its institutions, and grievous abuses of sacred functions, may require bold and unaccustomed forms of rebuke, is undeniable, and also a total disuse of what otherwise might have been admissible. Nevertheless, that the real principles and practices of the primitive Quakers did approach exceedingly near the gospel standard, perhaps nearer than any cotemporary religious reformers, there seems to be no room to question. God was truly with them in mighty power, and this mighty power of truth and of life from God working within them, as the power working within the earth causes the earth to *quake* and *tremble,* and as they called on the obdurately wicked at times to *tremble* before God, they at length gained the appellation of *Quakers* or *Tremblers*—a name given them in derision, but really indicative of the highest honor conferred on them by God Himself.

God set His seal upon their labors in a most marked manner, so that not only were numbers brought to confess to the truth in the face of great obloquy and reproach, but also to the enabling of them to endure the loss, oft, of all that earth calls dear; and in stripes, in imprisonments, in confiscations of goods, in barbarous treatment at the hands of petty officers of government, and a surrounding host of petty spies and informers, watching to detect them in some violation of the infamous conformity laws, that they might pounce upon and make a prey of them, they stood firm, and endured with meekness all this; and triumphed ultimately over the foes of God and man by long-suffering and patience.

Yes, they gained the Christian signet through suffering and martyrdom, enduring with such fortitude and meekness their afflictions, that in due time the civil powers became ashamed of their conduct in persecuting the inoffensive who were ready to suffer for conscience sake, and were ready to relax the rigor of those laws requiring such persecution, and were ready to annul them long before the clergy and bishops would consent. Thus was the Protestant cause in England (and also in America) dishonored by a spirit of bigotry and persecution, on the part of Protestants, which what themselves had suffered at the hands of the Papacy should long before have cured. But their long-suffering triumphed even over church prejudices, and the bigotry of sectarians; for they were found ever as ready to plead for tolerance and lenity towards others who were 'suffering for conscience' sake as for themselves. William Penn, one of their number, gained great influence at court, and through his intercessions very many were set at liberty from long imprisonment, both of Quakers and the Puritans. And to their influence, as much as to any other cause, is to be attributed the ultimate decline of the spirit of persecution for conscience' sake.

(To be continued.)

GENERAL MEETING.

A General Meeting in Richmond, Va., began Seventh-day afternoon, the eleventh, with a preparatory devotional meeting, in which the Friends were united in waiting upon the Lord to seek for an especial blessing upon the meetings to follow. On First-day morning another devotional meeting was held, and at eleven and four very large and satisfactory public meetings in the Friends Meeting-house, which were attended by many of other denominations. Two large meetings were held in the evening, one in a Methodist Meeting-house, and the other in the African Baptist place of worship. During the week meetings were held in Friends Meeting-house in the morning, and in the evening at other places of worship, which were, some of them, so crowded that many were obliged to go away. A deep interest was manifested in the simple, full gospel that was preached, and the exposition of the spiritual views of Friends, with their practical result in every-day life, made a great impression upon the people. Elizabeth L. Comstock and Hannah Thistlethwaite were there, and some members of the committee from Baltimore.

THE LABOR PROBLEM.— The *Christian World* states that, "The Bishop of Manchester (England), has been writing upon the subject of strikes. 'Christianity,' he says, 'if it cannot solve these social problems, yet ought to be able to help in their solution by preparing the mind for a calm, unbiassed and equitable consideration of the case in all its elements.'" This calm, unbiassed consideration must flow from the unselfishness of a heart under the dominant influence of Christian love—one possessed by the Spirit of Christ.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 1, 1877.

SEPARATION FROM THE WORLD.

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vii. 18.

Because the Corinthians were already Christians by regeneration, and had received the Spirit, so that they were the temples of the living God, they were instructed to be separate from their former heathen associates. But how separate? Not by withdrawing from business or even proper social relations with them, but separate from them in all acts which expressed their alienation from God; such as eating meats offered to idols, or those games, shows, and amusements which were pervaded by the spirit of the world.

He who walks with Christ, though he will associate with the irreligious in the fulfilment of every duty, and will not "go out of the world into monkish retirement," will yet be separated from it in the spirit of his mind, and show this in his conduct. Christ, "that He might sanctify the people with His own blood, suffered without the gate;" those who would abide in Him, must go forth with Him without the camp bearing His reproach.

In what way this separation shall show itself must be left much to the Lord's teachings to each obedient soul. But if the soul clings to its Lord, this separation will show itself in act, as well as in the spirit of the Christian.

When we speak of a worldly man or a worldly woman and turn our thoughts from such a one to a pure, lowly-minded Christian, how great is the contrast. One lives for the world's esteem, the other seeks the praise of God; the one lives for time only, the other for time and for eternity; the one lives ever in the eye of his fellow-men, the other has a single eye to Christ; the one does what pleases himself, the other that which pleases God. The dress, the manners, the words, the very tones of voice may indicate the worldling on the one hand, or on the other the humble follower of Christ, who finds that, separate from the world, his God receives him, and is a Father to him; and who is ready with the apostle to say, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

"The North American Review, for November and December, 1877," contains five articles on the Resumption of Specie Payments, by Hugh McCulloch, Judge W. D. Kelley, David A. Wells, General Thomas Ewing, Joseph S. Ropes, and Secretary Sherman. The views of these distinguished writers vary exceedingly. Judge Kelley and Thomas Ewing ascribe the financial distress almost wholly to the attempt at resumption by the contraction of the currency, and predict still greater suffering from its accomplishment.

Secretary Sherman admits that the law regulating the mode of resumption is not framed in the wisest manner, but deems that as it cannot be amended at this late day, the present course of the treasury should be persevered in. He calls attention to the fact that the panic of 1873 and "all the train of events that led to every failure that has occurred since, had been fully consummated before the Resumption Act was passed," and he expects to secure resumption before the day fixed by law. He regards the revival of confidence and of business, which has already begun, as due to the general impression that our finances were on a more solid basis in the near prospect of specie payments.

"The War in the East," is by General Geo. B. McClellan, who anticipates the success of Russia, both in Asia and Europe.

"The Southern Question," by Chas. Gayarré, "America in Africa," by Bishop Gilbert Haven; and "How Shall the Nation Regain Prosperity," by D. A. Wells, are among the more interesting of the other articles in this number.

The North American Review will be published in the future by D. Appleton & Co., New York.

The Kindergarten Guide—an illustrated Hand-book, designed for the instruction of Kindergartners, Mothers and Nurses, by Maria Kraus-Boelte and John Kraus, has just been issued by E. Steiger & Co., New York, whose high reputation as publishers of works on the subject of Kindergartens is an assurance of its merit. The same company also supply the series of "Gifts for Children," well-known to teachers of these children's schools, and which are desirable for family as well as school use.

"Shute's Record for Sunday-school Scholars."—This is a class-book for the use of scholars, in which they can keep a record of their own and teachers' attendance and punctuality, time devoted to study of lesson, contributions, and of library books used. It will enable a scholar to

review his own conduct and stimulate him to remedy defects. Price, 60 cents per dozen.

"Shute's Time Saving Library Record for Bible-schools."—An experienced superintendent assures us that this is the best Record he has ever known. Adapted for five hundred scholars, it will last for a long time. Price, by mail, $1.50. Eben. Shute, 52 Bromfield St., Boston.

LAY PREACHING AND TEACHING.

The newly appointed Bishop of Truro, Eng., has Cornwall included in his diocese, and finds that its mining population is so largely Christian under the influence of the lay preaching of the Wesleyans, that he proposes to employ the same agency, and place large trust in laymen.

Attendance at the Biennial Bible-school Conference gave a strong impression of the power for propagating the truth of the gospel, possessed by five hundred such Christian workers as were then present. Being of the people, they will have the sympathy of their neighbors, and find ready access to their confidence. The power of the Society of Friends for spreading Christianity, from its principle of liberty to each to use all his gifts under Divine guidance, ought to be great. Enough of organized direction to make the workers most effective, and of authoritative instruction by those already well taught in spiritual truth, so that they would know what to teach, would promote the efficiency of all our workers, without abridging their true liberty. This was illustrated by one of the more intelligent of the teachers at the Conference, who said, "We are now filled with earnest desires to work, and are ready to do our best, but we need to be instructed by some authorized persons, what are sound views of Bible truth; for this we look to our own Society, and desire not to have to go to others for it."

Western Yearly Meeting is giving some practical attention to this subject.

THE ALUMNI ASSOCIATION OF HAVERFORD COLLEGE, Pennsylvania, offers a prize of $250, or £50, for the best Essay on "The most Practical Plan for Promoting the Speedy Substitution of Judicial, for Violent Methods of Settling International Disputes."

The essays, accompanied by sealed envelopes, containing the name and address of the authors, are to be submitted before the end of the year 1878, to the undersigned, who will report the result of their adjudication at the Annual Meeting of the Alumni, occurring in the ensuing summer.

The Association reserves the privilege of retaining all of the essays that compete for the prize.

FRANCIS T. KING, Baltimore, Md.,
JAS. WHITALL, Philadelphia, Penna.,
JNO. B. GARRETT, " "
Adjudicators.

PHILADELPHIA, Eleventh mo. 3d, 1877.

GEORGE DIXON wishes us to inform the friends of the Freedmen that he is continuing to help them to find a market for their oysters, that they are of good quality this year. The shell oysters are sent in barrels. Opened oysters in kegs holding from one to five gallons, or in one or two quart cans, hermetically sealed. Agents wanted. Address G. Dixon, Hampton, Va.

CORRESPONDENCE.

Since the subjoined letters were written, we have met with the Friends who indited them, and with the assurance that we have Christian love for each other, and all sincerely desire the welfare of the Society with which we are connected, although we may differ in judgment, we freely accede to their request for the publication of their letters. If it was merely a question of self-justification it might be suggested that the article criticized does not state that "the Friends of any particular Yearly Meeting are *alone* responsible for its business," but that Friends have mutual privileges and interests in all the Yearly Meetings; that although some of the Yearly Meetings may have referred in their minutes of advice to the need of more care in waiting on the Lord in meetings, and closer watchfulness for spiritual guidance, it is not usually regarded as a work of supererogation for public papers to call attention to and emphasize the conclusions of legislative bodies, whether civil or ecclesiastical; and that unless they always speak in terms of approval of all that is done they may be liable to the charge of censorship; that if defects do exist in the church, immediate attention may prevent their growth and make their correction more easy; and that as all members have not the same office, writers may have theirs, to which they should be faithful. But personal ends are not in our view; rather the prosperity of the church, desiring duly to honor all to whom the Lord has entrusted gifts for His service. We wish only that all may so be co-workers, that the church being "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part may make increase of the body unto the edifying of itself in love."

"LET US REASON TOGETHER."

To Editor of "*Friends' Review.*"—A very suggestive article has fallen under our notice, giving rise, amongst others, to the following queries: If the writer really believes that "the Friends of any particular Yearly Meeting are alone responsible for its business," and if a transatlantic Friend "is frankly and flatly told as much in the presence of a Yearly Meeting, and non-transatlantic

Friends are impliedly censured for undue interference from the safe ambush of a 'correspondent,'" might not a writer, under anomalous circumstances too, be amenable to the like animadversion (Rom. ii. 1.)? Is it not a work of supererogation to urge upon the "immediate attention of Friends," that which it is so "very evident from accounts of the Yearly Meetings and the tone of their minutes of advice" has already received their careful and official "attention?" Is not the delicacy of the task of this volunteered censorship of "ministers who go abroad" increased, and the accuracy of its conclusions seriously impaired by the official declarations of the meetings themselves, where their "committees to superintend the holding of religious meetings" report, as in Indiana, "that all the meetings held had been favored seasons," and others doing substantially the same thing? Is not the condescension which admits that the "use of methods immediately suggested of the Spirit may be useful at times," nullified and exposed by the sweeping dictum, that they "are not adapted to the worship" of another assembly? Is not that a question to be decided at the time and on the spot, by an "entire dependence on the immediate suggestions of the Spirit?" And if so, who are most likely to discover the will of God, ministers of Christ who are present, and whom He and the church hold accountable, or observers and writers who are not so held? Is the sensitiveness and evident jealousy concerning "personal leadership," participated in and talked about by the truly spiritual and effective workers in the church who humbly take their places, whether more or less conspicuous, as God appoints? Would not aspersions about an "assumed leadership" in disregard of the Lord's promptings be less frequent if there was only more true humility—of esteeming others *better* than ourselves? Would it not be "a violation of that charity which is better than all gifts," to characterize God's mode of "turning the way of the wicked upside down," (Ps. cxlvi. 9) as "riding rough shod over convictions," &c.? Professing to believe the Holy Ghost is present in the assemblies of believers, to empower for worship and service and to direct therein, is it not presumptuous in any to undertake to prescribe just how the "First-day morning meeting should be held?"

After all, does not much of our present distress have its root in downright unbelief, and come from terror lest things will not go right in the future—from apprehensions for our ecclesiastical system—from the peace-oving and compromising elements in the urch, who seem determined to invert God's order, and cry "first peaceable, then pure," from a benumbed and torpid formalism that has no note of praise to Jesus for the miracles he works, but "goes about to kill him" for the irregularity of the working? May we not thus faithfully, yet lovingly, be warned not to be found fighting against God, but that our Lord's rebuke to John (Luke ix. 49, 50) may not be lost on us. Nor yet that of Moses to Joshua, fifteen hundred years before, "Enviest thou for my sake? Would God that all the Lord's people were prophets."

"Eldad, they said, and Medad there
Irregularly bold,
By Moses uncommissioned, dare
A separate meeting hold!
And *still*, whom none but Heaven will own,
Men whom the world decry,
Men, *authorized* by *God alone*,
Presume to prophesy!

"How often have *we* blindly done,
What zealous Joshua did,
Impatient to the rulers run,
And cried, "My lords, forbid!
Silence the schismatics, constrain
Their ways with ours to agree,
And sacrifice the souls of men
To *idol unity!*"

D. B. UPDEGRAFF.

Eleventh mo., 1877.

NEW YORK, Eleventh mo. 6th, 1877.

Editor *Friends' Review*—Dear Friend:—In thy editorial of 3d inst. there is matter and method that must give pain to every right-minded Friend.

It is sad indeed that in a church organization, professing to be presided over and guided by the great Head of the church, any should assume to control or guide in its worship or discipline, except as guided themselves by the Holy Spirit; and, if possible, still more to be deplored is the fact, that those charged with thus offending are in the sacred and responsible station of ministers of the gospel, commissioned by the Lord and set apart by the church to proclaim the glad tidings of *salvation* through faith in a *crucified*, risen, and glorified Redeemer.

In common with many I am entirely in the dark as to what ground there is upon which to base such a serious charge; I therefore write to ask, yea to entreat for light—for some specific, definite information on a subject of so much importance to the present and future well-being of the church; and also, as a simple act of justice to every member of the Society of Friends who bears the relation thereto of ministers of the gospel, *any* or *all* of whom may be considered under censure by implication as the case now stands.

In speaking of the sources of information

that seem to have called forth the article refered to, thou quotes the views of a correspondent. Now, all know that in every Yearly Meeting there are burdened, discontented minds, who are not at all in harmony with nor representing the judgment or sentiments of the meetings to which they belong, who are only too glad to avail of such an opportunity to vent their grievances, and thus to procure any help and comfort they can, while really not properly representing the sentiment of any one but themselves, nor the judgment or action of the meetings on behalf of which they profess to speak; and thus any minister who goes forth in the name of his Master, and takes any part in these deliberative bodies, or in the meetings for worship either, is almost sure to meet opposition, and be liable to such a charge as is now brought against "some ministers."

I am glad to notice, however, that thou also says "that thoughts like these are shared by many, is evident from the tone of the minutes of advice of some of the Yearly Meetings, and of the Yearly Meetings on Ministry and Oversight." Here, then, is a tangible, official source of information; and I hope thou wilt favor your subscribers and others interested with the perusal of these documents, or at least so much of them as bear on this subject, as soon as practicable; so that we may be enlightened on that which is now shrouded in mystery. I have attended three different Yearly Meetings this year, and read the reports of each of the others as they have come in course, without having discovered the least disposition on the part of any visitor on these interesting occasions "to ride rough-shod, as it were, over the convictions of others," or to improperly interfere with the independent conducting of each meeting by its own members.

May we all abound in that Christian charity which "thinketh no evil," and thus be enabled to labor harmoniously together in the exercise of our different gifts, so that *each* and *all* may contribute to the advancement of the Redeemer's kingdom, and the upbuilding of our branch of His church upon her only and eternal foundation.

In love thy friend, THOS. W. LADD.

FRIENDS' SYRIAN MISSION.

BRUMANA, MT. LEBANON, SYRIA, Tenth mo. 3d, 1877.

To E. J.: Dear Sir:—As Th. Waldmeier's hands are very full of work at present, he requested me to write you and to give you some information concerning the Lord's work here. Having had the pleasure of meeting you at Stafford Allen's house in London, I am much pleased to have this opportunity of renewing our acquaintance. I have come out to this country as a missionary to the Bedouins. When I arrived here Th. Waldmeier received me into his house and treated me as a member of his family, giving all the assistance that lay in his power to further me in the work. For the four months in which I have been in his house, I have had much Christian communion with him, and during that time I have learned to love him as a whole-hearted servant of the Lord Jesus.

The blessing which the Master has caused to rest upon this work, ought to call forth the praise and thankfulness of His servants, whose hearts He has inclined to assist therein.

The *ten schools* are a great power for good amongst the priest-ridden inhabitants. The children commit many portions of the Bible to memory, and it is their daily reading-book.

During a recent examination of the schools, the boys showed great intelligence in their answers to questions on secular subjects, as well as a sound knowledge of Scripture history.

Th. Waldmeier has been enabled, by the assistance of Richard Allen, to open a school in a Maronite village called "Jura," which is scarcely an hour from here. The people gladly welcomed it, but the priests and bishop sternly opposed it, and have threatened to beat the teacher if he did not leave the village. In spite of the opposition there are thirty scholars in attendance.

The weekly and monthly meetings are much prized by all who take part in them, for they tend much to their edification.

The new house is nearly finished, but will not be opened till the Deputation comes from England. I am sure you would be much pleased to see it now, as it is a fine, roomy, substantial dwelling, and well fitted for the purpose for which it was erected. Almost every day fresh applications are made by very influential families, to have their children admitted to the Home. Already there are nearly two hundred applicants for admission, of which only ten can be received. Believe me to remain, dear sir, yours in the bonds of the gospel,

W. FREDERIC CONNER.

BRUMANA, Tenth mo. 10th, 1877.

To Eli Jones:—Thy dear letter and the Epistle from New England Yearly Meeting are at hand. We feel very thankful for this precious Epistle, as well as for thy letter.

I shall soon send some olive and cedar wood work. The work which we have

finished is much better done than they do it at Jerusalem, therefore I think it will please our dear friend Charles Taber, and others. Nearly all the cedars of Mount Lebanon have been cut down long ago, in the time of King Solomon and afterwards, so that we have great trouble in getting cedar wood from Lebanon, and for which I have to pay a great deal of money. Cedar is much more precious here than olive wood.

The different branches of our mission are much blessed, and the work in general is going on very satisfactory.

My dear wife and all the teachers, especially Hanni Ferah and Ibrahim Tasso, send their love to thee and all our Friends whom we often remember in our prayers. Thy affectionate fellow-worker,

TH. WALDMEIER.

MINUTE OF INDIANA YEARLY MEETING ON THE STATE OF SOCIETY.

The public worship of God should be esteemed as both a privilege and a duty, and the neglect of it lies at the foundation of many of the defects which exist among us. Our meetings are different from those of other Christian professors, in that we have no person who is looked to as a leader, and the presence or absence of some recorded minister of the gospel should not affect the attendance. We should assemble to "wait upon God"—not in that listless kind of waiting in which the mind wanders upon the affairs of life, but in that earnest expectation and living prayer and faith which always bring a blessing. Such meetings are always a testimony to the headship of Christ in His church, and in them we should pray not only for ourselves but for each other. We need communion with God and His people to strengthen us for the duties of life. May all our young friends appreciate the field for usefulness which is offered to them in our religious society. One of the greatest of these is the recognition of the gifts of each member, whatever may be his station in life. These gifts should be exercised with reference to God and to each other. We are dependent upon each other and there must be order in the church, hence some restraint must be put upon the unlicensed exercise of these gifts. Needful care must be exercised by the church over its members, so that all things may be done decently and in order. Proper submission to the brethren should characterize all our members, and care should be taken by our subordinate meetings that none are sent out on gospel service who are not qualified and prepared by the Holy Spirit for the work in which they engage. The more simple and less observed services of the church should not be neglected. We may be in danger, as a church, of becoming too loose and independent in our action, and hence come to lack cohesion and the advantage of united effort. While it is a duty to engage in the work of the Lord, let every one remember that the daily routine duties of the church are essential, and that some are as much in their place while performing these as in any other work. We must not expect to live in a constant state of fervor and exhilaration. We need to abide in Christ, and our spiritual growth and strength are as much dependent upon the constant, steady performance of all the daily duties of life as upon special occasions of spiritual interest, much as we should value them.

Our members should be looked after individually, and encouraged in the attendance of meetings and the performance of their religious duties. Elders and overseers should feel that this duty specially devolves upon them. It is one of the greatest proofs of the wickedness of the human heart that evil reports are more readily listened to and circulated than good ones. Let our members carefully abstain from circulating evil reports. Life is a reality and full of duties, and we should not live in imagination only. He lives best who acts most nobly and most benefits his fellow-men. The duties of honesty and uprightness in dealings, prompt compliance with engagements, and the avoidance of all appearance of evil, of truthfulness without deception, and of the faithful discharge of the every-day duties of life, are especially enforced; without them, all our professions of Christianity will avail nothing. "By their fruits ye shall know them." While good works do not save us, we are rewarded according to our deeds. "See to it that ye wrong no man, although it appear to be never so much to your advantage." Our religion should make us better husbands, better fathers, more conscientious and just in our dealings, and more upright in our lives. Let every one cultivate the habit of self-reliance, looking personally to Christ, and not live in a state of constant dependence upon others. We should become strong in Christ. As an aid and strength in the daily duties of life, as well as an act of obedience to God, we believe that family worship is important, including not only Bible reading and silent prayer, but bowing the knees before God and making our wants known to Him in the presence of those dear to us. Not only the head of the family may be thus engaged, but often other members of it. It will be found a source of great blessing.

We should surround our children with the fostering influence and protecting care of the church, take them with us to meetings and Bible schools, restrain them from evil, and train them up in moral and religious duties. The practice of allowing them to return home after Bible school, without attending meeting, we believe to be injurious. They should generally be required to attend both, and thus the habit will be formed which will be valuable in after life. It is especially important that they should be brought up to the regular and prompt attendance on public worship. See that they are well supplied with useful books, and especially, by precept and example, lead them to the study of the Holy Scriptures, and carefully guard them from the pernicious literature which so abounds in our land.

Care should be taken to preserve the dignity and propriety of religious worship, and to avoid all levity and disorder in our meetings for worship and discipline. Ministers should be careful to avoid, in their communications, all ridiculous and ludicrous allusions, remembering that such are apt to dissipate the good impressions of their audience and neutralize the effects of their labors. Every member should be willing to take his part in the service of the church, however humble—as such service tends to strengthen our Christian life.

In the revival of Christian life and earnestness among us, many changes are taking place, and care is needful that we do not, on the one hand, retard and obstruct the work of Christ by an undue adhesion to old forms and customs, or, on the other, give occasion for offence by too little regard for the views and feelings of each other. "Above all things, have fervent charity among yourselves."

The singing of hymns in public worship is increasing among us, and care should be taken in its introduction, that unnecessary offence is not given to any, and that the practice is kept upon strictly apostolic ground—"I will sing with the *spirit*, and I will sing with the *understanding* also." Robert Barclay says: "We confess this to be a part of God's worship, and very sweet and refreshing when it proceeds from a true sense of God's love in the heart, and arises from the divine influence of the Spirit."

Our views as to the freedom of the Spirit in our meetings should not be carried so far as to lead to unbridled liberty—and in all things we should exercise good judgment under the guidance of the Holy Spirit, and the liberty which we allow should not be permitted to be abused by indiscreet and unwise persons, either in speaking, prayer, or singing, and due subordination to the properly-constituted authority of the church should be observed.

This meeting desires to extend a word of earnest encouragement to all our churches, throughout the land, to go forward in the work of the Lord, seeking more wisdom and a better understanding through the Holy Spirit. The earth is still in darkness; we are called to be the light of the world, and to "go into all the world and preach the gospel to every creature." The Church is the bride, the Lamb's wife, which He has purchased with His own blood. Its mission is to represent Him, and to "teach them to observe all things whatsoever I have commanded you;" and we have his promise, "Lo, I am with you alway, even unto the end of the world." Seeing, then, the need of individual and church consecration to God, and a surrender of all that we have and all that we are to his service, our talents, influence, means, should all be set apart to his work. We are not only the members of Christ's mystical body, but of His Church on earth, and the diversity of talent and gifts is needed, and tends to build up His Church. We should say to the world, "Come with us, and we will do you good," and by our lives should commend our profession. Be not discouraged, but go forward, "preach the word; be instant in season, out of season." Let us also bear in mind the necessity of building up the church, that the souls which may be brought to the Lord may be fed and nourished. The great thought of our individual accountability to God should be deeply impressed upon all our friends. Let each one build up the wall "over against his own house." The wall was built because the people had a mind to work, and refused to listen to those who would impede it. No one can shift the responsibility upon another; let each one be engaged in the work which is laid upon him.

The meeting has been deeply interested in the question of the suppression of impure literature and other evils connected with immorality. Our Friends are encouraged to a faithful performance of personal duty in the suppression of these evils, so extended and so terrible. We rejoice at the efforts of the Society for the Suppression of Immorality, and extend to them words of hearty encouragement.

It is cause for regret that the statistics called for by this Meeting, have been so imperfectly furnished the present year. The attention of our subordinate meetings is called to the subject, and they are directed to see that hereafter the reports are carefully and correctly made. For this purpose a suitable

committee should be appointed early in the year, so as to allow ample time for the collection of the needful information.

HEALTH OF CITIES.—The deaths in Philadelphia for the week ending Eleventh mo. 10th, were 241. Taking the population at 800,000, the ratio of deaths was 15.6 for each 1000 of the inhabitants, annually. For the week ending Tenth mo. 27th, the rate for Edinburg, Scotland, was 21; for London, 22; and those for the principal cities of Great Britain, varied from 18 for Brighton, to 27 for Liverpool, 28 for Manchester and for Telford 31.

EXPORT OF AMERICAN BEEF AND MUTTON.—Six steamers of the Anchor line have been provided with refrigerating apparatus for the transport of fresh meat across the Atlantic. Cattle are brought by rail to the seaboard and killed the night before they are shipped. A current of cool air, driven by steam-power and kept up all night, sets the beef and extracts the animal heat. Carcasses are then cut into quarters and placed in the refrigerating compartments of the vessels. These are hermetically sealed, and kept cool by masses of ice in the next rooms. Air circulates between the meat-rooms and the ice-rooms by means of tubes and a pumping engine. The temperature is kept down to 38°. A reduction to the freezing point would greatly injure the flavor of the meat. The transportation of live cattle cannot be maintained in competition with the dead-meat trade, which is enlarging rapidly. Arrangements have been made to ship 200 carcasses per week to Glasgow alone. In cold weather the number will probably be increased. This is but a specimen of what may be expected of this dead-meat trade, which is yet but in its infancy. —*U. S. Agricultural Report.*

THE TORNADO IN CHESTER COUNTY, PA.

(Continued from page 236.)

After describing the intervening course of the storm, R. Darlington speaks of its effects upon his own home. In its progress to his house, a man had been carried two hundred yards, his jaw broken and other injuries inflicted; one woman was killed by the falling of the house in which she was; barns had been demolished, carriages and farm implements carried off and never recovered; the water of streams whirled up into the air, and borne off by the whirling wind; and even the track of a railway was torn up for a considerable distance. Both forest and orchard trees were overthrown or whirled up by the roots. He thus recounts its appearance and destructive effects upon his own property, Ercildoun Seminary, a four-story structure suited to the accommodation of fifty pupils.

I now come to that locality over which my own observation extended, and concerning which I can speak with a good degree of accuracy. The southern half of the village of Ercildoun came next in the track of the storm cloud. This village contains about twenty dwellings.

My school had been vacated three days before, and all the pupils, together with their baggage, had gone. We felt, on that afternoon, a full sense of relief from responsibility and care. About 3 o'clock in the afternoon, while engaged in reading, I was informed by my wife that an unusual rumbling and loud noise could be heard in the west. I remarked that it must be a thunderstorm and nothing more. The loud roar, however, continued, and became clearer and more distinct. I arose hastily, took a position and listened to the sound. In a few moments my mother-in-law, who resides with us, called to me in a loud voice to come to the west window on the main hall of the second story. I hurried thither, and on looking towards the west saw the great storm cloud approaching, distant at that time perhaps half a mile, and coming over the level plain of the intervening fields. It was a novel and terrible sight to behold. The great conical mass seemed to be carrying along with it the timbers and burning embers of a barn on fire; vast masses of dirt and other dark objects appeared to be also in motion and coming directly towards my school buildings. No time must be lost; the whole establishment *might* blow away; but in any event the safest place seemed to be the basement story. Thither I asked my family to go immediately; they did so. On reaching the story immediately above the basement I halted, passed to the front porch, and took a position for observation, thinking that possibly our plans for safety would have to be modified. In a few moments the cloud struck the building; it came apparently with the force of two or three batteries of artillery, and the question was about to be decided whether the brick walls could stand the shock; if they could not, our lives must be sacrificed. It was all over in less than one minute. I had withdrawn to a front room on the first heavy fall of brick through the porch roof, for the upper story seemed to be coming down bodily upon the lower floors. After it was over I stepped to the east end of that part of the porch which was remaining, and viewed the situation; it was enough to sadden the stoutest

heart. Not a solitary building without was standing; the fourth story of the Seminary was completely gone. Our new dwelling house was in course of erection and was nearly completed. Although it was a large structure, thirty-six by fifty feet, not a vestige of it remained above the cellar walls; even these were partially overthrown. My barn, carriage-house and stable, together with every other out-building, were nowhere to be seen. Such a sight was never witnessed in this part of the country. The horses were still alive, though one of them, which had been in the barn, was gasping for life more than fifty yards from the building, and was badly mutilated; the other appeared unhurt, having kept just outside of the storm track. The cow, which had been grazing in the pasture field adjoining, had been lifted up bodily by the revolving mass and was thrown over a hedge twenty feet high, and was dead—the fall having probably killed her. The three hogs upon the premises looked as though they had crawled out of the earth, for they were covered with dirt; they seemed to breathe with the greatest difficulty and one of them soon died. About fifty chickens were lying around dead. The beautiful lawn in front of the Seminary, containing thirty varieties of trees and ornamental shrubbery, was badly damaged, more than half of the trees being either twisted off or uprooted. Not a fence could be seen anywhere. I turned away from the sad and sickening scene. The storm had broken nearly everything; the ground in all directions was covered with timber and with the *débris* of buildings and of trees.

Some strange incidents occurred in connection with the destruction of property. Three carriages within the same building had their wheels deposited at different points of the compass, more than one hundred yards distant from the building and from each other. The spokes and axles were mostly gone. The buildings had been covered with tin, and this tin roof was found in every direction at an almost equal radius from its former location. In several instances the roofing material was interwoven with branches of trees, and was wound around the same two or three times. A large apple tree had been carried more than one hundred yards. A chestnut tree of huge dimensions in the front lawn had been stripped of nearly all its foliage, but had not been overthrown. Over a hundred quilts and blankets from the Seminary were lodged in the neighboring forests, torn into shreds. The upper section of a pump at the new dwelling had been lifted bodily into the air and deposited without the building. The grain in the barn, used for feeding the horses, was sown by the storm over more than half an acre of ground, and asserted its presence by a new and rapid growth. Most of the evergreen trees on the lawn were broken off and the tops carried away. The apple trees in every case, however, were uprooted. The growing potatoes in one of my fields lost their green tops, the bare ground alone remaining. Five hundred dollars' worth of school furniture in the upper story of the Seminary, was carried away and entirely destroyed.

An immense quantity of letters that had been stored immediately under the roof of the building were blown away, many of which were found by persons living ten miles distant. A hedge along the northern side of the Seminary property, nearly twenty feet high, had the appearance, after the storm, of having been overrun by an immense flood. About a hundred loads of material of every character and description were strewn around the premises, and were gathered up after the storm. Several tons of hay that had been stored away in the barn, were blown away, and not a vestige of it could be seen anywhere. The timbers of the new dwelling were not only scattered around, but were shattered so effectually that an entire piece of lumber could with difficulty be found. Pillars of brick weighing several tons were rolled out of their places near the top of the Seminary, and were buried in the earth to a considerable depth. Some of the school books were carried away for four miles or more, and were safely deposited near farm-houses in the surrounding country."

(To be concluded.)

WHOM I SERVE.

Jesus, Master, whom I serve,
Though so feebly and so ill,
Strengthen hand, and heart, and nerve,
All thy bidding to fulfil;
Open Thou mine eyes to see
All the work Thou hast for me.

Lord, Thou needest not, I know,
Service such as I can bring:
Yet I long to prove and show
Full allegiance to my King.
Thou an honor* art to me,
Let me be a praise to Thee.

Jesus, Master, wilt Thou use
One who owes Thee more than all
As Thou wilt! I would not choose,
Only let me hear Thy call.
Jesus! let me always be
In Thy service glad and free.

FRANCIS RIDLEY HAVERGAL.

*See marginal reading of 1 Peter ii. 7.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 *John*, 1, 9.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 26th ult.

THE EASTERN WAR.—The account of the capture of Kars is confirmed. With the fortress, the city, with 300 cannon, stores, ammunition, and about 10,000 prisoners, fell into the hands of the Russians. Their army afterward advanced toward Erzeroum, and the commander summoned Moukhtar Pasha to surrender that place, but it is said that the Sultan had ordered it to be held to the last extremity.

In Bulgaria, a severe conflict took place near the Lom river, on the 19th ult., when a Turkish force temporarily occupied, and partly destroyed the Russian outposts at Pirgos, but were finally repulsed, the engagement lasting nine hours. The Roumanians, on the 21st, captured Rahova, on the Danube, below Widin, after a three days' fighting.

Martial law has been proclaimed throughout the frontier provinces of Servia. It is reported that a formal declaration of war is expected speedily

FRANCE.—The Chamber of Deputies, on the 20th, passed by a vote of 297 to 210, a motion to the effect that in view of the doctrines enunciated by the Duke de Broglie on the previous day, the Chamber, being resolved to maintain its prerogatives against encroachment, adjourned the discussion on the validity of the election of a member who was Under Secretary in the Ministry of the Interior, until the committee on electoral abuses should report on his action respecting official candidatures. The resignation of the Cabinet was officially announced on the 20th. The bureaux of the Chamber elected the Budget committee, all the members of which belong to the Left, and that committee chose Gambetta as its president. It is thought the Chamber may refuse to vote the Budget, so long as the President's policy remains unchanged.

The list of the new Ministers was published on the 23d. None of them are members of either branch of the Legislature, and all are Conservatives in their political views. The *Moniteur* declared that the new Ministry would avoid all political discussion, devoting itself solely to the public business, and would ask the two Chambers to adopt a similar course, and thus establish a truce ftom discussions which disturb trade. On the 24th, the new Ministers appeared before the Chambers, and in each body one of them made a statement that they had been chosen as outside of political struggle; that they would faithfully observe the law, and afford the President support to facilitate commerce and the preparations for the Exposition; and that they should respect and require respect for the republican laws. They hoped for the co-operation of tne Chambers in the work of appeasement. In the Chamber of Deputies, a motion that the Chamber considers the composition of the Ministry a denial of the national rights of parliamentary law, and cannot enter into relations with it, was adopted, by 323 votes to 208. President MacMahon, later, publicly declared in favor of a policy of resistance on his part.

SPAIN.—It is announced from Vittoria that the Alava Junta has refused to vote taxes, thus nullifying the recent royal decree which subjected the Basque Provinces to the same direct taxes as the remainder of Spain. The Governor consequently dissolved the Junta; the provincial delegates resigned, and the royal authorities were endeavoring to form another Provincial Council.

GERMANY.—It is stated that the governments of Germany and the United States have entered into negotiations for a mutual naturalization treaty to supersede the treaties now in force with the separate German States.

ITALY.—The Pope is very ill, unable to attend to his public duties, and Cardinal Simeoni, his Prime Minister, has asked the cardinals to confer with him on the interests of the Papacy. It is thought a council of regency may be appointed.

An eminent ecclesiastic of Rome, "Father" Curci was recently expelled from the order of the Jesuits, at the desire, it is said, of the Pope, on account of a letter written by him in 1875, and lately published, in which he advised that the Pope should content himself with his spiritual authority as head of the Roman Catholic church, and not seek to regain his temporal power which in fact has been wholly lost.

CHINA.—The first railroad constructed in China eleven miles long, leading to Woosung, which was very recently completed, has been purchased by the government, which is taking up the rails.

MEXICO.—Advices, both official and unofficial, it is said, show that President Diaz is desirous of treating our government with respect, and preserving peace on the Rio Grande border, where much uneasiness prevails on account of marauding expeditions by Indians and Mexicans. Diaz has ordered a considerable military force to that frontier, part of which has already arrived at the mouth of the river. The purpose is said to be to restrain lawless Mexicans, and also, probably to repel invasion of Mexico by U. S. troops, should such a course be attempted. Gen. Ord, commander of the U. S. forces in that department, remains near the border, watching the course of events. Some fears are entertained of collision between Mexican and U. S. troops.

DOMESTIC.—Heavy rains in Maryland and Virginia on the 23d and 24th, caused the rivers to rise suddenly to a greater height than at any time since 1870. Much damage to railroad and other property resulted. At Richmond, Va., at 8 P. M., of the 25th, the water was more than 18 inches above the mark of 1870, being nearly 25 feet above ordinary high tide; it remained stationary for three hours, and then receded. The lower part of the city was submerged, the water being from six to eight feet deep in some streets. Part of a bridge was carried away. In Baltimore, Md., the flooding of Jones' Falls caused some damage. Along the Potomac, between Cumberland and Harper's Ferry, the railroad was in some places ten feet under water.

The U. S. iron steamer Huron, which left Hampton Roads on the 23d, bound for the West Indies on surveying business, encountered a violent storm outside of Cape Henry, and was driven ashore on the morning of the 24th, 75 miles S. of Cape Henry, and about two miles from a Life-saving Station near Oregon Inlet. Efforts were made to give assistance, but failed. Of 139 persons on board, only 34 are known to have been saved, and the vessel was broken up. It is said that the "danger signal" was displayed at Norfolk at the time of the departure of the Huron.

The Directors of the Permanent Exhibition at Philadelphia have closed the building on First-days, beginning with the 25th ult.

CONGRESS.—The House bill authorizing the free coinage of the silver dollar, and restoring its legal tender character, has been reported to the Senate from its Finance Committee, with amendments. A resolution to discharge the Committee on Elections from further consideration of the credentials of M. C. Butler, claiming a seat from South Carolina, was before the Senate on the 21st and 22d. Motions made by Republicans to lay it on the table, to substitute the name of Kellogg, of La., for Butler's, and to include with his case those of Kellogg and Spofford, of La., and Corbin, of S. C., were severally rejected by close votes, and the Senate then adjourned to the 26th. The House passed a second Deficiency Appropriation bill; and on the 23d ult., by a vote of 133 to 120, passed the bill repealing that part of the resumption act which authorized the Secretary of the Treasury to dispose of U. S. bonds and redeem and cancel legal tender notes.

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For Friends' Review.

SOME NOTES CONCERNING ROBERT PLEASANTS AND THE BANISHED FRIENDS OF 1777.

Several months ago, the writer was placed in possession of a packet of letters (some of them more than a century old), addressed by sundry Friends, mostly of Philadelphia, to Robert Pleasants, of Curles, on James River, Virginia. There was also the Testimony of the Monthly Meeting at White Oak Swamp, dated the first of the Fifth month, 1802, concerning the said Robert Pleasants, by which it appears—as his correspondence, also, abundantly shows—that he had labored with diligence to alleviate the condition of those held in slavery, and, as opportunity offered, to secure their freedom.

The Testimony says, hereupon: "Being deeply impressed with the iniquity and injustice of holding the African race in bondage, he zealously espoused their cause, and became an earnest advocate for their just claim to liberty and the rights of humanity. He emancipated upwards of eighty, which he possessed, and through his patronage and interposition in their favor in courts of law, several hundreds have had their claims to liberty established. His services on their account were various and extensive—in laboring to promote among Friends a due discharge of their incumbent duties towards them—in uniting with other Friends in soliciting the Legislature for a mitigation of the laws in their behalf—in affording the benefit of the law to those who were held in bondage with a legal title to freedom—and in holding up to the world a testimony against the principles and practice of slavery. Many of his letters upon this subject are preserved, some of them addressed to persons high in office, and of extensive influence in the State, with whom, in the language of truth and Christian simplicity, he plead the cause of the oppressed."

Curles, or Curles Neck, where a considerable meeting of Friends was once held, is included within a U-shaped bend of the river James, just below that still more decided curve of the stream, whose long detour of seven miles is now happily avoided by the furlong's length of the Dutch Gap canal. Beyond Curles Neck, the river sweeps around the similar semi-island of Turkey Bend, to receive the waters of the Appomatox, flowing out between the little settlements of City Point and Bermuda Hundred. North of Curles are the low Malvern Hills, where, in the summer of the second year of the war, the Union army, finally defeated in its purpose of reaching Richmond by the

peninsula, retreated a few miles southeastward to the cover of the gun-boats at Harrison's Landing.

There does not appear to have been any meeting of Friends established at Curles when James Dickinson visited the locality—which he did on three occasions—between 1691 and 1696. It must have been set up, however, at or soon after the last named date, for Thomas Story states in his journal, under date of 1706, that "we were at Curles Meeting, which was large and well." Mary Neale (formerly Peisley), of Ireland, being on a religious visit to Friends in America, was concerned to write, from West River, Maryland, "To the living, solid remnant of Friends at the Yearly Meeting to be held at Curles, for the colony of Virginia, in the Sixth month, 1754, and especially such as constitute the select meeting."

Daniel Stanton, of Philadelphia, when visiting the southern provinces in 1760, speaks of his being at the houses of Edward Stabler and of John Pleasants, and "were the next day at Curles Meeting, which was large, though not many Friends: it was a laborious time, things being low as to the growth of truth." Mention of the same meeting frequently occurs in the journals of other Friends.

As appears by the "Journal of the Exiles in Virginia," which, together with an Introduction, was published by Thomas Gilpin in 1848, it was the aforesaid Robert Pleasants and Edward Stabler, of Curles Neck, who presented, in behalf of the exiles, their address to the governor (Patrick Henry) and council of Virginia. It is styled "The Address and Memorial of the subscribers, citizens of Philadelphia, in Pennsylvania, now confined at Winchester, in Virginia"—is dated the first of the Tenth month, 1777—and is signed by Israel, James and John Pemberton, John Hunt, Henry Drinker and fifteen others, three of whom were not members of our religious Society. This interesting document, now just a century old, was also handed to the writer with the other papers already referred to.

The address recites the fact that the memorialists were summarily taken from their families and brought to Winchester, by order of the President and Council of Pennsylvania, without being heard in their defence; that the said Council had informed them that the Governor of Virginia would thereafter have charge of and give direction concerning them; and that they therefore apprehended it to be their duty, as strangers and claiming the rights of hospitality, to state the circumstances of their case, which were briefly as follows: That they had been apprehended by virtue of a general warrant of the Council, and confined sever days. During this, their enforced absenc their houses had been entered, and desk and other repositories broken into, in th search for evidence against their loyalty In response to their petition to the Counc for an investigation, an order was issue instead, that they should be banished Staunton in Virginia, *unheard*. Applying Congress [also in session at Philadelphia for interference in their behalf, and th body having recommended a hearing, th Council had only responded by tenderin them certain tests—as a condition of the enlargement—not authorized by the laws Pennsylvania. A further ineffectual remo strance on their part and then a solemn pro est had followed, and finally an applicatio to the Chief Justice of Pennsylvania f writs of habeas corpus; which latter, a though readily granted, as being their indi putable right, yet could not be served (the removal transpiring in the meantime) unt they had been taken as far as Reading Disregarding the writs, their keepers ha conveyed them on to Winchester, whic had been substituted for Staunton as th place of their destination. They furthe allude to the endeavors made to excite pr judices against them by means of maliciou and untruthful publications in handbills an newspapers, circulated in the countie through which they were to pass, as well a in the place fixed for their residence; so tha the Lieutenant of the county, in whose ca they were left, although treating them wit humanity and politeness, scarcely had it i his power to restrain the populace from r moving them by force. Finally, desirin the interposition of the Governor and Cou cil to prevent their removal to any pla more distant from their distressed familie than they then were; that measures migh be taken to secure them a hearing before tribunal which should have the power release them, if no cause for their confin ment should appear; and that in the mea time their subsistence should be better pr vided for, while their imprisonment be mad more easy than the limits of a house allowe they concluded with the solemn declaratio that "we are altogether innocent of givin any occasion for those malicious insinuation which have been propagated against us, an held out as the cause of our persecution."

(To be concluded.)

VISITATION OF MEETINGS.—The follow iug plan described by Henry Stanley New man in the *London Friend*, for secu ing proper attention to all the meeting of a Quarterly Meeting, is the best we hav

yet seen proposed. It is strictly in accord with the methods used in early times, and with the principles of Friends:

"In our own district we have a regular plan now at work for the visitation of every meeting in the district in connection with Western Quarterly Meeting, and a card is issued with the names of men and women Friends prepared to visit each meeting during the quarter.

"The visitation originates in, and is worked by, members of the Meeting on Ministry and Oversight, but Friends in office and out of office are engaged in the work. I shall be glad to send a specimen of these cards, or any information respecting them, to any who write to me for it. The travelling expenses incurred by such visits are paid by the Quarterly Meeting. Out of twenty-eight Friends, younger and older, who have offered for visiting meetings during the present quarter, only eight are acknowledged ministers.

"Orderly arrangement by no means interdicts the moving of the Holy Spirit, and the guidance of the Spirit never contravenes good order.

"The respectable artisans of this country are looking for a church where they can worship the Father and the Son, in spirit and in truth. They revolt against all priestcraft and all pulpit monopoly. They intensely appreciate a well-regulated assembly, where all may speak one by one, that all may learn and all be comforted. Thus, while in some parts of the country meetings are declining, we find that in others Friends' Meetings are well attended, and there are accessions to membership." Thy sincere friend,

HENRY S. NEWMAN.

LEOMINSTER.

For Friends' Review.

THE LOSS OF THE HURON.

The community was startled on Second-day, the 26th ult., at the news of the wreck of a vessel of the U.S. Navy, on the North Carolina coast, and the loss of not less than 100 lives.

The cause of it was at first inexplicable, and every theory given proved wrong. With everything in order, all that skill and science demanded for a safe and useful voyage, the vessel sailed from Hampton Roads on the morning of the 23d, and at 1.10 A. M. of the following morning was ashore. No one seems to have dreamed of special danger. Many were sleeping in their berths, and the commander was in the cabin when the vessel struck. He rushed to the deck, and was swept with others into the boiling waves. What a vivid illustration of what often occurs in life's voyage! Sailing with confidence and pleasing expectation, possessed of the gifts of mind and body with which God has endowed us, with the added help of all that the training, the advice, the cheer, and, it may be, the prayers of friends can give, how suddenly does the bark often make shipwreck, amidst the wonder and commiseration of those around —and perhaps all is lost.

But it is not necessarily so. The commander of this vessel, however admirable otherwise he may have been, appears to have lacked the skill and watchfulness required to direct his vessel safely. But our lives may be committed to the guidance of one who shall make our voyage prosperous.

In the International Bible-lesson for this week is the story of another shipwreck. With 270 souls on board, without compass, driven up and down in Adria till all hope of being saved was taken away, when human resources were utterly at fault, Paul could call together his fellow passengers and exhort them to be of good cheer. The angel of God, whose he was and whom he served, had assured him that there should be the loss of no man's life among them. Without trust in God, man's course in life has no security, and when least looked for, disaster may come. Trusting Him, devoted to Jesus Christ, no evil can befall us. All is watched over and ordered by an Almighty Father's love. The Lord Jesus, as a Friend and Comforter, abides by us and with us, delivers from peril, blesses it to the nurture of our faith and graces, or makes it the portal to heavenly safety and joy.

A man trusting to his own powers may not only wreck himself, but involve others in his ruin. But bound to Christ by faith, he is not only saved himself, but may be blessed to the saving of others. "Lo, God hath given thee all them that sail with thee," was said to Paul. Parents, teachers, employers, ministers, should find in these words large hope in working and praying for those associated with them in life. Paul said, "I believe God, that it shall be even as it was told me." Do we believe God will be as good as His words of promise, such as, "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them," and take the objects of our loving solicitude to our Father in persistent, believing prayer?

But though God assured Paul there should no lives be lost, this assurance did not remove the necessity of using all human efforts to the same end. When the sailors were about to forsake the vessel, Paul said, "Except these abide in the ship, ye cannot

be saved" So likewise are God's promises fulfilled through His blessing on our efforts. Parents must train their children; teachers instruct their scholars; ministers proclaim the truths of the Gospel; the church must work at all its duties; the man of business be diligent and apt in his labor, in order that prayer shall receive its answer, and the promises of our Heavenly Father their fulfilment.

Selected for Friends' Review.

DEFINITION OF PATIENCE.

Patience, or resignation in the Christian, is not mere acquiescence; it is an intelligent, loving, thankful *acceptance* of the will of our God, knowing that He ordereth all things for us, and "doeth all things well;" that He is "wonderful in counsel, and excellent in working," and sooner or later, in His own time, which is the best time, He will cause "all things to work together for good" to His children, leading them on to that victory, where peace, truth, and righteousness will eternally reign. J. B. B.

Brotherly Love.—Friends, let the brotherly love that was sown in your hearts, as a precious seed in your first convincement, continue and increase daily, that as ye are made partakers of one hope of salvation in Christ Jesus, so ye may continue of one mind and heart, according to the working of His Spirit in you, having a tender respect for one another, as children of one Father, and as such as feed at one table. For Christ hath ordained, and doth ordain in all churches, that we should love one another, that we should shun all occasions of offence and grief, that we should walk orderly, and as becomes His holy gospel, that we may be an honor thereunto, and a strength and comfort to one another. This is our great ordinance, our new commandment, which was also from the beginning, and will always abide the same through all the generations. Therefore, my friends and brethren, let the fruits of sincere and brotherly love abound among you both in word and deed, and let none be wanting in fulfilling the law of charity, without which all profession will be but like sounding brass or tinkling cymbal.

Stephen Crisp, 1680.

It would cost more, says Professor Christlieb, to give up missions than to sustain them. If London, says the Earl of Shaftesbury, did not have its four hundred city missionaries, it would have to have 40,000 more police. The English Government at Natal says one missionary is worth more than a battalion of soldiers.—*Ex.*

For Friends' Review.

HEART PURITY.

There is stirring among the the churches much inquiry after the doctrine and experience of holiness, or purity of heart. Some of the expressions used in the Bible on the subject are very strong. "Perfect love casteth out fear." "Reckon ye yourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin," are some of these passages.

Those who teach the doctrine of heart purity, admit that none are perfected in knowledge and judgment, &c., but hold that the innate tendency to sin may, by the Spirit and blood of the Lord Jesus Christ, be purged away; that when this is experienced, men are still subject to the temptations of the enemy, and that besides other forms of temptation to be resisted, they need also to keep their body in subjection, so that all its powers and appetites shall be kept in subservience to the soul, in accordance with the design of the Lord who made us.

Without watchfulness unto prayer, any may again sin as Adam did, and lose this state of heart purity, to be regained only as before, though more promptly.

The testimony of George Fox as to his personal experience in this matter is very clear. It was about a year after he had found rest in conscious reconciliation with God, through Christ, as the one able to speak to his condition, that he thus writes: "Now I was come up in spirit through the *flaming sword*, into the paradise of God. All things were new; and all the creation gave another smell to me than before, beyond what words can utter. I knew *nothing* but pureness, and innocence, and righteousness, being renewed up into the image of God by Jesus Christ; so that, I say, I was come up to the state of Adam (as to purity, he means), which he was in before he fell. . . . . But I was immediately taken up in spirit, to see into another, or *more steadfast state*, than Adam's in innocency, even into a state in Christ Jesus, that should never fall. [He does not say he experienced this.] And the Lord shewed me that such as were faithful to Him, in the power and light of Christ, should come up into that state in which Adam was before he fell."

In the Bible, and in the teachings of Fox, as well as of others of our own day, the entrance into this state is stated to be only through yielding all up to Christ, accepting the baptism of the Holy Ghost and of fire,

knowing the flaming sword to pass upon the old nature, being buried with Christ by baptism into death of the old self, and rising with Him into newness of life.

We believe that this is a true Scriptural experience to be sought for, enjoyed, and lived in with much humility and watchfulness, always remembering the words of John, "He that saith he abideth in Him, ought himself also so to walk, even as He walked."

For Friends' Review.

THE WORD OF GOD.

"The Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

It seems evident to me that, in the promulgation of the gospel, and in everything connected with our holy religion, while we should aim to acquire and preserve a full and symmetrical Christian character, there is danger of undervaluing some points. A single word sometimes contains doctrine. A phrase or a sentence may contain one of the fundamental doctrines of Christianity, and yet, in course of time, through inadvertence, we may lose sight of the precious kernel. I think this has become true in regard to the expression at the head of this article. It occurs with frequency that members of the Society of Friends now speak of the Scriptures as the "Word of God." . . . I am aware that able articles have been written on this subject, and published in *Friends' Review*, and I have thought, on reading them, that surely the arguments were perfectly unanswerable, and ought to satisfy all readers, and make us as careful to avoid calling the Bible the Word of God, as George Fox and his co-laborers were.

The first and chief reason why they made this an important point, is the old one that the title was already appropriated. It belongs exclusively, in its original and highest sense, to Jesus, the Saviour Himself, as for instance in the first chapter of the Gospel according to John and many other passages.

In its secondary use it sometimes means the gospel, preached or written; sometimes God's communications to, and through the prophets; and in general all of God's utterances and communications to men are certainly words of God. But to call the Bible *the* Word of God is to imply that there is no other Word. There are many texts in which the expression occurs where it refers to some of the older books of the Bible, in very many it clearly means no written word, but the living voice, the immediate communion of God with man, and *in all it is absolutely impossible that it should mean the Bible.* I wonder that intelligent minds should overlook the fact that whenever the term Word occurs *in* the Bible, it is positive proof that it does not mean the Bible as a whole, because the "Book of books" was not then in existence. When David said, "Thy word is a lamp unto my feet," and "Thy word hath quickened me," did he mean the whole Bible? Where was the Bible?*

In every place where the phrase "word of God" occurs in the Scriptures, as well as the simple term "word," except where it means Christ, it begins with a small letter. So it cannot be a title, but simply a message from God. Moreover, qualities are ascribed to it which cannot belong to a book. Thus in Heb. iv. 12: "For the word of God is quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Now, in all seriousness, do any of these qualities belong to the Bible as a book?

But I mean this essay to be brief and suggestive; not exhaustive. I hope Friends will examine the matter with the aid of the Concordance. But the verses in Eph. vi, which describe the whole armor of God, are often "wrested" it seems to me, to suit this outward view. The preposition "of" in those phrases, seems clearly to have an appositional force and not possessive. Thus the "breastplate of righteousness' means righteousness as a breastplate, &c. So the sense would be unchanged if we should read on thus: "Salvation for a helmet, faith for a shield, and the *Spirit* for a *sword*, which is the *word of God.*" There, Friends, is the *Word* that is *quick* and *powerful*, &c.

Let the HOLY BIBLE hold its place far above every other book. It contains a great many words of God, and is the criterion by which we are to try men, things, and spirits. The holy and blessed Word became *flesh*, but let us never say He became a book.

CYRUS LLNDLEY.

Friendswood, Ind., Eleventh mo. 24th, 1877.

THE SOCIETY OF FRIENDS.

Continuation through these, of the Non-Sacramentarian and Higher Life Record from the Earlier Ages to the Present time.
By the Editor of the Christian Reformer.

(Continued from page 247.)

THEIR VIEWS OF THE CHRISTIAN LIFE.

As we have said in the former part of this record of anti-ritualism, nearly or quite all

* Consistently with our Friend's view, David may have referred to such portions of the law as were already written.—Ed. *Friends' Review.*

the anti-ritualists have held to the moral standard of completeness in the Christian life—that Christian perfection, or entire sanctification of body, soul and spirit, commenced by entire consecration to Christ, and His work of purity, love, and mercy, was the proper work of the true Christian. This has been emphatically true of all the preceding ages, and is no less exemplified in the history of the Society of Friends. Its origin was not so much in a contention respecting theological tenets, as in an effort to promote spiritual holiness, to be made manifest in heart and life. Hence those doctrines and usages which they saw were working practical mischief they discarded as anti-Christian, and taking the practical precepts of Christianity, and the law of love, as their creed, they based their scheme upon these. Indeed, while reading their writings, especially the accounts of the religious life and teachings of their members, we have been most forcibly impressed with the evidence that herein was manifested a great revival of God's work in the century in which they arose, and have been as forcibly struck with the likeness to the great work in the days of Tauler, four hundred years earlier, and also its likeness to the great work of God in the days of Wesley and Whitefield a hundred years later, and also its likeness to the work of God as promoted by the revivalists, Edwards, Finney, and others, two hundred years after the rise of the Quakers. Wesley and Finney taught the same doctrine of full salvation, or the perfectibility of the Christian character through Christ, and were likewise instrumental in the promotion of a general revival of spiritual holiness in the churches of Christ. They differed from George Fox and his coadjutors in that they did not so fully eschew the ritualism of the churches. Yet these (Wesley and Finney), of course, could not accomplish their work without turning the attention of all they addressed away from the form to the substance of the life in Christ, and they succeeded only as they weaned sectarists and formalists from their trust in the shadow, and induced them to seek the true spiritual life of faith and obedience to the moral rather than the ceremonial law. That the Friends may truly be compared to Tauler, Wesley, and Finney, in inculcating this inward life of fellowship with God, and a moral likeness to Christ, we will quote from "Introductory Remarks" to a memoir of George Fox (a work published in England), to show. On page 54 the writer says:

"Many of them (*i. e.* the Friends) were persons who had been highly esteemed for their piety in the societies with which they had formerly been connected, and several of them had been preachers. In the progress of their religious experience they were convinced that they had been resting too much on a bare belief of what Christ had done and suffered for them when personally on earth, and also in the ceremonies of religion, without pressing after the knowledge of 'Christ in them the hope of glory,' to feel His righteous government set up in their hearts, and the power of the Holy Spirit giving them the victory over sin in all its motions, and qualifying them to serve God in 'newness of life.' They saw that the Holy Scriptures held up to the view of Christians a state of religious advancement and stability far beyond that which most of the professors of their day appeared to aim at or admit; a state in which sin was to have no more dominion over them, because the law of the spirit of life in Christ Jesus had set them free from the law of sin and death. This was an inward work, not effected by the bare assent of the understanding to the blessed truths contained in the Bible, hearing sermons, sprinkling or dipping in water, or partaking of bread and wine, but a real change of the heart and affections by the power of the Holy Ghost inwardly revealed, regenerating the soul, creating it new in Christ Jesus and *making all things pertaining to it of God.*"

Here we have a reply, in verity, to those bigoted and superstitious ritualists who cry out, *antinomianism* or *broad church* against those who set aside a ritual law, and thus are ready to embrace in their fold all who truly love God, and really intend to obey the moral law, let ceremonies go where they will! for what is the avail of an excellent moral law, highly eulogized, to be sure and looked at with admiration, but never kept, nor expected to be? Is not that the real essence of antinomianism? And will God accept your ritual obedience in place of the moral? That is the very essential delusion of both Judaism and Popery! And "if the *uncircumcision*" (the non-ritualists) keep the righteousness of the moral law, is not that all that God requires? To what purpose was a ritual ever appointed but to that end? And if the ritual itself become the end, in man's eye, shall not the ritual be "blotted out," that the true end of all dispensations, and all worship, and all seeking unto God, may be seen, viz., to secure obedience to the moral law, even love to God and our neighbor?

But let me quote again, and this time from the memoir of George Fox, as found in "Friends Library" (vol. i. p. 30): speaking of Fox, the writer says:

"The success accompanying his ministry was great and the report of his piety and zeal having spread far many came from different parts of the country to see and converse with him on religious subjects. . . Others were exasperated at the reception which his doctrine met with. They could not endure to hear of perfection and living a holy and sinless life; and began to plead for sin and imperfection, by which the tender convictions and attractions of the spirit of grace are quenched! 'Of all the sects in Christendom,' say George Fox, at this time, 'I found none who could bear to be told that any should come to Adam's perfection; into that image of God, that righteousness and holiness that Adam was in before he fell; to be pure and clean, without sin, as he was. Therefore, how should they bear to be told that any should grow up to the

measure of the stature of the fullness of Christ, when they cannot bear to hear that any should come, while on earth, into the same power and spirit that the prophets and apostles were in?"

WHO WERE THE TRUE WITNESSES.

If this testimony of George Fox be correct, we see where the true testimony for Christ and against sin was found in that age; consequently where the true and living Church was. God's witnesses and hidden ones have never been wholly banished from the earth since the day of our Lord's ascension to glory, and "receiving gifts for men." Again, George Fox, in describing his commission as a minister, says:

"He was sent to turn people from darkness to light, to the grace of God, and to the truth in the heart which came by Jesus, that all might come to know their salvation nigh! I saw that Christ died for all men; was a propitiation for all, and that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by the help of man, nor by the letter, though they are written in the letter, but I saw them in the light of the Lord Jesus Christ, and by his immediate spirit and power, as did the holy men of God, by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to me. . . . I could speak much of these things and many volumes might be written, but all would prove too short to set forth the infinite love, wisdom, and power of God, in preparing, fitting, and furnishing me for the service He had appointed me to; letting me see the depths of Satan on the one hand, and opening to me on the other hand the divine mysteries of his own everlasting kingdom."

Thus the reader may see how, through the searchings and teachings of the Divine Spirit, this eminent servant of God was enabled to "comprehend with all saints the length and breadth and depth and height of the love of Christ: and was led, according to the apostle's (Paul's) prayer, into all the fulness of God.

(To be concluded.)

EXTRACTS FROM "ILLUSTRATED NEWS," &C.

Dear Editor:—On looking over *Illustrated News and Monthly Messenger* for this month, edited by H. Grattan Guinness, London, it occurred to me that some of the shorter articles might interest many of the readers of *Friends' Review*, as they have me; I therefore send copies. Thy friend,

ELI JONES.

A recent telegram from Athens says: "No insurrection has broken out in Thessaly, but there is much ill-treatment of the Christian population."

Another telegram says: "The condition of Thessaly is terrible. The unhappy province is made the camping-ground of Turkish irregulars. Men are plundered, women outraged, cattle stolen, and all this, though the Thessalians remain perfectly quiet. Seems as if Turkey had resolved to drive the Greek race to despair, as she has driven the Sclavonian."

MODEL MISSION CHURCH IN BITHYNIA.

In the villages and towns of Bithynia, the people themselves are spreading the truth. In one of the large towns on the mountains, near Nicomedia, the male members of the mission church have formed themselves into a band called "The Distributors of Light." The women have their organization also, with the name, "Bearers of Glad Tidings." The children are called "The Little Flock." All these are engaged in Bible circulation and in the spread of the gospel. The work will not linger when such agencies are multiplied.

The Karen work in Burmah has developed wonderful resources among the native pastors and evangelists. The college and theological seminary are sending out men of strength as well as zeal. Southern Burmah is sending missionaries to the north, and their motto is, "*Not Burmah alone, but the world, for Christ.*" There are 420 churches, 20,545 communicants, 321 preachers, and their contributions exceed on an average six shillings per member, which would be equivalent to about 2*l.*, 3*l.*, or 4*l.* each, when their wealth and wages are compared to those of America or England.

The king of Gaboon, Western Africa, died a short time ago at the age of nearly one hundred. His eldest son, Adande, at once dismissed the hundred women of his father's harem, liberated fifty slaves, and abolished the sacrifice of human beings at religious rites.

NOT PUSHED TO JESUS.

A Christian mother was once showing her little girl, about five years old, a picture representing Jesus holding an infant in His arms, while the mothers in the throng surrounding Him were pushing their children toward Him.

"There, Carrie," said her mother, "that's what I would have done with you, if I had been there."

"I wouldn't be *pushed* to Jesus," said little Carrie, with beautiful and touching earnestness; "I'd go to Him *without pushing.*"

IF we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—John, i. 9.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 8, 1877

"WHOSE I AM AND WHOM I SERVE."

From the time of Paul's conversion he seems to have felt that he was not his own. God had loved him so much that Christ had died for him, had called him, had given him light, and faith in Himself, and he gave himself with ardor to his Lord. He shows no questioning as to whether Christ owned him as His. He seeks to inspire other believers with the same confidence, writing to the Corinthians: "Ye are Christ's, and Christ is God's." He expected believers to be so decided for Christ, so whole-hearted, that they would have no doubt to whom they belonged. "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you," he says to the Romans. Once they had belonged to the prince of this world, and had given him their allegiance. But now they had heard of Jesus Christ and His saving grace, had heartily given themselves over to Him, and were His.

Firm assurance is a source of strength to the Christian. The hope of salvation is the helmet of his armor—it had need to be strong and sound, to ward off the blows of the enemy. But assurance can only be strong when it is conjoined with obedience. Paul said not only "whose I am," but also, "whom I serve." How good was his conscience. In his inmost heart he had the testimony that he served God. Assurance of trust that we are the Lord's must then be linked with obeying Him from the heart. They go together. The assurance gives strength to obey. The consciousness that we obey God's known will sustains our assurance that we are His. Without this our assurance wanes or becomes that of the hypocrite.

Some of the secular papers have been treating lately on the lack of moral power in the professing church, and one writer judges that this is caused by preaching the great dogmatic truths of Christianity at the expense of honesty and other moral virtues. But one feels almost instinctively that a man who like Paul could say, "whose I am and whom I serve," could not be weak in morality. What we need then is a stronger faith in Christ, a more perfect yielding of ourselves to Him with the affections and the will. For those who ardently believe in Christ, He writes His law on their hearts. They hate sin. They will flee from it. "Moral discipline," says the writer referred to, "is acquired mainly by the practice of doing what one does not like, under the influence of mastering fear or hope."

When Christ said, "Whosoever doth not bear his cross and come after me, cannot be my disciple," he showed that the morality He enjoined required doing things one does not like. He offered, however, not only the great motives of the fear of hell, and the hope of heaven, but the yet stronger internal moving force of love in return for the love He has shown. In the promise of the baptism of the Spirit, He held out the further incentive to those who would take up the cross and follow Him, that their hearts should be so changed, that they would find His yoke easy and His burden light.

Faith in Jesus Christ, leading to separation from the world, to cleansing of the heart, and to serving Him with all humility of mind, in observing all things whatsoever He has commanded, is the only hope of the world for a pure and firmly sustained moral conduct.

MEETINGS.—On Third-day evening, Eleventh mo. 6th, Dr. Dougan Clark held the first of a series of meetings at Devonshire House, London, and spoke from Psalm li.

Rufus P. King, after attending the Yearly Meeting of North Carolina, was at Deer Creek Meeting, Maryland, on the 22ndult., and went to Muncy, Penna. on the 24th.; was at the meeting there on the 25th, and went thence to visit Elklands meeting, about 30 miles north of Muncy.

At Western Quarterly Meeting, Chester Co., Penna., on the 23rd ult., several ministers were present, including Elizabeth Allen, who is holding some meetings within the limits of that Quarterly Meeting for those descended from or connected with Friends. The meeting for worship held over two hours, and was a time of favor. The stream of gospel love flowed freely. Several Friends spoke or prayed, and much tenderness of feeling prevailed in the meeting.

The Friends' Quarterly Examiner, for Fourth mo., 1877.— The Editorial article refers to the unusual carnage which attends the Russo-Turkish war, the "utter disregard of human life in launching enormous masses of men at each other without reference to their certain destruction, or the few who will survive the victory if gained," which has been displayed by both the combatants; touches upon the struggle in France between superstition and irreligion, priestly power and infidelity, which is mingled with the ambition of rulers, or those that would be so; the strife in Great Britain between employers and employed, and the deep interest aroused there in the question of capital punishment by some recent trials.

"A Few More Words About Women," by Matilda Sturge, contains in a short space more plain sense and just conclusions on the vexed subject of their capacities and "rights" relative to men, than is to be found in some volumes.

"William Crouch and His Times," by Frances Anne Budge, is another of her good biographical sketches of Early Friends; Notes on the Early British Church, by Martha Smith, brings out vividly the dedication of the early Irish Christians, and shows that the monks of long ago were not less devoted as missionaries than the best missionary laborers of modern Protestant communions.

"Foreign Missions," by William Ball, touches upon some of the reasons which long witheld Friends from engaging in Foreign Mission work, and points out how all these must fall before the solemn command of our Lord, "Go ye into all the world."

"Thoughts on the Life of Charles Kingsley," by Charlotte M. James, brings out some of the bright points in the religious character of this gifted but erratic man; "An Old Country Meeting-house," is a poem by B. Scott; "Australia," is by William Beck, whom Friends in America will remember as passing through our land on his homeward way from thence two years ago; "The Sympathy of Jesus," by E. E. Smith; "If Ye Know These Things, Happy are Ye if Ye Do Them," an article on total abstinence, by Edwin O. Tregelles; "Christian Unity," by Jos. S. Sewell, which receives added force from the fact that as a missionary he must have felt keenly the need of more outward unity among Christians who labor in the spread of Christianity among the heathen; "Hardshaw Monthly Meeting in the Olden Time," a historical paper by William Pollard; and "A Voice from Southampton," which, among other things refers in an interesting manner to the General Meeting held in the New Forest, complete the number.

Price, $2.25 a year. Alice Lewis, Office of *Friends' Review*, agent for publishers.

THE statistical report of North Carolina Yearly Meeting showed the number of members to be 4,518. Males, 2,196; females, 2,322; children under five years, 480; between five and eighteen, 1,127; members received by request, 92; members received by certificate, 24; removed by certificate, 18; disowned, 17; number of deaths, 44; average age at death, 36¾ years; number of meetings, 44; number of ministers, 36.

The report on First-day schools showed the number of schools to be 53. Number of scholars, 3,311; teachers, 168; average time of schools, 8½ months. Some schools have continued the whole year.

DIED.

DIXON.—Near Charlottesville, Hancock county, Ind., on the 13th of Tenth mo. 1877, in the 65th year of his age, Phineas Dixon, son of Joel Dixon, dec'd, after a few days' sickness, from a degree of paralyzation. This dear Friend had been afflicted and almost helpless for nearly forty years with a nervous derangement, but was enabled to bear all without a murmur. His friends have the comforting assurance that his end was peace.

AKIN.—At the residence of his father, William Akin, Bryantown, Charles county, Md., on the 29th of Eighth mo. 1877, Jonathan Akin, aged 39 years; a member of Oblong Monthly Meeting, N. Y.

"As a cloud of the sunset, slow melting in heaven,
As a star that is lost when the daylight is given,
As a glad dream of slumber, which wakens in bliss,
He has passed to the world of the holy from this."

PROGRAMME of General Bible-school Conference of Ohio Yearly Meeting, to be held at Alum Creek, Morrow Co., Ohio, commencing Twelfth mo. 27th, 1877, at 7 P. M.

OPENING SESSION.

Address of Welcome; Address, "The Work of the Conference;" Transaction of Miscellaneous Business.

Sixth-day, Twelfth mo. 28th, 9 A. M. to 12 M.—"School Organization."

Topics—Methods of Selecting Officers; Methods of Classifying Scholars; Methods of Opening and Closing School; Methods of Conducting Teachers' Meetings; Question Drawer.

Sixth-day, 2½ to 4½ P. M.—"The Bible."

Topics—History of the Bible; Bible Chronology; Mutual Relation of Old and New Testament; Best Methods of Bible Study; Importance of Bible Teaching.

Seventh-day, 29th, 9 A. M. to 12 M. — "The Teacher."

Topics—Necessary Qualifications; Preliminary Preparation; Before the Class; Importance of the Office.

Seventh-day, 2½ to 4½ P. M.—"Our Schools and the Church."

Topics—Mutual Relation of our Scholars and their Needs; Pastoral Work.

First-day, 30th, 3 P. M.—Children's Meeting; Addresses by experienced workers.

First day, 7½ to 9 P. M.—Closing Session.

Sixth-day and Seventh-day evenings will be devoted to addresses from prominent Bible school workers.

A series of meetings under the care of the Missionary Board, will be held immediately following the Conference. A cordial invitation is extended to all who are interested in Bible-study and teaching.

Efforts are making to secure reduced rates on the principal railroads. Information on this subject upon inquiry of the subscriber. Persons coming by rail will be met by conveyances at Ashley on Fifth-day, Twelfth mo. 27th. For programmes, or further particulars, address C. W. TOWNSEND,
Ashley, Delaware Co., Ohio.

THERE will be a General Meeting held at Springdale, in Leavenworth Co., Kansas, commencing at 11 o'clock A. M., on the third Fifth-day in Twelfth mo. By order of the Missionary Board of Kansas Yearly Meeting, DRUSILLA WILSON, Secretary.

CORRESPONDENCE.

ANTWERP, BELGIUM, November 9th, 1877.

Dear Friend:—The longer I stay in this city, the more am I impressed with the wide difference, in a religious point of view, between this country and the United States. The reason is obvious. Belgium has been for several hundred years under the influence of Roman Catholicism, while we have not. But on that very account I feel an increasing interest in this city. In consequence of the constitution adopted in 1831, Belgium has liberty of conscience, of worship, of instruction, and of association, and there is no hindrance now to any missionary work that may be undertaken here. These labors are of course as peculiar as the history which has preceded them. We have here some thirty Roman Catholic churches and chapels, possessed of vast wealth and splendor, and exerting a great influence over a large portion of the population, while the more intelligent generally stand aloof from the Roman Church or seek a resting-place, where it cannot be found. The old attempt is being repeated here of being satisfied with a religion, or with something that looks like it, that shall require no self-denial. But superstition and unbelief occupy by no means the whole field. In 1832 there were only seven small Protestant congregations in this State, and four of them were entirely made up of foreigners; at present the Christian Missionary Church of Belgium alone, numbers twenty one congregations. I think I have stated to you in a former letter, that in the Walloon country the membership of this church consists almost entirely of converts from the Roman Catholic, and that it is a free church, not paid by the State, but I have not stated to you that its ministers occupy a high position in a literary point of view, and that they ably contend against the prevailing errors. You will readily believe that in consequence of the peculiar relations in which the several portions of society stand to each other, there is, or ought to be, no room for a dormant condition of mind. At one time you have a kind and candid word for a Roman Catholic, who is evidently sincere; at another, with a Protestant, who apparently has never yet had an opportunity to learn what true Protestantism is; nor are there cases wanting when most unexpectedly the truth presented meets with a response, when those who hear, through the Divine Spirit are led to heed the voice that in their hearts bears testimony concerning it. The progress cannot but be slow. The press, in general, sides with unbelief, when it sides not with Rome; there are so many things to be considered, it is thought, before you can fearlessly define your position, so many differences of social position to be taken into consideration, so many abuses to be touched with the utmost delicacy. Yet still the Spirit of God is moving, and makes His power felt. Besides the Protestant Episcopal church, I have spoken to you of the Mariner's church, in which the preaching is also in English, and which is sustained unitedly by England and by the United States. In other ways, also, do English and American Christians, during their often protracted stay in this and other cities of Belgium, cheer the hearts of the Belgian Christians, and are cheered by them.

A rationalist has charge of the only German church in this State. He was elected when the Rev. Mr. J. Sporlein, a highly respected minister, after having served the church for forty-two years, had resigned. The Flemish Church (Missionary Christian) was opened to me for German worship.

Your friend, HERMANN BOKUM.

FRIENDS' ASYLUM FOR THE INSANE.

Dr. Joshua H. Worthington, who has for thirty-six years filled the position of Superintendent of Friends' Asylum for the Insane, at Frankford, Philadelphia, with ability and success, has recently resigned his connection with the Institution. He is succeeded by Dr. John C. Hall, who has been for a few years assistant physician, and who, it is expected, will sustain the good character of the asylum as a hospital for the treatment of the insane. The managers of the asylum have expended many thousands of dollars of late years in improving the building, and earnest efforts are used to keep the Institution up to the requirements of the day in hygienic arrangements, and in appliances for the instruction, amusement, and employment of its inmates, so as to promote their restoration to health.

THOMAS CHALKLEY ON FREE MINISTRY.

"After these journeyings were over, and I had cleared myself, I was sometimes at home, and followed my business with diligence and industry, and throve in the things of the world, the Lord adding a blessing to my labors. Some people would tell me that I got money for my preaching, and got rich by it; which being a common calumny cast upon our public Friends, that are travellers, I shall take a little notice of it, and leave it to posterity.

"It is against our principles and contrary

to our known practice and rules to take money for the preaching of the gospel of Christ, and publishing salvation through His name unto the people; for, according to Christ's command, we, receiving freely, are to give it forth freely. I can say, without vanity or boasting, I have spent many pounds in that service, besides my time, which is as precious to me as to other people; rising early and lying down late; many days riding forty, fifty and sixty miles a day, which was very laborious and hard for my flesh to endure, being corpulent and heavy from the twenty-seventh year of my age. I can truly say that I never received any money or consideration on account of these services, either directly or indirectly; and yet, if any of our ministers are necessitous or poor, we relieve them freely, not because they are preachers, but because they are needy; and when we have done these things, we have done but our duty; and well will it be for those that have discharged themselves faithfully therein. Such will, besides the earnest of peace in their own souls, in this world, have a blessed reward in the glorious kingdom of the Lord and His Christ in that which is to come.

"It is well-known that I have spent much of my time, since I have been free from my apprenticeship, in travelling and preaching the gospel, being out often many months, and sometimes a whole year or more; and at intervals I have been apt to think the time long till I got to my business and family; and have at times made more haste than I should have done, which has brought trouble on my mind, and is a trouble to me unto this day. This may be a caution to those who travel in the work of the ministry hereafter, not to make too much haste from the work of Christ; and yet there ought to be discretion used; for a minister may stay too long as well as return too soon, which may be perceived as we keep the eye of the mind to the Divine guide.

"I was several times to visit the Governor, who was courteous and civil to me. He said I deserved encouragement, and spoke to several to be generous and contribute to my assistance. He meant an outward maintenance; for he would have me encouraged to stay among them. But I told him that though it might be a practice with them to maintain their ministers, and pay them money for preaching, it was contrary to our principles to be paid for preaching, agreeably to the command of our great Master, Christ Jesus, who said to His ministers, 'Freely ye have received, freely give;' so that we are limited by His words, whatsoever others are. . . . . The longer I staid there, the larger our meetings were, &c.

"It is an unspeakable benefit to mankind to be favored with a powerful living ministry, which edifies the church of God, and builds up the true believers in the most holy faith, according to the word of God in Christ Jesus, who is the great Minister of the sanctuary, and true tabernacle, which God hath pitched, and not man. This great Minister sent forth His ministers and servants saying, 'I send you forth as sheep among wolves, be ye, therefore, wise as serpents and harmless as doves.' He did not send them forth as lords over His heritage, nor as persecuting priests, or mercenary hirelings; but said to them, 'freely ye have received, freely give.' No compulsion or force is enjoined by Christ, but it is plain from His own doctrine and example that His ministry is a free ministry. Blessed be His holy name and truth forever. Nor do we read or understand of any alteration thereof by Christ." See Friends' Library, vol. vi., pp. 21, 30, 162 and 163.

And this pure gospel, being spiritual in its character, when not polluted by the corruptions of the church, is, as Paul says, "the power of God unto salvation to every one that believeth." And every truly anointed minister of Christ knows that they "who preach the gospel, live of the gospel,"* both temporally and spiritually. And they also feel at times that "the laborer is worthy of his hire." But the whole bearing of the Christian dispensation being spiritual in its character, the natural man, with all his boasted wisdom, cannot understand it, because the things pertaining to it are spiritually discerned. Hence there are many things in Paul's writings, which, as Peter says, the unlearned (in the school of Christ) and the "unstable wrest, as they do also the other Scriptures, to their own destruction." As God is a spirit, so Christ says to His disciples, "the words I speak unto you they are spirit and they are life." And God still speaks in spirit to His disciples or learners, and to ministers by Christ the Word, and they minister it out to others, that they might become heirs of God's free salvation.

I now, in conclusion, will say, that I am over seventy-six years old; have been a member of the Society of Friends all my life; have read the Scriptures and the writings of our forefathers with diligence and delight; and if any views have been advanced, either in this article or the one preceding it, that do not harmonize with those writings, I hope some more able writer will, for the benefit of the readers, point them out. If not, I may pass to some other

* This passage, 1 Cor. ix. 14, refers exclusively to the supply of the outward needs of Christ's ministers.

subject; having nothing else so much at heart as my own salvation and the advancement of the Redeemer's kingdom. D. H.

DUBLIN, IND., Tenth mo. 29th, 1877.

FOR JESUS' SAKE.

By L. L. Phelps.

A few Sabbaths since, I acted as substitute for a friend, and took a class of little ones. They had learned only the Golden Text, "Wash me, and I shall be whiter than snow." I tried to show why that prayer was so needful for us, and finally asked them why God could forgive us.

"Because God is so good," said a bright-eyed child.

"Because we tell God we are sorry," said another.

"Will telling God we are sorry, take away our sins?" I asked.

"I don't know what else," she replied, "only to ask him to forgive us because He is so good."

"Yes," said I, "we must ask Him to forgive us, that is true, and God *is good*—never forget that. But think. If God is good, He ought to keep His word, ought He not?"

"Yes, ma'am," said all the children.

"If I promised to do something, and then didn't keep my word, you wouldn't think I was good, would you?"

"No, ma'am," said several voices.

"Listen," I continued; "God has promised to punish sin wherever He finds it, and He must keep His word, because He *is good*. Now how can He forgive sin, if He has promised to punish us?"

"I don't know," said the first two speakers. "Please tell us."

"Well," said I, "how many of you close your evening prayer with, 'All this I ask for Jesus' sake?'" Every hand went up. "Why do you say, 'for Jesus' sake?'" No one knew, or, if they knew, could *tell* why.

So I began right there, and told them in the simplest words I could frame, how "God so loved the world that He gave His only begotten Son," so that now "He might be just (keep His word), and yet justify (forgive) the sinner that trusts in Jesus." I told them of the Passover lamb, and how the oldest son in every house knew he was saved from death for the sake of the little lamb whose blood was sprinkled on the door. I was more than repaid when the bright-eyed girl who said God was so good, moved nearer to me and whispered, "I'm glad you told me. I shall think of it every time I say 'for Jesus' sake.' I never knew what it meant before; I only said it because mother taught it to me."

I have thought much of her words since, and it has led me to question whether w begin early enough to teach the little one committed to us the preciousness of th blood that cleanseth from all sin. I ar sure I shall never forget the impressio made upon me by some words of my fathe on this subject, when I was not more tha three and a half years old. I had bee guilty of some childish wrong, but I wa very sorry, and sitting on his knee at bed time, had told him so. He freely forgav me, but gently reminded me that I ha sinned against my Father in heaven. "Well he knows I'm sorry," I said; "don't tha make it all right?" "No, little daughter," he said; "being sorry for our sins, don' take them away. Only the precious bloo of Jesus can do that." Then he told me th "old, old story." and I can recall even nov the thrill of awe that came over me, as I comprehended, for the first time, that Goo could not forgive sin if Jesus had not died I am not sure, looking back upon it now, bu I began to love Jesus from that very night —*S. S. Times.*

THE TORNADO IN CHESTER COUNTY, PA

(Concluded from page 255.)

After describing the destruction of severa buildings in other parts of the village o Ercildoun, he thus proceeds: "On leaving the village the tempest of wind made a com plete wreck of all the buildings on the prop erty of Jacob Carter, a colored man residing thereon. He was absent from home at the time of the storm, and on returning found that his new house, erected of gravel and ce ment, was nowhere to be seen. He loses by the storm about seven hundred dollars. We now leave the village of Ercildoun, the dam age to which I have enumerated with con siderable care. We are also reaching a point at which the storm-cloud arose to a higher elevation, and passed above the farms and buildings, extending from Susan Pierce's property to a point near Broad Run, one mile west of Marshallton. S. Pierce was also a loser by the tornado. The east gable end of her barn, and also part of one side, though built of stone, fell to the ground when the cloud struck it. Her loss, inclu ding fences and growing crops, amounts to about two hundred dollars.

We now find that the storm-cloud passes to a higher elevation, or disappears, and for eight miles no buildings are touched. It descended in a modified form near Broad Run, and overturned and destroyed the barn of Richard Bailey, and levelled his fruit trees, inflicting a damage of about twelve hundred dollars. Only one more property was encountered. The buildings

of Jos. Marshall to the north of the Strasburg road, were struck. His barn was destroyed and a portion of his house was demolished. He sustained a loss of near eighteen hundred dollars.

The end of the track of desolation is now reached. The storm is at an end. The cloud has disappeared, and the story is nearly finished. The loss of property sustained by the persons living along the route of the storm-cloud amounts to over thirty five thousand dollars.

Edwin Walton, of Highland township, who had a good lateral view of the movement and appearance of the tornado, gives the following account of it:

"As the cyclone or tornado is a phenomenon of such rare occurrence in this part of the country, and having an excellent opportunity of witnessing the one which commenced in the eastern border of Lancaster county, and passed through portions of Sadsbury, Highland, and East Fallowfield townships, in Chester county, Pennsylvania, on the afternoon of Seventh mo. 1st, 1877, I will endeavor to give as correct a description of it as possible, as it appeared to me. About 2 o'clock on the afternoon above mentioned, after arousing from a nap, I observed that clouds were gathering and distant thunder was muttering to the northwest. The day was warm, the thermometer indicating a temperature of about 90 degrees Fahrenheit, though no heated term (as it is sometimes called) had been experienced; the weather for several days previous having been rather cool and moist for the season. A strong wind was blowing from the southwest, producing (as I have been accustomed to term it) an active condition of the atmosphere, when storms quickly gather, move rapidly, and are apt to be severe, though not of long duration.

I walked out into one of the fields and occupied an elevated position that afforded a good opportunity of witnessing what was, unexpectedly, soon to take place. I had been there from a half to three-quarters of an hour, when the gust, which had been gathering to the northwest, presented a threatening appearance, a heavy rain apparently passing round to the northward. Suddenly, a dark cloud made its appearance to the southwest, forming rapidly from the atmosphere, and moving with the lower current of air, to the northward. As soon as it reached the vicinity of the gust, the usual play of electricity commenced, which is frequently observed when clouds of unequal temperature meet. My attention was soon directed to a constant roaring or boiling noise that suddenly commenced at a point in the heavens to the northwest of me, and near the western extremity of the two clouds, a noise not quite resembling thunder, which, however, I supposed it to be, and said to myself, 'can it be that the main body of the storm is in that direction when it looks so much darker and more threatening farther to the north?' for the clouds in the immediate vicinity of the noise were of a light appearance. The constant roaring, however, continued for probably five to eight minutes, when I first observed, in the direction whence it proceeded, a dark cloud of smoky appearance rising from the earth and whirling in a terrible manner, with streams of lightning darting in quick succession from different directions into it and a whitish, funnel shaped cloud suspended over it. I was considerably startled, remarked that a cyclone was coming, halted a moment to ascertain the direction in which it was travelling, which appeared to be towards me, and started in haste to the house. I soon found that it would pass a little to the north, and would not strike us, though the air was thick with objects nearly overhead, many of which, to an observer at a considerable distance, closely resembled buzzards sailing round. I immediately took my stand on the upper porch at the east end of the house, where an almost uninterrupted view could be had all the way to the village of Ercildoun, and here the grandest and most terrible sight that I ever beheld, suddenly burst into view, as the tornado passed from behind the hill north of the house, and crossed the narrow wooded valley near Brinton's Mill, on the road leading to Coatesville. This spot was heavily set with white-oak timber of good growth, but the moment it was struck by the whirlwind, the sturdy oaks, which had been standing for probably a century, were instantly thrown to the ground, many of them raising tons of earth and stones upon their roots, while others, not willing to leave the soil that had nourished them so long, were broken off at different heights and scattered around in confusion, or carried up in the winding funnel to be dashed to the earth far from where they grew. It is needless to attempt a description of the power exerted by the storm at this point, as many visitors who have been there declare that no description they had of it previously, conveyed any clear idea of the reality, and the mind is utterly powerless to conceive how any force can be generated to move an element so light and soft as the atmosphere we breathe, with such tremendous velocity as that required to produce the effect seen here, and in many other places along its line of travel. As it passed from this valley over the hill, in the direction of Ercildoun, at a distance of about three-eighths of a mile from where I stood, I could distinctly

see the branches of trees flying rapidly as they were thrown off by the centrifugal force of the whirl, the centre being so densely filled with dust, leaves, &c., and the motion so rapid, that in it nothing could be recognized. It now moved across a cornfield but lately cultivated, belonging to Joseph Brinton, and here the most terrible-looking sight yet beheld presented itself, for the astonishing quantities of dust rolling upward, together with the dreadful roaring, and the sun almost shining, presented the appearance of a great moving fire, and such many supposed it to be. Our nearest neighbors left their house terror-stricken, and came towards ours, believing the world was on fire and the Judgment Day had surely come, a belief maintained by others as well as by them, while the horses ran as far as they could get from the frightful object.

It could now be distinctly seen that Ercildoun lay directly in its pathway, and I was almost horrified to think of such a destructive power moving through a village, for it seemed to a beholder as though no structure erected by human hands could, for a moment, stand before it, and it seems marvellous, considering the destruction done at this place, that not a single human life was lost, and only one in its whole line of about twenty miles' travel. The new dwelling house, being erected by Richard Darlington, was about the first in the vicinity to share the fate of destruction, and the moment it was struck the timbers could be seen flying high in the air and scattering in all directions. The next instant the school building was obscured from view, but in a moment reappeared again, showing it to be on the outside of the centre, and not in the full force of the storm.

After passing through the town and completely destroying many of the buildings, the cone or funnel, which had accompanied the tornado like a dreaded omen, disappeared, showing that the whirling motion of the air had ceased, and the storm for the time being was spent. The rotary movement was to the left, which may be shown by standing upon one heel and turning around in that direction. This was evident from the fact that being on the south side, objects flying off from the centre were thrown forward, while to a beholder on the north side, as the storm moved eastward, they were thrown backward. The cone appeared to be a cloud of vapor, nearly white, connecting at the base or upper end with a smooth surface of cloud somewhat darker, and tapering in a slightly concave manner for about two-thirds of its whole length, terminating in a tail of nearly equal thickness, about one-third of the whole length and at a height varying, probably, from 100 to 200 feet from the ground. The upper portion of the cone appeared to move nearly in a straight line, and at a uniform rate of speed, while the tail or lower end was frequently seen to bend considerably in different directions, showing that the storm was somewhat swayed from its true course in passing around the hills or crossing valleys at oblique angles, a fact verified by observation. Sometimes it would seem to stop entirely for a few minutes, and then move on faster than before, and was quite as destructive on low ground and in narrow valleys as elsewhere. The appearance of fire frequently spoken of, especially by those toward whom the storm was approaching, I am satisfied was produced by the sunlight against the constantly rising dust, the light being partly transmitted and partly reflected. No rain fell in the track of the storm, but hail stones of large size and in considerable quantity fell in some localities on the north side of it.

One remarkable feature observed by those near its passage, was the difference between the wind then blowing and that of ordinary winds, the tornado acting with a drawing or sucking force, trees and other objects seemed to give way more readily than if acted upon by the pushing force of the wind behind them. The size of the central portion, or that in which the power of the storm seemed to be generated, did not appear to be more than 50 to 75 feet in width. One person towards whom it was approaching, and but a short distance off, thought it about the size of a large balloon, though trees, buildings, and other objects were prostrated for the width of 150 to 300 feet."

SCIENTIFIC NOTES.

Disappearance of Two Islands.—A ship owner, by the name of Fischer, obtained from the Australian government the right of taking guano from the Barker Islands, and sent three ships in Fourth month last for a load. The captains could find no trace of the islands or of their inhabitants, and they could learn nothing about the time or circumstances of their disappearance.—*Papier Zeitung.*

M. Mosso, of Turin, has invented an instrument for observing the changes in the circulation of blood in the arms. He finds that when one is sitting in a room, the entrance of another person causes a diminution in the volume of the fore-arm, varying between four and fifteen cubic centimetres. Thought, and the activity of the brain seem to be proportioned to the contraction of the vessels of the fore-arm. During sleep, dreams

diminish the circulation of the arm. Just before waking there is a like diminution. The experiments confirm the theory that the brain receives less blood during sleep than when awake.—*Les Mondes.*

Parisian Libraries.—The French National Library contains more than a half million volumes. Other public libraries in the city of Paris aggregate more than 1,100,000 volumes.—*Ibid.*

Orbit of a Bolide.—M. Gruey, by combining observations at Bordeaux, Angouleme, and Clermont, calculated the orbit of a late brilliant meteor. Its velocity, relative to the earth, was about forty-five miles per second. This velocity and the form of the orbit, show that the meteor must have come into our system from some outside source.—*Les Mondes.*

Aureole of Mars.—R. S. Newal, during a total eclipse of the moon, observed that Mars was surrounded with a whitish envelope with a diameter about twenty times as great as that of the planet. It has a well-defined border, and is denser near the planet. A French astronomer made a similar observation some years ago, which led him to believe that Mars has a ring.—*Ibid.*

Accurate Surveying.—Gen. Ibanez communicated to the International Geodesic Congress, at Stuttgart, a statement that by combining the old French angles with those of the late Spanish survey, without any corrections, be obtained, for the base line of Vich, the value of 21933.35 metres. This differs by only one decimeter, or less than four inches, from the measurement made by Gen. Ibanez during the past summer.—*Comptes Rendus.*

Indicator for Hot Axles.—M. Coret has contrived a simple apparatus for giving an alarm when wheel-boxes are not sufficiently greased. It embraces a number of metallic tubes, with elastic bottoms, filled with an expansible liquid, the whole being enclosed in a small metallic cylinder. The instrument can be attached to any revolving axle, and if the axle heats the liquid expands, forming an electric contact which sounds an alarm.—*Soc. d' Encour. pour l' Ind. Nat.*

Divining-rods.—The success of some empirics in discovering springs by the alleged help of "divining-rods," may, perhaps, be accounted for by some late observations of M. Baour. He states that in many cases permanent supplies of subterranean water may be found by observing the quivering of the air on a clear summer day, when the sun is near the horizon and there is little or no wind. By the aid of an assistant with two rods, the outlines of the quivering area may be marked out, and wells dug at convenient points.—*Les Mondes.*

Crystallized Glass.—M. Videau, director of the Blanzy Glass Works, has obtained fine specimens of crystallized glass, from a crucible that had been running for eight months and a half, in a Siemens furnace. He hopes to obtain still better crystals, together with the "mother waters," from a furnace that seems likely to work nine or ten months.—*Comptes Rendus.*

Meteors.—M. Danbree gives an interesting summary of the various markings, explosions, and other meteoric phenomena, which have been satisfactorily explained by his dynamite experiments with steel and other metals. Popular theories had previously assumed that there should be some such explanation, but positive evidence was wanting. In like manner Abbé Nollet had pointed out resemblances between lightning and electricity, but the identity was not demonstrated until Franklin drew the lightning from the clouds in 1752.—*Ibid.*

Influence of Trees on Moisture.—By a long series of careful observations, M. Fautrat finds that forests receive more rain than open plains, and pines more than leafy trees. Pines retain more than half of the moisture that is precipitated upon them, while leafy trees allow fifty-eight per cent. to reach the ground. Pines, therefore, furnish the best shield against sudden inundations, and the best means for giving freshness and humidity to a climate like that of Algiers.—*Ibid.*

Fire-Damp Explosions.—It has been found that coal mine explosions are most frequent when the barometer is low, and when the air is filled with coal-dust. The French Minister of Public Works has appointed a committee of mining engineers to co-operate with a committee of French Academicians, in collecting information respecting such explosions, and in endeavoring to devise effective means for preventing their occurrence.

HYMN.

Holy Spirit, in my breast
Grant that lively faith may rest,
And subdue each rebel thought
To believe what Thou hast taught.

When around my sinking soul
Gathering waves of sorrow roll,
Spirit blest, the tempest still,
And with hope my bosom fill.

Holy Spirit, from my mind,
Thought and wish and will unkind,
Deed and word unkind remove,
And my bosom fill with love.

Faith, and hope, and charity,
Comforter, descend from Thee;
Thou the Anointing Spirit art,
These Thy gifts to us impart.

Till our faith be lost in sight,
Hope be swallowed in delight,
And love returns to dwell with Thee,
In the threefold Deity!

—*Bishop Richard Mant*, 1837.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 4th inst.

THE EASTERN WAR.—A dispatch from Kars, received in London on the 2d, said that intelligence had been received there that the Turks had abandoned the heights of Khatzubari, near Batoum, and the Russians had occupied them. Contradictory accounts are given of the condition of Erzeroum. A correspondent of the London *Times*, writing on the 9th ult., reported the garrison small and their supplies scanty, so that, if the place should be completely invested, it probably could not hold out long. Another account, via Constantinople, to the 20th, said that reinforcements continued to arrive, and Moukhtar Pasha was confident that he could hold it. On the 25th, Moukhtar telegraphed that the Russians appeared to be preparing to go into winter quarters, suspending military operations. Snow had fallen in the mountains to a depth of three feet.

It is reported, and is said to be believed at Constantinople, that Russian troops are entering the Balkan Mountains at various points, and that they are in the rear of the portion of the Turkish army under Mehemet Ali. The latter has notified his government that he cannot attempt to relieve Plevna unless strongly reinforced.

GREAT BRITAIN.—On the 28th ult. Lord Derby received a deputation representing some political societies, which presented a memorial urging active interference in favor of Turkey, in the war now going on. Lord Derby replied that the government saw no reason to depart from its neutrality. He did not think Constantinople or the Suez Canal in danger. He said that when the government should see a reasonable opportunity, it would do what it could to bring about peace.

The iron workers on the Clyde, who were "locked out," have agreed to return to work, the ship-builders having promised to consider the question of wages six months hence.

The U. S. Consul General at London, in a recent dispatch to our government, called attention to the influx of workmen from this country to Great Britain, in consequence of a belief that the labor market is better at present in that country than in this. Many mechanics have thus emigrated, but unless they have previously obtained contracts insuring employment, they find themselves without money or work; and they frequently appeal to the U. S. consuls to be sent home, but no funds for that purpose are in the consuls' hands. He wishes to warn all interested of these facts.

FRANCE.—The difficulty between President MacMahon and the Chamber of Deputies has not been adjusted. On the 26th a motion was made in the Chamber that during prorogation of both Chambers, the President may proclaim a state of siege, but the Chambers will meet on their own authority within three days of its promulgation. During dissolution, a state of siege can be proclaimed only in the event of foreign wars. The motion was declared "urgent," but no further action upon it is reported. On the 27th, a partial report of the Budget committee was read, declaring the special accounts or supplementary credits opened by the De Broglie Ministry during the recent dissolution, to be illegal, and that the Chamber cannot sanction them without compromising the rights of the nation. The report was not discussed, because the Ministers were not present. In an interview with Jules Grevy on the 29th, the President assured him that neither the existence nor the functions of the Legislative body as established by the constitution would be threatened by the government; but the President appeared still disposed rather to resistance than to conciliation. Delegates from the Trades' Councils of Paris visited the President on the 28th, and were received by his Secretary. They presented an address calling attention to the stagnation of trade in Paris, and the consequent misery among workers; and expressing the belief that the President could relieve this, and avert the threatened conflict between the different powers in the State, by satisfying the wish which was clearly expressed at the last elections On the 30th, the President sought to know the demands of the Left, and was informed that Gambetta insisted that the right of dissolution be suppressed, or exercised only with the approval of two-thirds of the Senate. This the President considered inadmissible. A deputation of Paris merchants and manufacturers desired to present an address to the President in person on the 3d inst., but they were received by an aide-de-camp, and referred to the Minister of Commerce. The Left in the Chamber declare that they will grant the Budget only to a parliamentary Ministry.

GERMANY.—The German government has informed that of Switzerland that, subject to ratification by the German Parliament, it will contribute a further snm of $2,000,000 toward the St. Gothard railway.

ITALY.—In the Chamber of Deputies, on the 28th ult., during a debate on the penal code, a clause abolishing capital punishment was adopted by a large majority.

MEXICAN BORDER.—In consequence of statements made by Gen. Ord to the War Department, additional forces have been ordered to the Rio Grande, where 2,000 cavalry and 2,500 infantry are already stationed. It is said that some proceedings of the Mexican forces there have led Gen. Ord to doubt the sincerity of the peaceable professions of the Mexican government. Without much care and prudence, there appears danger that collisions may occur in that quarter.

CONGRESS.—The contest in the Senate over the resolution to discharge the Election Committee from the consideration of the case of Butler, of S. C., (the effect of which would be to bring the case directly before the Senate), was renewed on the 26th, the session of that day continuing 28 hours, until 4 P. M. of the 27th. The resolution was finally adopted. At the opening of the session of the 28th, the favorable report of the Election Committee, previously made, on the case of Kellogg, of La., was called up as a question of privilege, and another close party conflict was commenced, the Republicans desiring to secure the admission of Kellogg, the Democrats that of Butler, first, and the votes on some motions being exactly balanced. The subject occupied the sessions of the 28th, 29th and 30th, and finally, near 2 A. M. of the 1st inst., both claimants were admitted, Kellogg by 30 votes to 28, Butler by 29 to 28. The Deficiency Appropriation bill and the Paris Exposition bill were passed on the 1st inst. The nomination of Judge Harlan, of the Supreme Court, was confirmed; that of E. A. Hayt as Commissioner of Indian Affairs, was not. The House, on the 27th, adopted a resolution asking the President to state whether any legal impediments exist, to prevent the execution of the laws relating to the Union Pacific R. R. and its branches. The special session closed on the 3d, at 11.30 A. M., and the regular session began at 12 o'clock. The President's Message was sent, and read in both Houses. Notice of its contents must be deferred to next week.

The only bills which became laws during the extra session were the army appropriation and the navy deficiency bills. Those remonetizing silver, and repealing the resumption act, passed the House, but were not considered in the Senate. The Paris Exposition and the general deficiency bills of the House, passed the Senate with amendments, upon which the House failed to act. The unfinished business goes over to the regular session.

Friends' Review.

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For Friends' Review.

GEORGE MÜLLER.

George Müller, so widely known as the founder of the Orphan Houses, at Bristol, England, is now in Philadelphia. He has spoken, almost daily, to large audiences. He is seventy-two years of age; tall in person, and rather slender; and dressed in plain dark clothing. He speaks usually in a conversational tone of voice, and his language is always that of personal humility and earnest affection for all who love the Lord Jesus Christ in sincerity.

George Müller was born in Kropperstadt, Prussia, and after a thorough academic education, he entered the University of Halle. While a student, he was enabled, by the convincing power of the Holy Spirit, to see his sinfulness and need of the atoning blood of the Lord Jesus Christ. In 1829 he was set apart to the work of preaching the gospel. For a short time he labored among the Jews in London, and then took charge of a small church. Afterwards he removed to Bristol, where he preaches constantly, but without salary.

More than forty years ago, feeling a deep sympathy for destitute orphan boys and girls, he sought, by earnest prayer to God, for means to rent and furnish a building sufficient for the accommodation of *thirty* orphans. From time to time, relying only on prayer to God, he has been enabled to purchase more than thirty acres of ground at Ashley Down, near Bristol, and build five large houses for the use of orphans. At this time there are two thousand and fifty orphan boys and girls in these five houses.

In receiving orphans, he requires three things—First, Proof of the burial of both father and mother; second, Proof of the lawful marriage of the parents; third, Proof of actual destitution. Children are received, however young, sometimes at three months old. There are now about five hundred orphans under five years of age. There have been ten thousand applications for admission, and six thousand orphans have been received.

At seventeen or eighteen years of age, the girls are placed at service in pious families, and the boys at the same age are indentured as apprentices to learn useful trades. Some of the boys and girls who are unusually proficient in their studies and give evidence of sincere piety, are qualified to become teachers.

In addition to the Orphan Houses, there are seventy-five day-schools for children, and also adult schools and First-day schools.

There is also a Bible department, and a Tract department and a Missionary department, to aid Christian workers in different parts of the world.

George Müller states that for these objects he has never asked pecuniary aid from any human being, but he has asked God in the name and for the sake of the Lord Jesus, and has received in answer to prayer, more than *four millions of dollars!*

Hundreds of times there has not been food for the day, but help has always come in answer to prayer. As it had been stated that the circulation of printed reports had secured donations, he resolved in a time of great need to omit the printing of the reports. For more than two years no printed reports were published. But when in answer to prayer, there was abundance, then he resumed the publication of the annual reports,and now continues to publish them, so that as large sums are received he may give an account of his stewardship.

At this time the annual expenses of all the departments are two hundred and twenty-five thousand dollars.

George Müller urges all who love Jesus to read the Bible constantly, and wait upon God in believing prayer, pleading the exceeding great and precious promises of the precious Saviour, who said (John xiv. 13, 14), "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it." I. C. M.

For Friends' Review.

SOME NOTES CONCERNING ROBERT PLEASANTS AND THE BANISHED FRIENDS OF 1777.

(Concluded from page 258.)

How unjustifiable and inconsistent the Congress and the Council of Pennsylvania were in disregarding their appeals for a hearing, becomes forcibly apparent when we consider the protests so lately made by the former body against the arbitrary measures of the British Parliament. Thus, in an address by Congress to the people of Great Britain, made six months before the beginning of the war, they declare that "we hold it essential to English liberty that no man be condemned unheard, or punished for supposed offences without having an opportunity of making his defence."

The specific offences charged against Friends appear to have been (1) the assumed treasonable character of the recommendations contained in divers epistles and minutes issued by the Monthly, Quarterly and Yearly Meetings, and the Meeting for Sufferings, held at Philadelphia; and (2) a certain dispatch concerning the movements of the British general, Howe, said to have been found among baggage captured by General Sullivan on Staten Island, and alleged to have been written by a member or members of our Society.* The dispatch was clearly spurious, inasmuch as it was signed "Sparktown Yearly Meeting," there being no such meeting (at least of Friends) of that name. Respecting the various addresses and advices issued by the meetings, they simply declare their disapprobation of the forcible measures by which redress was sought to be obtained, "earnestly requesting all of their communion to avoid joining in such measures as are totally inconsistent with their religious principles." "And, dear friends," was the language of the epistle from the Meeting for Sufferings, held the 5th day of the First month, 1775, "we are now constrained, in the renewings of true love, to intreat and exhort all, with humility and reverence, to bear in mind that our real welfare and preservation, on the foundation of our religious fellowship and communion, depends on our faithfully adhering to the doctrines and precepts of our Lord Jesus Christ, who expressly declared, 'My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.'—John xviii. 36. Which, ever since we were a people, we have publicly professed should be religiously observed by us as the rule of our conduct."†

Nevertheless, so little was the maintenance of this Christian principle acknowledged or even understood by those whom party-spirit or the fervor of "patriotism" had blinded, that malevolent or mischievous motives were freely charged against men who were plainly actuated by an unswerving purity of purpose. Thus, even so prominent a leader and astute thinker as John Adams (then chairman of the Continental Board of War), writes to his wife, under date of 8th September, 1777:—"You will see by the papers enclosed that we have been obliged to attempt to humble the pride of some Jesuits, who call themselves Quakers, but who love money and land better than liberty or religion. The hypocrites are endeavoring to raise the cry of persecution, and to give this matter a religious turn, but

*There were two other papers found, the authorship of which, however, no person of intelligence could have seriously attributed to Friends.

†It is proper to remark, that although the desks and other repositories in Friends' houses were broken into and freely examined by officers acting under instructions from the Supreme Executive Council of Pennsylvania (of which Timothy Matlack was Secretary), yet *no papers on public affairs* were found.

they cannot succeed. The world knows them and their communications. Actuated by a land-jobbing spirit, like that of William Penn, they have been soliciting grants of immense regions on the Ohio. American independence has disappointed them, which makes them hate it; yet the dastards dare not avow their hatred to it, it seems."

But, to return to the exiles. The result of their memorial to the Governor and Council of Virginia, was an order permitting the prisoners to walk, in the daytime, in any part of the town, for the benefit of their health; and advising the county lieutenant "to let the people of the county know that any violence which may be offered the prisoners, will be considered highly derogatory and dishonorable to the government." Upon his own responsibility, the county lieutenant extended their area of liberty to a radius of six miles around the town. The Friends were not disturbed, and meetings were regularly held at least twice a week, either at the lodgings of some of them or at Hopewell Meeting-house in the neighbor hood. Nevertheless they suffered much during the winter from cold and exposure and the lack of proper diet, and two of their number—John Hunt and Thomas Gilpin—succumbed to the unwonted hardships of the situation.* A few hours before T. Gilpin died, a rough draft of his will was brought to him, in which occurred the expression that "he with a number of others had been unjustly banished;" but he desired that the phrase should be struck out, not being willing to cast a reflection even on those who had been indirectly the cause of his mortal illness. In the case of John Hunt, it was thought that the amputation of one of his limbs, in which mortification had begun, might save his life, but the hope was not realized. Having been strengthened to endure the operation with fortitude and composure, the surgeon observed to him when he had finished and dressed the wound: "Sir, you have behaved like a hero!" to which he mildly replied, "I have endeavored to bear it like a Christian." †

Close to the little stone Meeting-house of Hopewell is still shown the spot where these two peaceable Christians were interred.

The remainder of the company were finally released, partly through the endeavors of four of the female relatives of some of the prisoners, and partly in consequence of a change of public sentiment in their favor; but the Council ordered 'that the whole expense of arresting and confining the prisoners sent to Virginia, the expenses of their journey, and all other incidental charges be paid by the said prisoners." They reached Philadelphia the last day of the Fourth month, 1778, after a banishment of nearly eight months. J. W. L.

* William Evans relates in his Journal that while on a religious visit to meetings in Virginia and North Carolina (1841) he was at the house of Lewis Neal, in the neighborhood of Winchester, and that that aged Friend—then in his ninety-fifth year—told him "that three of the exiled Friends who were banished from Philadelphia in the time of the revolutionary war, were billeted at his house; spoke of the sickness and death of John Hunt and Thos. Gilpin; and also of the residence of Israel, John and James Pemberton while in exile. The trials of that day, he remarked, no one could have a full conception of but those who witnessed them. It was interesting to hold converse with so aged a man, who had been an eye-witness of facts relating to the trials those banished Friends underwent."

† Exiles in Virginia, page 214.

For Friends' Review.

LIFE AND LABORS OF JOHN ASHWORTH,

Author of "Strange Tales," &c., by A. L. Calman.

This is the title of an interesting little book, published last year in England, from which we compile the following brief account of this eminent Christian, with whose tracts our readers are generally familiar. He was born in 1813, near Rochdale, a manufacturing town of Lancashire, England, which is the residence of John Bright, the Christian statesman. His parents were woollen weavers, and being their eighth child, it is related that an old woman took this baby in her arms, saying, "Aye bless thee, thou'rt a fine lad, but thou'rt one too many." The neighborhood in which they lived "was notorious in those days for the rude manners and degrading sports" of the inhabitants, among whom was Nathaniel Kershaw, the subject of the narrative entitled "Niff and his Dogs," who, walking with the author not long ago, told of his wonderful conversion; "yonder's the very spot, and it was a happy day for poor Niff, bless the Lord." John Ashworth attributed his preservation in youth from such corruption to "a pious, praying mother and the Sunday-school." He used to say, "the Sabbath-school has been a blessing to millions, but to none more than myself."

As a boy, his companions say he was full of fun, frolicsome, but thoughtful. Very early he acquired a taste for reading, "Fox's Book of Martyrs," &c., but appears never to have had much opportunity for schooling, having begun to learn his father's trade when about ten years old. The tract called "Johnny's Sorrow" tells of his father's intemperate habits, from which the family suffered much; but before his death, which occurred in 1849, he became a changed man. In the 20th year of his age, John Ashworth was married to Jane Thornbor, a good farmer's daughter, through whose Christian influence

he was converted about four years afterwards, and soon became a Sabbath-school teacher and local preacher of the Wesleyan Church. They were poor, but industrious and frugal. She died in early womanhood, leaving four children, of all whom he was afterwards bereaved. He married a second wife, who survived him.

Respecting John Ashworth's real life-work, "in connection with and arising out of the Chapel for the Destitute, which he founded at Rochdale in the year 1859," it was during a visit to London in 1851 that the thought was first suggested. Although deeply impressed with the great exhibition which had attracted a wonderful gathering out of all nations to the metropolis, yet he informs us that "the Home for the Destitute interested me more than all besides." . . "That the gospel of Christ applied by the Spirit, could reclaim these miserable beings, I had not the slightest doubt. I prayed earnestly that He (the Lord) would give me grace and firmness of purpose to endure any amount of ridicule, abuse, misrepresentation, opposition or imposition; that He would take money matters entirely into His own hands, and send pecuniary help as it might be required. Believing that God would bless the undertaking, I determined not to consult any human being, but go at once to work, dependent upon His help and blessing. I took a small room and got two thousand bills printed, as follows: . . 'Ye houseless, homeless, friendless, pennyless outcasts, *come!* In rags and tatters, *come!* Ye poor and maimed and halt and blind, *come!* Of whatever color or nation, creed or no creed, *come!* Jesus loves you and died to save you. . . "Lost and ruin'd by the fall; if you tarry till you're better, you will never come at all." *No collections.* All we seek is your welfare, both body and soul. Service every Sunday evening. . . Come, poor sinners, *come and welcome!*'" He not only posted or nailed these printed bills in public places, but handed them freely in his walks on Sabbath mornings "through the back streets and low places where he saw either man or woman in dirt or rags."

Soon after the opening of the Chapel for the Destitute, John Ashworth began to publish from incidents arising out of and in connection with his work, a series of religious tracts entitled "Strange Tales from Humble Life!" In the report of 1863 he writes: "We have lost amongst other deaths L. H. and J. T. . . of the narrative called 'The Wonder, or the Two Old Men.' . . To them Christ was indeed precious. They held fast their confidence and died in peace. . . Let none despair, since these two old men found mercy. Their conversion was indeed marvellous. The narratives . . have had an amazing circulation, and as one result, my friends, and the friends of the poor, have sent me larger means than in any former year. . . Few persons living have more cause for gratitude than myself. . . God has wonderfully answered my prayers. Once again I consecrate myself to His service, believing that He will give me all the help I require in body, mind, and means. In Him is all my trust, and my prayer still is, 'HOLD THOU ME UP AND I SHALL BE SAFE.' . . Lord, help me to give all the glory to Thee. I think again of giving up business and devoting all my time to good works."

"On Jan. 1st, 1864, John Ashworth was the guest of Mrs. Sturge (widow of the late Joseph Sturge), Birmingham. . . In this congenial family he met with many members of the Society of 'Friends,' to which they belong—a body of Christians he much admired, and for whom he always had the greatest respect; so much so that a lady one day jokingly told him that he was half a 'Quaker' and half a Methodist. He certainly loved the consistent unworldly lives of the 'Friends,' but it needed the warmth of Methodism to satisfy the emotional part of his nature."

In the year 1868 he visited Egypt and Palestine, and afterwards wrote "Walks in Canaan" and "Back from Canaan," also delivered many lectures on his "journey to Jerusalem and the East," without pecuniary compensation.

Nearly four years ago he came to this country as a delegate to the Conference of the Evangelical Alliance which met in New York. The writer enjoyed the privilege of visiting with him the public schools of Philadelphia, also the Institute for Colored Youth, in both of which he was much interested, kindly addressing the pupils with characteristic eloquence. It was easy to perceive wherein his strength lay.

"Sixty-one of his religious tracts called Strange Tales from Humble Life have been published singly, also in five series. . . There is also the Illustrated or Queen's Edition, containing the first and second series." Upwards of three millions have been circulated, and they are now translated into several European languages . . there is scarcely any part of the civilized world where they have not been read, and the name of the author become familiar.

He departed this life in the first month of the year 1875, in the 62d year of his age. His last words (excepting a parting benediction to his wife) were such as any of us might love to realize either in life or death: "Safe in the arms of Jesus."

FAITH.

EXTRACTS FROM "NO CROSS, NO CROWN."

Thus was self-denial the practice and glory of the ancients, who were predecessors to the coming of Christ in the flesh. And shall we hope to go to heaven without it now, when our Saviour Himself is become the most excellent example of it? And that not as some fain would have it, viz.: "He for us, that we need not;" but for us that we might deny ourselves, and so be the true followers of His blessed example.—p. 47.

They that will have Christ to be theirs, must be sure to be His; to be like minded, to live in temperance and moderation, as knowing the Lord is at hand. Sumptuous apparel, rich unguents, delicate washes, stately furniture, costly cookery, and such diversions as balls, masques, music meetings, plays, romances, &c., which are the delight and entertainment of the times, belong not to the holy path which Jesus trod to glory. —p. 186.

The best recreation is to do good, and all Christian customs tend to temperance and some good and beneficent end, which more or less may be in every action. . . . Let none deceive themselves, nor mock their immortal souls with a pleasant but most false and pernicious dream, that they shall be changed by a constraining and irresistible power, just when their souls take leave of their bodies. No, no, my friends, "what you sow, that shall you reap." If you sow vanity, folly, visible delights, fading pleasures, no better shall you ever reap than corruption, sorrow, and the woful anguish of eternal disappointment.

DEER CREEK GENERAL MEETING.

A series of meetings, the third held within the last four or five years, was begun at Deer Creek, Harford Co., Maryland, on First-day, the 2d inst.

About 160 persons attended the first meeting, filling the house, and nearly as many in the afternoon and evening. In these meetings the way of salvation was set forth, and the unconverted invited to accept of it. On Second-day morning a social meeting was held, at which instruction was given to those who expressed their personal needs, and some confessed their faith in the Saviour, for the first time. A teacher desiring to attend, brought her pupils with her, who behaved themselves with quiet decorum, and were suitably addressed. The regular meeting followed, which, despite the inconvenience of the day to many who could not well leave their home duties, was well attended. The services of the ministers were directed in harmony to the same ends, and a precious feeling was over the meeting. A Bible lesson was given in the afternoon, and a parting meeting was held in the evening.

During this day several gave testimony to the Lord's goodness to their souls, believers were refreshed and strengthened, and some entered upon the joy and peace of believing, and took their places in the Lamb's army.

The meetings have been much blessed. The church at Deer Creek is growing in numbers and grace. They have built a new meeting-house, of Port Deposit granite, capable of seating about 200 persons, which is now completed, and is at once substantial, tasteful, and simple. They have a Bible-class on First-day morning for their own members, and one of their number superintends a very efficient Union Bible School in the afternoon.

THE SOCIETY OF FRIENDS.

Continuation through these, of the Non-Sacramentarian and Higher Life Record from the Earlier Ages to the Present time.
By the Editor of the Christian Reformer.

(Continued from page 268.)

"As the nature of his principles was opposed to the outward and lifeless profession of religion, which too much prevailed in that day, tending to draw the people from a dependence on human teaching and external ceremonies to the work of regeneration by the Holy Spirit in their own hearts, he met with much opposition and cruel usage. His first imprisonment took place in 1648, at Nottingham, where he entered a place of public worship on a First-day morning and spoke to the people on the subject of the Holy Scriptures, showing that the Spirit of Christ, by which the holy men of old wrote the Scriptures, was that by which only they could be rightly understood. As he was speaking, the officers arrested him, and took him to a filthy prison, where he was detained until the sheriff, taking compassion on his uncomfortable situation, removed him to his own house. How long he remained there does not appear, but he says it was 'a pretty long time,' and after that being discharged, he traveled as before in the work of the ministry. At Mansfield, in 1649, he entered the place of public worship and attempted to speak to the people, but they fell upon him and cruelly beat him with their hands, Bibles, and sticks; then put him into the stocks, where he remained some time, and finally stoned him out of the town. . . .

"In the year 1650 he visited Derby and preached to the people, for which the officers arrested him and took him before the magistrates, who, after an examination of eight hours' length, committed him and John Fretwell, who was with him, to the house of correction, where they were confined six months. During the examination, Justices Bennet and Barton endeavored to draw from him some expression by which they might prove him guilty of holding blasphemous opinions. They asked him 'if he had no sin?' to which he replied, 'Christ, my Saviour, has taken away my sins, and in Him there is no sin.' Then they asked him, 'How do the Quakers know that Christ abides in them?' and was answered, 'By His Spirit

that he hath given them!' Finding nothing in this whereon to ground a charge, they ensnaringly asked, 'Whether any of them were Christ?' to which George Fox promptly replied, '*Nay, we are nothing; Christ is all.*' But although he thus cleared himself and his fellow professors from their imputations, yet they made out a mittimus and sent him and his companion to prison as persons charged with uttering and broaching divers blasphemous opinions, contrary to the late act of Parliament."

This was three years prior to the period that Cromwell's Parliament acted in favor of religious freedom, and annulled the former tyrannous conformity laws. The same writer, speaking of this matter, says:

"After the dissolution of the monarchy by the death of Charles, and the consequent suppression of the national form of worship, much greater latitude was allowed to the ministers of religion."

CROMWELL AND THE INDEPENDENTS AIDED THE FRIENDS IN MAINTAINING RELIGIOUS FREEDOM.

During Cromwell's victorious campaign in Scotland the ministers of that nation (Presbyterian) objected against him for opening the pulpit doors to all intruders. To which he replied, "We look on ministers as helpers of, not lords over, the faith of God's people. I appeal to their consciences, whether any, denying their doctrines, or dissenting from them, will not incur the censure of a sectary? And what is this but to deny Christians their liberty, and assume the infallible chair? Where do you find in Scripture that preaching is included (*i. e.* limited) within your functions? Though an approbation from man may have order in it, and may be well, yet he that hath not a better than that hath none at all! I hope He that ascended up on high may give His gifts to whom He pleases, and if those gifts be the seal of missions, why are you envious though Eldad and Medad prophesy? You know who has bid us covet earnestly the best gifts, but chiefly that we may prophesy, which the apostle explains to be speaking to instruction, edification and comfort, which the instructed, edified, and comforted can best tell the energy and effect of"

So the "Lord Commissioner, Fiennes, in 1657, warns the Parliament of the rock on which many had split, which was a spirit of imposing upon men's consciences in things wherein God leaves them a latitude, and would have them free. . . . We say as God is no respecter of persons, so He is no respecter of forms, but in what form soever the spirit of imposition appear He will testify against it. If men, though otherwise good, will turn ceremony into substance, and make the kingdom of Christ consist in circumstances, in discipline and in forms, . . . in vain do they protest against the persecution of God's people, when they make the definition of God's people so narrow that their persecution is as broad as any other, and usually more fierce, because edged with a sharper spirit. It is good to hold forth a public profession of the truth, but not so as to exclude those that cannot come up to it in all points from the privilege that belongs to them as Christians, much less from the privilege that belongs to them as men."

(To be concluded.)

For Friends' Review.

CLEOPATRA'S NEEDLE.

The Indians, as well as the Egyptians, from remote antiquity, frequently placed before the doorways of their temples stone columns, which the Greeks called *obeliska*, or *spits*. Hence our word "obelisk." They were square at base, tapering towards a summit, and surmounted by a pyramidal apex, which was often capped with gold, copper or iron. The side of the base and the height of the capping pyramid were each equivalent to one-tenth of the height of the shaft.

Small obelisks have been found in Egyptian tombs as early as the fourth dynasty, but the great ones date only from the twelfth dynasty, or about 1800 B. C. From that epoch until the time of Hadrian, 138 A. D., they became quite common in Egypt and its tributary provinces. They were especially numerous in On or Heliopolis, the "City of the Sun," where one is still standing, seventy feet high, of red granite, erected by Sesertesen I., the head of the twelfth dynasty. The Greek and Roman writers state that they were intended to represent sunbeams, and many of them were expressly dedicated to Ra, the sun-god. They were often used as styles for marking the hours by their shadows.

The obelisk of Karnak, 105 ft. and 7 in. high, is the largest that was ever transported from Egypt to a foreign country. It now stands near the church of St. John of the Lateran, in Rome. Like others that were shipped to Rome, it was placed on a raft or flat bottomed boat, of great size, rowed by as many as three hundred men. The placing of such immense blocks in position required thousands of laborers, with the help of cords, pulleys, and strong framework.

They were usually erected in pairs, one standing before each jamb of a doorway. There were two of red granite, about eighty feet high, with inscriptions commemorating the praises of Rameses II., near the entrance of the temple of El-Uxur or Luxor. One of them was removed to Paris in 1833, and reerected by M. Libas in 1834, in the Place de la Concorde; the other is still standing in

its original position. Some historians speak of one that was 120 cubits or over 180 feet high, which is said to have employed 120,000 men in its construction and erection. The Egyptians objected to their erection by foreign rulers, and positively refused the honor to Darius. But Plotemy Evergetes II. and his wife Cleopatra, erected two at Philæ, twenty-two feet high, before the temple of Isis. Plotemy Philadelphus also erected one in memory of Arsinoe, which is said to have been eighty-eight cubits high.

The Arabs call all the obelisks Pharaoh's needles. Thothmes III. erected a large number, the oldest of which was at Constantinople to record the conquest of Mesopotamia. Two others were placed orginally at On, whence they were removed to Alexandria by Rameses II. These are the monuments which are popularly known as Cleopatra's Needles, perhaps in consequence of that queen having added an inscription in her own honor In 1819 Mehemet Ali presented one of them to the British government, and the gift was formally accepted, but the expense of removal was so great that it was allowed to remain in the sand where it had fallen. In 1852 a fragment was broken off by Scott Tucker, an antiquarian, who took it to England and presented it to the British Museum. In 1876, Sir J. E. Alexander having revived the project of removal, Prof. Erasmus Wilson offered two thousand pounds for the purpose, and John Dixon, an able engineer, proposed to undertake the task.

The Thames Iron Company constructed a wrought iron cylindrical pontoon, ninety-two feet long by fifteen feet in diameter, furnished with a series of bulk-heads or diaphragms, which divided it into eight water-tight compartments. The bulk heads were provided with spring beams, made of elastic timber, on which the shaft rested, being so packed that any extraordinary strain would be likely to break or bend the timber without harming the obelisk. The casing was made of iron plates, from three-eighths to seven-sixteenths of an inch thick.

When the pontoon was completed, it was sent to Alexandria in sections. The sand having been excavated under a portion of the shaft, a segment of the pontoon was built around it. Other portions were treated successively in like manner, and all the segments were duly fastened together. When ready for sea a roadway was dug through the sea-wall, a short sloping platform was made, leading into deep water, and the cylindrical vessel, with the obelisk inside, was rolled into deep water by hydraulic pressure.

The buoyancy of the pontoon was sufficient to float 705 tons. The obelisk weighed only about 170 tons, and the ballast 30 tons. A cabin, steering apparatus, and masts were added, an officer and crew of six men were provided, and the *Cleopatra* was taken in tow by the steamship *Olga*. The convoy made steady progress towards England till the latter part of the week ending Tenth mo. 13th, when it was overtaken by a heavy gale in the Bay of Biscay. The Cleopatra's crew was taken on board the Olga, but six of the steamer's men were unfortunately lost. The tow-ropes were cut, and the obelisk temporarily lost at sea. But within two days afterwards, the *Fitzmaurice*, a vessel bound for Valencia, discovered it and towed it to Ferrol, on the coast of Spain, where it now awaits the decision of salvage claims.

There is already talk of bringing the other "Needle" to America. The Khedive is said to have offered it to a resident of New York City, who is ready to bear the expense of its removal, provided the enterprise of the English engineers proves successful. At our Centennial Exposition, the greeting of the oldest people to the youngest nation was full of pleasant suggestiveness; if it should be followed by the removal of one of the most valuable monuments of antiquity to our shores, we may well congratulate ourselves. Centuries before Moses was hidden in the bulrushes and adopted by the king's daughter, the mute fingers of gigantic monoliths pointed to the skies. The worshippers of Isis and Osiris little thought of the wonderful career that was opening for the little foundling; they little dreamed of the destined downfall of their religion and of all the glory of their temporal power. The sceptre that has departed from their nation is now shared by ours. May the zeal which they manifested for their false gods, stimulate us in our devotion to the service of the Prince of Peace. P. E. C.

THE BIBLE CARRIAGE. — The *London Christian* gives a lively account of a unique method for carrying out Bible distribution and open-air preaching in France. Some years ago, the Bible-stand Committee of the Crystal Palace, had a large carriage made, with berths in front for two persons, a cooking and heating apparatus in the rear part, and beneath the central part of the floor a "hold," which will contain 30,000 little books. This carriage has made several tours in the central and southern parts of France. On one of these H. Grattan Guinness was distributor and preacher. He would attend a fair or festival in a town and preach from a projecting covered stand at the rear of the carriage; after which persons of all ages would press forward to receive donations of

New Testaments or "gospels." Since Ninth month, 1869, 671,973 New Testaments and portions have been distributed by this means.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 15, 1877.

THE MEN OF GENNESARET.

After the disciples had been sent out by two and two, had taught throughout Galilee, had cast out devils and healed many that were sick, they returned to their Lord, and told Him all that they had done. They needed rest for body and mind. He said, "Come ye yourselves apart and rest awhile," and took them into the thinly inhabited country beyond the sea of Tiberias. But He could not escape the eager, watchful desire of the people, and ere He arrived in the wilderness, "multitudes ran together out of all cities," coming to be helped and taught. Far from repelling them, because of the weariness of Himself and His disciples, He received them, taught them, and sent them away filled both as to body and mind.

Bidding His disciples embark for the other shore, He retired into a mountain to pray. What utterance of need for refreshment and strength of body and spirit for Himself and His disciples may have entered into His petitions; what desire of power to resist popular applause and the wish of the people to make of Him an earthly king; what prayer for the multitudes like sheep without a shep herd, so slow of heart, and dull of understanding in receiving spiritual truth; what aspirations for the world that needed the light of those truths which He was teaching and acting, and which He was yet more fully to reveal to the Apostles, to be carried by them to the ends of the earth; what thanks and praise for those purposes of grace in the salvation of the world which the Father was unfolding, may have arisen that night! But the hour is too sacred to dwell upon.

Meanwhile, the twelve were "toiling in rowing," and making little progress across the wind-tossed lake. He, who is Lord of all, walked on the sea, overtook His fear-stricken children, so like His people now, who often are afraid when He manifests Himself in some unwonted manner. But, with the assuranee "It is I," they received Him into the ship, were filled with cheer, and found release from weary work, for they were soon at the shore whither they were going.

They came to the land lying on the north-west of the Lake of Gennesaret, the region where our Lord spent such a large part of the period of His active ministry. The people knew Him well from His former works of mercy. They "ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was." What a lesson to Christians! Healed themselves and full of faith in their Healer, they wished that all their friends and neighbors should be cured likewise. They did not rest content with idle wishes, but ran, and carried the sick to the Saviour. Do we run on the Lord's errands of mercy? Do we carry our friends on the wings of believing prayer to the blessed Jesus? He never denied the cry for the bodily help of any poor sufferer. Think we that he will be less ready to hear the cry for souls, brought to Him in specific acts of believing prayer? "And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

But if the people had seen a man lame, or blind, or diseased, coming to call them to Christ as the great wonder-worker, would they have heeded the call? They would surely have said, "Go thyself and be healed before coming to invite us;" and how imperative is it that Christian teachers should be able to say, and to show it by their lives, "He hath saved me from my sins." Then our words will be with power.

"And whithersoever He entered into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch, if it were but the border of His garment: and as many as touched Him were made *whole*." How earnest they were. Surely, unless people feel that they are ill, they will not seek healing, nor crowd to the

Healer, beseeching Him for cure. Should not Christians in spreading the gospel pray more that God would grant light and conviction to the sin-sick, that when Jesus Christ is set forth before their eyes evidently crucified for them, and risen to be their ever living Saviour, they may press to Him, put forth the finger of faith and be restored to health.

"As many as touched Him were made whole." There was no difference in this respect. Mild cases, and desperate ones, recent and chronic, all were made well. They were not only made better, but whole. Would that believers had more faith in the power of Jesus Christ to save. Through faith in His name the lame man received perfect soundness. Christ is not only able to forgive, and to deliver from some sins, but to restore man into God's image, which he has lost, and enable him to overcome all known sin, through the blood of the Lamb, and the grace of the Holy Spirit.

MOVEMENTS OF MINISTERS.—Ruth S. Murray, accompanied by Ellen L. Congdon, attended North Carolina Yearly Meeting, after which they visited most of the meetings in Southern and Western Quarters, holding some meetings of especial interest with the young people. On the 22nd of Eleventh mo. they attended an appointed meeting at Black Creek, Va. Owing to a stormy day, the attendance was small, but to those present it was a time of refreshing from the presence of the Lord. On the 24th they attended the Eastern Quarterly Meeting, held at Piney Woods, Perquimans county, N. C. The 25th, the second day of the meeting, being First-day, the commodious house was completely filled, and an overflow meeting was held in the grove. Many persons in attendance had come a distance of twenty miles. An evening meeting was also well attended. On Second-day morning a good meeting was held by appointment at Up River. In the afternoon R. S. M. had a meeting for the children at Piney Woods, which was for old and young a delightful season of instruction and refreshment.

Stanley Pumphrey attended Whitewater Quarterly Meeting, Indiana, on the 1st inst., and was to be at Mississinewa Quarterly Meeting on the 8th.

After Deer Creek General Meeting, Rufus P. King went to Bellefonte, Pa., to visit Friends in that district.

Dr. J. C. Thomas, of Baltimore, has obtained a minute for service within the limits of Twelfth Street Meeting, Philadelphia.

Edward Sharpless attended the meeting at Haverford, Pa., on the 6th.

SPIRITISM IN THE BIBLE—An Inquiry into the Teaching of Holy Scripture concerning Communication between Man and Spirits, being a Letter to a Friend. Smith, English & Co., 710 Arch St., Philadelphia. Price 75 cents.—This little volume has a Prefatory Note by Bishop W. R. Nicholson, of the Reformed Episcopal Church, and an Introduction by James H. Brookes, both speaking of it in terms of very warm approval. Although spiritualism is mingled with much cheap trickery and imposture, it probably has an element of evil spiritual agency. It certainly leads those who come fully under its influence into rejection of the truth as it is in Jesus, and into dangerous, if not fatal error. It spreads not only among the ignorant, but the intelligent and cultured, and it behooves the church to know what God has taught us in the Bible regarding consulting "familiar spirits," and seeking "from the living (God) to the dead." Without accepting all the author's views, there is brought together in this work a store of Bible teaching upon the subjects above mentioned, which will surprise most who read it, and which is of great value. Its solemn warnings, we trust, will be heeded by many. Ministers and teachers will find in it valuable aid in guarding others from tampering with the perilous fascinations of this superstition.

"THE ACTION OF ALCOHOL ON THE BODY AND ON THE MIND."—This is the title of a new pamphlet recently published by the National Temperance Society, containing two able and important lectures by Benjamin W. Richardson, M. A., M. D., F. R. S., of England, recently delivered at Cambridge and at Oxford, and which were published by special request, and have had a very large circulation in the United Kingdom. They are the result of careful and extended researches as to the results of alcohol from a scientific standpoint, and are among the ablest contributions to this branch of the subject.

Dr. Richardson is well known as Fellow of the Royal College of Physicians, and Author of the six celebrated Cantor Lectures, which have had a wide circulation both in England and America. These last new lectures are adapted for circulation among all classes, and should have a wide circulation. Bound together in one pamphlet, 12mo, 60 pages, price 20 cents, thick edition, with covers; $15 per hundred, thin paper, without covers. Address J. N. STEARNS, Publishing Agent, 58 Reade Street, New York.

MARRIED.

HEATON—MEKEEL.—At the residence of the bride's parents, Poplar Ridge, Cayuga county, N. Y., on the 25th of Tenth mo., 1877, Adna F. Heaton of Poughkeepsie, N. Y., and Caroline, daughter of Isaac and Hannah E. Mekeel.

CORRESPONDENCE.

DANVILLE, VA., Eleventh mo. 22, 1877.

To Elliston P. Morris, President of Friends' Freedmen's Association:

DEAR FRIEND.—Having heard the call in my Northern home in Michigan, to "come over to Macedonia and help us," or in other words to visit some of the poor and afflicted in these Southern lands and to encourage and cheer, as way may open, the Master's workers in some mission fields; in prosecution of my labor of love in this direction I have spent two days here. I cannot refrain from writing to thee (though personally unknown) as I see thy name as President of the Philadelphia Freedmen's Association, to tell thee how greatly I have enjoyed my visit, and how I rejoiced in the good work that is here being done. I wish that every one who has contributed a part of the $13,359 your association has furnished during the past year, could see what I have seen and hear what I have heard. It would rejoice their hearts to see how much good may be done with small means. In this flourishing school in Danville, especially; the number of pupils varying from 400 to 800, according to the time of year, averaging 600 receiving the benefit of an education here.

By the statistical report it seems that the whole cost of six months' education here, for one pupil (in addition to the help from the municipal authorities), is only $3.00. That is, by the admirable arrangement and systematic economy, every $3.00 placed by contributors in your hands will, with the city's help, give a child six months' schooling. Surely, if the knowledge of this fact was widely extended, multitudes would be found ready to hand $3.00 to educate a neglected child for six months, and there would be no lack of funds to continue the work.

We have had two appointed meetings in the school buildings, which were attended by an eager, listening crowd of nearly 1000; the only notice given being through the children, to whom we spoke a short time and requested them to tell their parents we wished to see them. Although very much crowded, the greatest order prevailed, and a feeling of solemnity covered the meeting throughout. Our dear friend, Hannah Thistlethwaite, from England, was with me, and she was equally surprised and pleased with the whole aspect of things here. The neatness and order, the Christian feeling pervading the household, the great efficiency and devoted attention of the teachers, evidenced to us that it is to them a labor of love, and that they are cheerful, willing workers, all toiling harmoniously under the skillful leadership and brotherly care of your valued superintendents, Alfred H. Jones and wife.

This mission is exercising a powerful influence in this city, and the citizens recognize its value. The care extended by the workers here over the poor and suffering, the sick and dying of the colored population around them, is great, and a blessing to many. We have visited some of the cottage homes of the freedmen. The difference is striking between those occupied and owned by young people trained in this school and those who have not enjoyed like priveleges.

Believing the blessing of the Lord is resting richly upon the mission, and desiring that it may rest more and more upon the purses that are so liberally opened to sustain it, I remain

Thy sincere friend,

ELIZABETH L. COMSTOCK.

FRIENDS' FREEDMEN'S RELIEF ASSOCIATION, OF PHILADELPHIA.

The *Freedman's Friend*, just issued by this Association, informs that last year they had nineteen (19) schools in operation in North Carolina and Virginia, under the care of 36 teachers, of whom 10 were colored, and mostly former pupils. They re-opened their schools for the season on the 29th of Tenth month, under favorable conditions, with the prospects of a very useful school year. Their corps of teachers is well chosen, many of them having experience in the work.

It is difficult to estimate the good which has been done, and may be done by these schools. They supply a common school education to thousands of children and youth, fit many for teaching, spread the knowledge of gospel truth, reach the home life of the pupils, raise the tone of the churches where they are located, and hand on to other generations lessons of truth, industry, order, and Christian conduct.

The Association is in immediate need of funds, which may be sent to Richard Cadbury, Treasurer, No. 108 South Fourth St., Philadelphia.

NEW BOOK OF MEETINGS.

Notice to the Quarterly Meetings throughout the United States and Canada.

We gladly call attention to the subjoined circular of the Friends' Publishing House, of New Vienna. A good Book of Meetings is much needed.

The undersigned desire to call the attention of Friends in America to the necessity there is for a new Book of Meetings. The many changes that have taken place since 1869, render the Book of Meetings then issued of no great value at present. That book was very valuable and accurate at that time, and the publisher, the late lamented William Wood, of New York, kept a copy as carefully corrected as possible up to the time of his death. Now, through the kindness of his son, our friend, William H. S. Wood, the corrected copy, and other materials collected by his father, are placed at our service in the preparation of a new edition. Ohio, Indiana, and Western Yearly Meetings have directed their Quarterly Meetings each to appoint one or more of their members to co-operate with us in collecting and correcting material for the new book. The matter has not been presented to other Yearly Meet ings. We, therefore, request each Quarterly Meeting in the United States and Canada to appoint some one to correspond and co-operate with us. Let these persons kindly notify us at once of their appointment, and we will forward a circular and blanks asking for such information as we need. We propose to publish, in addition to the information heretofore given in the book, a complete list of the names of all the ministers of the Society in America, together with their post-office addresses.

If Friends will kindly and promptly comply with this request, and heartily co-operate with us throughout, it will greatly aid us in the preparation of the work. Please address all communications to us as below. Again bespeaking kind and prompt attention to a request in which every member of the Society must feel more or less interest, we are, with kind regards, Very respectfully,

FRIENDS' PUBLISHING HOUSE,
New Vienna, Clinton Co., O.

BIENNIAL BIBLE-SCHOOL CONFERENCE.

Having given some account of the opening session, we proceed to the

AFTERNOON SESSION.

Conference met and was called to order at 2.45 P. M. The Chairman read the 46th Psalm, devotional silence and vocal prayer followed, after which Dr. Warren Randolph, pastor of the First Baptist Church, addressed the Conference, cordially welcoming the members to the church, desiring them to feel perfectly free in the use of it, as though t were their own. He spoke of the apparent fitness of the Conference meeting in a Baptist church, since the early history of the two denominations in New England was characterized by similar views and experiences, and expressed his interest in the particular work for which the gathering had assembled. He had for many years given much time to Bible study, and reckoned this pursuit among the happiest employment of his life. He had enjoyed many pleasant associations with members of this Society years ago.

Chas. F. Coffin responded to the address of Dr. Randolph in a brief but fitting reciprocation of fraternal greeting, and referred to the fact that the Friends and the Baptists had been co-workers in the cause of religious liberty and resisting ecclesiastical oppression in England. He expressed much pleasure in seeing within the walls of the church, many whom he regarded as personal friends, not members of his own church, and referred to the occasion when he had attended, in the same building, the funeral of a beloved Christian co-worker, Brother Osgood, one of the most excellent Sabbath-school workers he had ever known.

The Committee on permanent organization then presented their report as follows:

For President—Charles F. Coffin, Richmond, Ind.; *For Vice President*—Dr. Wm. Nicholson, Lawrence, Kas.; *For Secretaries*—Dr. Seth Mills, Indianapolis, Ind., Hannah Shipley, Cincinnati. The name of each person was voted upon separately, and all were elected.

The consideration of special subjects was then entered upon.

The address of Timothy Harrison opened the discussion on "Books and helps fer Teachers."

ADDRESS.

Taking the ground that the great object of the First-day school is Bible study, and investigations for spiritual growth, for immediate religious impressions and constant Christian culture, it necessarily follows that everything which will increase our desire to search further into the true meaning of the Holy Scriptures, is a help; for the student who prayerfully searches them, as for hid treasures, will use all the helps he can. The number of books and papers published at the present time to explain and illustrate the International Lessons, is very great. The religious, and many of the secular newspapers of the country, devote a considerable space to the weekly lessons; and the various organizations have lesson leaves, &c. Probably the oldest help, written in English which we can understand, is the translation of the New Testament, by William Tyndale, the martyr, who fulfilled the promise he had made to the priest years before: "I will cause the boy that driveth the plough to

know more of Scripture than you do." Though hunted down from one place to another, from one country to anothet, compelled finally to surrender his life, he translated the whole New Testament, and printed it in the vernacular. In the recent copy I hold, it is compared with the translations of Coverdale, Thomas, Matthews, Taverner, Cranmer, the Geneva, and the Bishops'. These translations are valuable, for by them we see the changes of a living language, and, as a consequence, the need of comparing our own with the original, which has the great advantage of being a dead language, and therefore not subject to the changes of meaning which will occur in all living languages, and which is calculated to becloud the true meaning of the words.

To Alexander Cruden belongs the honor of having furnished the most valuable Scripture help that we have; in some respects imperfect, with some prominent words left out, sneeze, for example—it has still kept its place, merely being condensed. He was not a man of great ability, but had what every student should have—great perseverance and love for the work.

Bengel's Gnomon, which was published in the earlier part of the last century, did much to awaken a desire for a better knowledge of the New Testament, and modern exegesis owes much to him. An excellent translation of the Gnomon was published in this country in 1860, the translator, Charlton T. Lewis, having incorporated the annotations and corrections of modern Greek scholars. The inconvenience of the work is the different sentiments of diffcrent writers, and the absence of the text, but I have found this work (in two volumes of about 1,000 pages each), very valuable—the Greek and Hebrew words given are nearly always translated.

Adam Clark was a great and a good man, as a linguist hardly equalled by any in his time, and his commentary has done much to promote the study of the Bible. I used it for a long time, but he too often wished the Bible to come to his mode of thinking, in place of allowing his ideas to be governed by the Bible itself; a notable instance of this is the argument that the harlot Rahab was an inn-keeper, giving learned quotations from profane authors, not to the point, to prove his position. Coming down to our own day, the most valuable works that I know for obtaining a knowledge of the true meaning of the words in the Bible, are "The Englishman's Hebrew Bible," and the "Englishman's Greek Concordance," and we must have this knowledge before we can expect to understand exactly the right idea intended to be conveyed. In saying this, I am not speaking to those who have had a collegiate or university education, for they are few in our Society, but to those who like myself, enjoy and have enjoyed to teach in a Bible-school, who expect to study on and who do not wish to be led astray from the correct meaning by any commentary. There are so many little words which are not considered of importance, as, for instance, the prepositions, that many serious mistakes are made, which a little examination of this concordance would have prevented.

I would call attention to the following words to illustrate my meaning: In, into, deacon, ministry, provoke, wind, mansion, sake of. The word *conversion* only occurs once, and convert has a different meaning in many places to what we should expect. The word *abide* is the translation of ten Greek verbs, and one Greek verb is translated *abide* 63 times; *remain*, 18 times; *tarry* 9 times; *dwell*, 15 times; *contain*, 12 times; *endureth*, 3 times; *present*, 1 time, John xix 25; *stand*, 1 time. Rom. ix. 11. In a late number of *Friends' Review*, attention is called to a Greek word, *katargeo*, which, although it occurs 25 times, is translated by 17 English words.

The late C. F. Hudson compiled, printed and published a Greek Concordance for the pocket, with the latest readings. This little book has the disadvantage of not giving the quotation, but shows unwearied diligence, and for those travelling about its value is very great.

The "Englishman's Hebrew Bible," published by S. Bagster & Sons, which is a sufficient guarantee of its correctness, by the use of a large number of different marks distinguishes and explains the divine titles indicates presence or absence of article, the numbers whether singular, dual or plural. The important words are traced to Hebrew roots. The tenses are marked. The reading of such a book is tedious at first, but we soon learn to understand it.

In the "*Sunday-School World*," a volume of over 400 pages, which is as good an encyclopædia of First-day school work as we have, the first book recommended, after a Student's Bible, is one interleaved; there are few Bibles of this kind published in this country, yet when we consider the great value to ourselves of putting down on paper the results of our examination of any particular subject, the advantage of an interleaved Bible is apparent, and it is an improvement on writing in mark in the text.

I have used Dr. Smith's Large Bible Dictionary since it was published, and consider such a work almost indispensable, although rather expensive. I have not seen the lar

dition now being published with additions nd improvements. In the lessons for the rst half of next year, the Kingdom of Judah, uch a dictionary is the best help I know.

Whilst a knowledge of the chronology, opography, geology, &c., of the Bible is very eedful, the physical character of the various ountries ought to be thoroughly studied. erhaps no book after the dictionary is better han Thompson's "The Land and the Book," o obtain a clear idea of the present condition f the countries which he describes.

For the lessons during this half year, "The ife and Epistles of the Apostle Paul," by onybeare & Howson, have been used very xtensively. We may rejoice that so useful book, whether for reading or reference, can e had so cheaply, but I would advise the urchase of those editions which have the otes in full, for there are many inferences hich are hardly sustained by the references, s, for instance, some ideas connected with he relation of Apollos to the Sophists. he translation of the Epistles is also very ree, and sometimes the original will hardly arrant the idea conveyed.

For the lessons on Luke, in the latter half f next year, many will purchase Lange's ommentary, but in my experience there is "too muchness," to use a Friend's expression, in it, and after reading all the notes, xegetical and critical, doctrinal and ethical, omoletical and practical, one feels rather ore wearied than benefited.

I know of no work which gives a clearer ccount of the ministry of our Lord, than arrar's "Life of Christ." Written with rong reverential feeling, it embodies so much f the valuable results of late investigation nd scholarship — there are perhaps few ner descriptions in the language than the account of the increasing bitterness of the high riests and the scribes and Pharisees culminating in the cry, "Crucify him,"—the arious miracles are so vividly brought to our iew, and the circumstances of the various arables.

"The Differences of the Four Gospels," published by Dr. Cullis, of the Willard Tract epository, though a very small book, will e found valuable in giving a clear distinc on between the especial work of each evanelist, and what points are treated on by all.

The name of Alford is dear to those who re acquainted with his various works on he New Testament, and he did aim that all hould be benefited. To the advanced cholar his Greek New Testament, with its ng Prolegomena, is a mine of wealth; he various readings collated, the notes so onscientiously avoiding any attempt to explain away any apparent contradiction, and o compleie. "How to Study the New Testament," full of excellent advice; his revised New Testament, with the result of his labors, sold so cheaply. All these works are very valuable to the Bible student.

There are few more reliable books than Ellicott's Life of Christ. It is rather dry reading, but excellent for reference.

I must mention the "Emphatic Diaglott," and yet I think that an interlinear translation may have a tendency to lessen our interest in the Greek, instead of increasing it.

The teacher at the present time has an almost unlimited choice of Bibles and portions of Scripture, bound in varlous styles, with text books, concordance, maps, marginal references, etc. The Paragraph Bibles are the best for study, and my own preference is for the Annotated Paragraph Bible, of the Religious Tract Society, the notes are so excellent.

Tischendorff's New Testament, published as the 1,000th volume of Tauchnitz, has all the valuable readings of the Sinaitic, Vatican, and Alexandrian versions.

There are a number of other valuable books, which I have found of much use.

Bush's notes on the Pentateuch, C. H. McIntosh on the Pentateuch, Leviticus espe cially. "Speaker's Commentary," rather too expensive. Translation of Job, by Hackett, the gem of the Bible Union Translation. Noyes' translation of poetical and prophetical books. Barnes on the Psalms. Cowles' Notes on the Prophets. Suggested corrections of the Authorized Version of New Testament, by Isaac Brown, in *Friends' Quarterly Examiner*. Farrbairn's "Hermeneutical Manual and Typology." "Preparing to Teach," by John Hall, J. B. Tyler and others. Sermons, by F. W. Robertson. "Harmony of the Four Gospels," by Robinson. Greenfield's Greek Testament and Dictionary. Winer's Grammar of New Testament Dictionary, Credo, etc.

Of the various lesson papers, the Berean is probably the best. This is a subject that might be discussed, some time. I leave it, except to say that we often see remarks like this in the *Sunday School Times* for September, that Philip's daughters only prophesied while Paul was there, and this is no argument for women's ministry.

I cannot speak of charts and blackboards, for we do not use them in our class. But I would call attention to the fact that our Superintendent had a large map of the countries mentioned in the Bible manufactured, and this is used with much advantage every week. It took a considerable amount of time and labor to make, but its value to the school is very great, and is enhanced by being home manufactured.

We have had drawings on the blackboard

for years where I have been a teacher, and I have always enjoyed seeing them; and as the eye is the best means for conveying an impression to the brain, the faculty of drawing ought to be developed in the school, where practicable.

In conclusion I would say, that there is danger of the International Lesson System keeping our minds too closely to that particular portion of the Bible which is selected for the day; of reading up all the opinions of others, which we find in religious periodicals and such excellent notes as those by Pilontiet.

If the teacher reads the connected history carefully, examines it thoroughly with references and concordance, and also the lesson, before referring to the views of any other persons, their ideas, whether in accordance with his or not, will be of value; but if they are looked at first, they may become a hindrance. There is also danger of an over-familiarity with certain parts of Scripture, and ignorance of others. Leviticus was to me very uninteresting, till I read the notes of C. H. McIntosh. I have found the book very interesting since.

We ought to avoid the ignorance produced by want of knowledge, by over-familiarity, by keeping to our own first opinion, or relying on the opinion of others.

I would take these positions:

First. That we ought to search the Bible for ourselves, not taking the opinion of others if we have the opportunity for examination ourselves.

Second. That a knowledge of the original ought to be aimed at.

Third. That a Greek Concordance in English is needed for a true knowledge of the idea conveyed by the words.

Fourth. That an English Concordance is better than any commentary.

Fifth. That a lesson prepared for us with all points hunted up will not benefit us much.

Sixth. That the more earnestly we search the Scriptures the more desire will we have to devote all the time we can to this all-important work.

Seventh. That we ought never to undertake the study of the Holy Scriptures without first asking our Heavenly Father, in prayer, for the illuminating power of the Holy Spirit to guide us aright.

Charles F. Coffin of Richmond, expressed agreement with the views of the speaker, and thought the "Englishman's Greek Concordance" especially admirable in giving the shades of meaning. Stanley Pumphrey's remarks were also practical, and he urged that in the use of Conybeare and Howson on the Life and Epistles of St. Paul, the edition with notes should always be consulted. The epistles as rendered in this work, although not claiming to be literally translated, are mos valuable helps. Farrar's forcible picture o the life of Christ, blending into a whol the accounts given in the four gospels, rec ommends itself to us. The exceedingly can did and impartial mind of Dean Alford, ver distinctly evidenced in his works, enables u to consult him with greater confidence S. Pumphrey advised having commentarie for the purpose of reference. Concordance assist in the study of a subject. That whic we have supposed its key-note will sometime be shown to occur but seldom in the Bible again another will surprise us with the grea prominence given to it in Scripture. Bible with marginal reference I have found m greatest help. It was suggested that meet ings should establish their own libraries fo the use of Scripture students.

Dr. W. Randolph was requested to addres the Conference, and spoke in a manner inter esting to all, of the International Lessons Having been connected, for six years, th time of its formation, with the committe having in charge the selection of these lessons he stated that the work assigned them wa just completed, with the issue of the course o study for 1879.

A committee of ten persons, five clergyme and five laymen, was formed, and two, a cler gyman and a layman, were invited to joi from Canada. After the portion of Scriptur selected has been considered by each one, an they have arrived at their separate conclusion as to the best lessons contained therein, the again assemble and decide upon the course Hours are sometimes spent upon the selectio of one lesson, although frequently all hav rendered the same verdict. Often, no doub it seems to those studying the lessons, tha much has been omitted, but the requirement were to include in the course the whole Bible, and to complete it in seven years. Whil they have found the task an arduous one, has been, nevertheless, a most delightful an harmonious engagement. He endorsed nea ly all the books recommended by the othe speakers, and revived the important truth tha in all our investigations of the sacred writing we are to depend upon the Spirit of the livin God to enlighten us.

Dr. James E. Rhoads of Philadelphia, sai that he had often thought that the miracle and parables of our Lord, contained as muc and as deep teaching as any other parts o Scripture. In the study of these Archbisho Trench is very valuable, inasmuch as h gives the best thoughts of the best writers o them from the early times of the church.

Daniel Hill thought it possible that ther might be those who supposed no other hel than the Holy Spirit necessary. He believe those teachers most blessed by the Hol

Spirit of God who availed themselves of all the help they could get. The man who best cultivates his land, reaps a richer harvest, with the same sunshine and rain, than his more indolent neighbor; and that teacher will certainly be most successful who strives by hard study to fit himself for his work.

National Commission of Enquiry.—The National Temperance Society has issued the following form of petition asking Congress to provide for the appointment of a commission to investigate and report upon the relation of the alcoholic liquor-traffic to crime, pauperism, and the general public welfare; and also the results of the various kinds of legislation for the suppression of intemperance. A bill for this purpose has already twice passed the United States Senate, but failed in the House of Representatives. The effort is now to be renewed, and all may render timely assistance who will cut out this petition and return it, with signatures, at an early date, to J. N. Stearns, 58 Reade street, New York, for presentation to Congress:

"PETITION.

To the United States Senate and House of Representatives:

"Your petitioners, citizens of the United States, respectfully ask that you will provide, by appropriate legislation, for the appointment, by the President of the United States, of a Commission of Enquiry concerning the Alcoholic Liquor-Traffic, its Relations to Public Revenue and Taxation, to Crime, Pauperism, the Public Health, Morals, Education, and the General Welfare of the People; and also, the Results of License, Restrictive and Prohibitory Legislation in the several States, and in the District of Columbia and the Territories."

We commend this subject to the consideration and action of Friends.

A Profane Spirit.—In whatever way we give vent to feelings wrong in themselves, or wrong when they become uncontrollable, we may be indulging in the spirit of profanity. A contemptuous treatment of sacred things may be blasphemy in the sight of God. The fierce gesture, the angry tone, the flashing eye, the scorn of lip and brow, may express passion and wilfulness the same in kind as the startling oath. Sydney Smith speaks of "wooden swearing," which consists in slamming doors and banging furniture. The angry exclamation, the abusive scolding of the mistress, the passionate, insulting retort of the servant, the hot temper and wilfulness of the child, the byword of the schoolboy and the affected exclamations of the fine lady may all be included in our Saviour's interpretation of the third commandment, and His injunction concerning sincerity and simplicity in our communications. The voice and speech are the exponent of the man. Listen to a person for five minutes, and you have unconsciously made your estimate of his character and culture. A slang word from a woman's lips destroys the beauty of her face; a man drops an oath, and you cease to expect in him the delicate instincts of a gentleman. Have not the listeners some responsibility in this matter of speech? Have we no power of resistance against the prevalence of profanity? We are sensitive and indignant when any tongue uses the name of a friend with lightness or insult. We do not generally preach a homily to the man who treats with ridicule or dishonor, one we love, but we make him sure that we cannot bear it. Do we make men sure that we are hurt at all irreverent and profane mention of the name and attributes of our Divine Master?—*Christian Weekly.*

LIFE MOSAIC.

Master, to do great work for Thee, my hand
Is far too weak! Thou givest what may suit—
Some little chips to cut with care minute,
Or tint, or grave, or polish. Others stand
Before their quarried marble, fair and grand,
And make a life-work of the great design
Which Thou hast traced; or, many skilled, combine
To build vast temples, gloriously planned,—
Yet take the tiny stones which I have wrought,
Just one by one, as they were given by Thee,
Not knowing what came next in Thy wise thought.
Set each stone by Thy master-hand of grace,
Form the mosaic as Thou wilt for me,
And in Thy temple-pavement give it place.

—*Good Words.* Frances Ridley Havergal.

FORGIVENESS.

O God, forgive the years and years
Of worldly pride and hopes and fears;
Forgive and blot them from Thy book,
The sins on which I mourn to look.

Forgive the lack of service done
For Thee, thro' life, from life begun;
Forgive the vain desire to be
All else but that desired by Thee.

Forgive the love of human praise,
The first false step in crooked ways,
The choice of evil and the night,
The heart close shut against the light.

Forgive the love that could endure
No cost to bless the sad and poor;
Forgive, and give me grace to see
The life laid down in love for me.

—*Transcript.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 11th inst.

THE EASTERN WAR.—About the 3d inst. the Turks captured Elena, on the road to Tirnova, with 3,000 prisoners, and a few days later a detatchment occupied Kesrova, the Russian troops there retreating towards Tirnova. The body of Russians advancing towards Widin have been ordered to slacken their progress, in order, it is said, to co-operate with the Servians, who appear about to resume warlike operations. Part of the pontoon bridge over the Danube at Nikopolis has been destroyed by a storm. From Asia it is stated that the snow is three feet deep around Erzeronum.

On the 9th the Turks in Plevna, under Osman Pasha, attempted to break through the besiegers in the direction of Widin. Being attacked in front and rear they were compelled, after a severe battle, to surrender unconditionally, and the Russians occupied Plevna. It is said that the besieged were dying of hunger and cold.

A Russian statement has been published at Bucharest, which says it is better to continue the war than to patch up a peace which, sooner or later, will make another war necessary. Russia must obtain autonomy for the Christian population, independence for Roumania and Servia, an increase of territory for Montenegro, and for Russia the possession of Batoum and Kars, and the free navigation of the Dardanelles.

FRANCE.—The new Ministry, on the 7th inst., tendered their resignations, which the President accepted. M. Dufaure then attempted to form a Cabinet. At first it was proposed to compose it of members of the Right and Left Centres (moderate Monarchists and Republicans); but finding some of the former disinclined to join it, and that a Cabinet wholly from the Left Centre could command a majority in the Senate, and probably in the Deputies also, the effort was made to select one. Dufaure is said to have made the conditions, that the Ministry should have entire liberty as to official appointments; that the President should agree to bills restricting the power to declare a state of siege and modifying press restrictions, and should send a message to the Chamber guaranteeing it against capricious dissolution. The President, with some difficulty, agreed to these conditions, but asked that the Ministers of War, Marine and Foreign Affairs, chosen by him, shonld retain office, under the plea that these departments should be placed beyond the reach of parties. Defaure and his colleagues declined this condition, but said that althongh the chief of a Parliamentary Cabinet could not consent that three of his colleagues should be placed beyond his control, yet, if this principle were yielded, the President's preferences would be seriously considered. The President refusing, the negotiations were broken off, and M. Batbie, a member of the Right Centre, was entrusted with the formation of a Ministry.

On the 9th the Duke d'Audiffret Pasquier had an interview with the President, appealing to him to avoid extreme measures. The President said that not having succeeded in forming a Cabinet acceptable to the majority of the Chamber, he would constitute one to suit the majority of the Senate. If that body did not accept it, he would resign rather than renew negotiations with Dufaure. The names of the new Ministers had not been published. It was believed that the President will demand a second dissolution of the Chamber. If the Senate consent, and the budget be not voted before dissolution, the President will have no means of raising revenue except in violation of the Constitution.

SPAIN.—The differences between the government and the Basque Provinces continue. The municipality of San Sebastian has resigned, and it is expected that the municipalities of all the chief towns will follow the example, when the government orders them to prepare lists of those liable to taxation and conscription. These provinces have, until recently, enjoyed privileges and immunities in respect to taxation, peculiar to themselves, and the people strongly resent the attempt to place them in the same position as other parts of Spain.

SWEDEN.—Prof. Nordenskiold has made a report giving the plan of his intended expedition for next year to explore the Polar Sea from the mouth of the Yenisei River eastward, if possible, to Behring's Strait, to test the practicability of navigation in that sea. Gottenburg will probably be the port of departure, and the time the beginning of Seventh month, 1878.

CONGRESS.—The Senate elected its standing committees on the 6th. On the same day, the House bill to authorize the free coinage of the silver dollar, and to make it a legal tender, was made the special order for the 11th, by a vote of 41 to 18. The House bill granting certain payments to the heirs of those lost in the Huron has been passed; also a modification of the resolution inquiring of the President what impediments prevent the execution of the laws respecting the Union Pacific R. R.; and one calling on the Attorney General for a list of criminal prosecutions in U. S. courts in South Carolina since First month 1st, 1876, for offences against life, property, civil rights, or right of suffrage. Matthews, of Ohio, has introduced a concurrent resolution declaring all U. S. bonds payable, prtncipal and interest, at the option of the government, in silver dollars of 412½ grains, and that such payment is not in violation of public faith or the rights of creditors. On the 10th, Eustis, of La., was admitted as Senator from that State.

The House, on the 4th, adopted a resolution instructing its officers to enforce the rule prohibiting the sale of intoxicatlng liquors in the Capitol building. Bills have been passed remitting the tax on alcohol used by scientific colleges in preserving specimens, prescribing an oath of office which dispenses with that commonly known as the "iron clad" oath; repealing the law which disqualified jurors who had, without coercion, joined in the rebellion; repealing existing laws for the renewal of patents, and forbidding the Commissioner of Pntents hereafter to renew or extend any patent; the post route bill; and a resolution directing the Committee on Foreign Affairs immediately to consider the best means of removing the existing and impending causes of difficulty between Mexico and the United States, and of confirming and enlarging their commercial relations.

The President, in his Message, defends his Southern policy, the good effects of which he considers have been already manifest; favors a steady adherence to the purpose of resumption of specie payments as early as practicable; approves of maintaining silver as currency, but objects to making it a legal tender in unlimited amount, and to paying any part of the public debt in the proposed new silver coinage, at a nominal value exceeding its commercial value, because such action would be a breach of faith, and an injury to public credit; desires to co-operate with Congress in bettering systematizing the methods of admission to the civil service and promotion therein; and recommends an appropriation to continue the Civil Service Commission. Attention is called to occurrences on the Mexican border, and solicitude is expressed as to the influence there existing which endanger peaceful relations. The military measures which had been taken in that quarter are stated. On the Indian question it is announced that after a series of deplorable conflicts, peace now exists with all the tribes. The pursuit of a just and humane policy in the future, and the faithful fulfilment of all engagements made with them are strongly urged.

Friends' Review.

A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

A BRAND PLUCKED FROM THE BURNING.

A few days since, a friend, who had himself been rescued by grace from a life of ungodliness, and has for years been laboring for the spiritual welfare of people of his former condition in life, called upon us with a companion, whom, after some preliminary remarks, he begged to relate his deliverance from a life of sin.

J. R. B., a married man, of about thirty-two years of age, had from youth consorted with wicked companions, and had fallen step by step into habits of drinking, gaming and rude, violent wickedness, so as to be a terror to some of the poor people who lived near him. Yet he was the son of praying parents, who he believes have gone on before to heaven; and, moreover, he has a wife who has not ceased to pray for him. He was employed last winter as a hand upon the City Ice Boat. On the 15th of First month, 1877, the boat had gone down the river to tow a collier to open water, and was returning. With his mates, J. R. B. was playing cards, when they were called to wash the deck, which they proceeded to do, intending to hurry through the task and return to their game. The work was finished, and he was about to go below, when the engineer told him that the hose they were using was leaking, and wet the deck floor which they had just cleaned. Although usually very watchful about machinery, he leaned over an opening to call to his comrades to uncouple the hose, when he was caught by the descent of a crank. A bolt passed through his neckcloth and instantly dragged him through a small opening in the wood work. A second time the crank caught him, and threw him upon the donkey engine, which as an unusual circumstance was not running. He was left at the bottom of the machinery so wounded and bleeding that his horrified companions thought he was dead; but on pulling him out, found that he was alive.

On reaching the wharf, he was taken to his home—one preceding those who brought him, to tell his wife of the coming of her husband, and prepare her to receive him dead.

Through all he did not lose his consciousness; and with the care of his good wife and by medical treatment, he slowly recovered. Yet, he said, "I was so dead to spiritual things that I never once thought to thank God for sparing my life." But his wife told him of God's kindness in sparing him, and that she thought He had done so for some good end.

Some one asked brother Crouch, a Minister, to call and talk with him. But J. R. B. only told him that after having been so fearfully wicked a man he could not think of insulting God by asking Him now to forgive him. Nevertheless, he thought he would try to live a better life than he had done, and on getting well enough to go out, went to meeting with his friends, and greatly surprised them during the meeting by asking them to pray for him.

He continued to attend meetings, and for three nights went to the mourners' bench, yet he felt no assurance of peace. He said, "I wanted an assurance in myself that God received me. I could not take the word of any one for it."

He was now to return to his work, and his wife said to him one evening, "J. you are afraid to go back to your mates and admit that you wish to be a better man." He replied "that he did not wish to be ashamed to own it, but felt in his heart that he was not fit to stand before his companions."

He went out into the street, and as he reached a corner near his residence, he had an inward assurance that he was forgiven and accepted for Christ's sake. He said aloud, "Glory to God! What a glorious thing it is that *I* should be a child of God."

The next day he returned to his work, and as he rode in the street-car, could scarce refrain from praising God aloud for His mercy. "Indeed," said he, "I almost think I ought to have done it, as a testimony for Him." But he knew he must soon meet his comrades, and prayed earnestly all along for strength to stand against temptation and confess Christ before them.

They welcomed him back with rough but hearty kindness, and he could not allow them to congratulate him on his recovery without at once telling them his experience, which he did in the most open manner. They seemed to respect him for his frank avowal, and the change was so great they could not call it in question.

He kept at his work, read his Bible, gave his comrades tracts, and, whenever he could, attended meetings. He sought with fervor the sustaining grace of God to enable him to stand, and has received it. A little after his return to the boat he heard the engineer tell the men not to swear when B. was about, although himself and all the rest were very profane. Two of his comrades, since reading "Buy your own Cherries," have abandoned drink, and he has embraced all right opportunities to lead others to Christ.

We bowed together in thanksgiving and praise, and in prayer for God's keeping power. J. R. B., in words of deep feeling, and with an utterance surprising in one so little educated, gave thanks for his rescue, an besought the Lord to keep him and us, use him to His own glory and permit othe to be brought out of darkness to the gloriou liberty of the children of God. The hallowe influence of that hour lingers yet upon o spirits.

All Christian hearts must rejoice at t wonderful rescue of such perishing souls this was. But how blessed is it when wi no crimes to blot the record of the pas when trained in virtuous ways, the youn give their hearts to the Lord, and becom as truly His as did J. R. B.

Within the past year it has been o privilege to hear several young men a youths thus confess to the testimony of t Spirit bearing witness with their spiri that they were forgiven and accepted; whi their lives were changed more in their i ward nature than in those outward ac which their fellows could discern. Yet open confession of Christ for each and all necessary to steadily following Him; a some lose in not doing just what J. R. did, "Believe with the heart and confe Christ with the mouth."

For Friends' Review.

OREB AND ZEEB.

These two chieftains of the Midianite h which invaded Israel, and were defeated a driven back by Gideon, are mentioned Jud. vii. 25; Ps. lxxxiii. 11, and Is. x. 2 their names being *transferred*—as they in the English version in common use—th appear in their *Hebrew* form, *Oreb* and *Ze* Had they been *translated* they would ha been otherwise, as *Oreb* signifies a *rav* and *Zeeb* a *wolf*. In all ancient nations find generals and princes taking their nam from both birds and beasts; the Roma had their *Graculus*, a jackdaw; *Corvus*, crow; *Aquila*, an *eagle*. And we have o *Crows*, *Bulls*, *Lions*, *Kidds*, and amo them men and women whose natures or d positions are very unlike the four-foot beasts that bear the same name; and th we have the Indians *Sitting Bull*, *Cra Horse*, &c. English readers, especially su as are acquainted with the usages of t North American Indian, find no difficulty considering all those names as simply s names given to men in ancient times, pro bly indicating a disposition of the pers having it. We would no more suppose t the husband of Priscilla was really *eagle*, than the prophet Jeremiah "an i pillar," or "a brazen wall" (Jer. i. 18), Judah a "lion's whelp" (Gen. xlix. 9).

Carrying this interpretation with us w

we read of *Oreb* and *Zeeb*, we have no difficulty regarding them as men: *e. g.* "all the kings of Arabia" (1 Kings x. 15). Here *Arabia* is the translation of the Hebrew *Oreb;* "neither shall the *Arabian* pitch tent there" (Is. xiii. 20); and here, also in Jer. iii. 2, *Arabian* is the translation of *Orebi.*

Our attention is now called to I Kings xvii. 4–6: "I have commanded the *ravens* to feed thee;" on this, the Speaker's Commentary says: "There is some doubt whether the word translated "*ravens*" has really that meaning in this passage. If we omit the points, which are generally allowed to have no authority, the Hebrew letters may signify "Arabians;" and, if we retain the present pointing, the word may be translated either "merchants" (Ezek. xxvii. 21, 27), or "Orbites." . . .

That Christian scholar, Dr. Adam Clark, in very "plain language" in his commentary, gives the ground-work of his decision on this passage, too long for insertion here; a brief outline only is attempted. He says: "It is contended that, if we consider the Hebrew *orebein* (the plural of *oreb*) to signify *ravens*, we shall ffnd any interpretation on this ground to be clogged with difficulties. . . .

"The original word *orebein* has been considered by some as meaning *merchants*, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. [*M'oreb* is translated *thy merchandize.* Ezek. xxvii. 21, 27, 33, 34.] "To get a constant supply from such hands in an extraordinary way, was *miracle enough*; it showed the superintendence of God, and that the hearts of all men are in his hands." H. M.

Monkton, Vt.

The Famine Fund for India raised by voluntary contributions in England, has reached the sum of £594,287, or about $2,970,000. The average receipts since the appeal was made have been about $50,000 daily. The English people have indeed shown great Christian liberality in giving to the relief of their fellow subjects of India, and propose not to stop there, but are asking for a Parliamentary Commission to examine into the cause, and modes of prevention of the famines, which have been of such frequent occurrence.

The Church and Temperance Reform.—The Congregational Union of England, at its Assembly held Eleventh mo. 10, 1876, following the excellent example of the Convocation of Canterbury, whose report is one of the most valuable of temperance documents, adopted a resolution "deploring the continued prevalence of intemperance in Great Britain as an enormous evil in itself, and as a grave hindrance to all efforts for the moral elevation and Christian enlightenment of the people, and acknowledging the obligation to use all legitimate means for its suppression." They appointed a committee to consider in what way the Union and the Churches it represented, can most effectually aid in promoting a true temperance reformation, and to report. This committee sent questions on the subject, to all Congregational ministers of England, and from their replies made a report, which is a valuable contribution to the literature of temperance reform. In this they urge each church to devote one church or congregational meeting to the consideration of temperance reform, "and to take action thereon."

This is one more of the many hopeful signs of the times, since the churches must clear themselves of the deadly evil of drink, if the community at large is ever to be rescued from it. It is indeed high time that in this matter judgment should begin at the house of God.

THE SOCIETY OF FRIENDS.

Continuation through these, of the Non-Sacramentarian and Higher Life Record from the Earlier Ages to the Present time.
By the Editor of the Christian Reformer.

(Concluded from page 278.)

THE HIGHEST TYPE OF THE CHRISTIAN LIFE WITH THE NON-SACRAMENTARIANS.—COTEMPORARY DEMORALIZATION OF SOCIETY.

But let it be remembered that their opposition to a ritual law and to the baptism with water was induced by the apostasy and corruption of those churches most marked by a ritual trust, while it is the universal admission that the highest manifestation of the Christian life is only attained by the baptism of the Holy Ghost. The aim to attain and exhibit the fruits of such a life has been manifest from their rise, and was a special need of the church during the first hundred years of their testimony, since during this period they were the only witnesses for full salvation from sin and the higher life of holiness, in all the Christian world. Luther and the Lutherans had rejected the doctrine; Calvin and the Calvinists had done the same; the Papists and the English Church were sunk in corruption; the Methodists had not yet risen; the Independents, Presbyterians, and Baptists, who had a little earlier origin, had rejected the doctrine that the gospel offered freedom from sin in this life; hence it is true with respect to the

Friends as in all former ages, that a complete history of the advocates of the higher Christian life, and of full salvation through Christ, must embrace in every age those, and oft only those, who rejected the baptism of water. Touching this matter, hear William and Thomas Evans again (Int'n, p. 17):

FRIENDS SPECIAL WITNESSES FOR THE HIGHER CHRISTIAN LIFE.

"It is not correct to say that the Friends spake little on the great doctrines of justification and remission of sins through Jesus Christ, our propitiation; for they frequently and earnestly insisted on them. But finding that these were generally admitted by all Christian professors, while many either entirely denied or undervalued the work of the Holy Spirit in the heart, they were engaged to call the attention of the people to this as the life of true religion; without which the Scriptures could not make them wise unto salvation, and Christ would have died for them in vain. While thus enforcing this important doctrine of Holy Scripture, they were careful to recognize the whole scope of the gospel in all its fulness. They declared against that construction of the doctrine of Christ's satisfaction which taught men to believe they could be justified from sins while they continued in them impenitent; asserting that the very design of Christ's coming in the flesh was to *save His people from their sins*, and to destroy the works of the devil. Yet they fully and gratefully acknowledged the mercy of God in giving His dear Son a ransom and atonement for mankind, that the penitent sinner might be justified freely by His grace.

"They ever held the Sacred Scriptures as paramount authority as a guide to faith and duty, and constantly appealed to them; thence they drew all moral precepts and instruction in the way of life through Christ, but ever insisted that only by the power of the Holy Ghost those truths were sent home to the heart and affections, regenerating and making all new in the image of Christ. Convinced that this great work was in danger of being overlooked amid a round of ceremonial observances, they zealously preached the doctrine of the new birth, calling their hearers to Jesus Christ, the true light, that they might experience Him to shine in their hearts. But the offices of the Holy Ghost or Comforter, as a guide into all truth, as the unction from the Holy One which teaches all things, and is truth and is no lie, was the great theme of their contemplation and ministry; and it stands forth conspicuously in their writings."

The writer adds:

"When we turn to the sacred volume and read there the numerous testimonies borne to the great importance of this doctrine in the gospel plan, we cannot wonder to find it prominently set forth by a people professing eminently the spirituality of religion. In carrying out these views of the spiritual nature of the gospel, and of the great work in the soul, described as the 'washing of regeneration, and the renewing of the Holy Ghost,' the primitive Friends were led to the adoption of their peculiar sentiments respecting water-baptism and the use of bread and wine. They found it stated in the sacred volume that, as there 'is one Lord and one faith,' so there is but 'one baptism,' and that the baptism which now saves is not putting away the filth of the flesh but the answer of a good conscience towards God, by the resurrection of Jesus Christ. Corresponding with this is the saying of the apostle to the Romans: 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?' and also to the Galatians: 'As many of you as have been baptized into Christ have put on Christ;' and to the Colossi 'Ye are buried with Him by baptism, wherein als are risen with Him through the faith of the operati God, who hath raised Him from the dead.' Sensible these blessed effects were not the result of dippin sprinkling the body with water, and apprehensive many professors of religion were trusting in the out ceremony, while neglecting the necessary work o pentance toward God and faith in the Lord Christ,' they pressed upon their hearers the nec of experiencing that one saving baptism. . . Convi that the gospel is not a dispensation of shadow the very substance of heavenly things themselves, believe that the true communion of saints consis the divine intercourse which is maintained betwee merciful Saviour and the souls of His faithful disci agreeably to his own gracious words: 'Behold I at the door and knock; if any man hear my voice open the door, I will come in to him and sup with and he with me."

"As there is a strong tendency in the human to substitute the form of religion for the power, a satisfy conscience by a cold compliance with ex performances while the heart remains unchanged inasmuch as the baptism of the Holy Ghost an communion of the body and blood of Christ, of v water-baptism and the bread and wine are admitt be only signs, are not dependent on these out ceremonies nor necessarily connected with and are declared in Holy Scripture to be effectu the salvation of the soul, which the signs are Friends have always believed it their place and d hold forth to the world a clear and decided testi to the living substance—the spiritual work of Chr the soul, and a blessed communion with Him."

The fervor of their piety and the ear ness of their consecration to Christ—exh ing, of course, the frailties common to ble men—has never been excelled, we confident, by any equal number of the h hold of faith in any age of the church.

In truth we may fitly subjoin to testimony as to the true character o worship which God accepts, the follo added words of the writer we have cited:

"Happily for the society it has nothing to fea investigation, conducted in the spirit of cand fairness, concerning the soundness of its faith works of faith and love. A long list of worthie illustrated the power of that gospel they pre both in life and death."

For Friends' Review.

STANLEY ON THE AFRICAN INTE SLAVE TRADE.

H. M. Stanley, the American explo Africa, in a letter to the London *Daily graph*, writes of the slave trade as he s He states that until he had travelled his journey from the east towards the he saw the traffic in slaves only on a or retail scale. Two or three or half a slaves were passed from one owner to a to cancel a debt, or to fill up the re ments of a family for domestic se But at Ujiji he found an established market with several pens, maintain

graded half-castes. The wretched people d here, arrive "in a terrible condition, reced by hunger to ebony skeletons, and arcely one is able to stand upright."

These slaves were generally captured in stricts of a populous country called Mar gu.

From time to time hunts for slaves are ganized, by banditti, supported either dictly or indirectly by Arab means. These ndits are of a tribe called Wanyamwezi, o are armed with guns and raid from e to time upon the Marungu people where ery small village is independent, and can t easily withstand such attacks. The males o resist are killed and their bodies cut to eces. The youths, women and children e driven to the depots for sale, and so arly starved that they present the condition scribed above.

From his note book, H. M. Stanley gives e following as an illustration of slave ching:

"Oct. 17th.—Arabs organized to-day from ree districts of Kassessa, Mwana Mam- and Nyangwe, to avenge the murder and ting of Mohammed bin Soud and ten men, a tribe near Mana Mpunda, half-way tween Kassessa and Nyangwe. After six ys' slaughter, the Arabs returned with 0 slaves and 1,500 goats, besides spears, ck-cloths, stools, &c. . . .

"'Are these wars of yours frequent?' sked my friend Abad bin Salim.

"'Frequent! sometimes six times and times a month,' he replied."

Stanley holds that the people of Zanzibar e more responsible for the continuance of e slave trade than any other. Their ince desires to prevent it, but has not the wer.

The Turkish Government is accountable the trade so far as the holding of slaves d their private sale makes a market for em throughout its dominions.

The New Testament and Swearing.—letter in the *Monthly Record*, from Theoilus Waldmeier to the Committee of iends Syrian Mission, states, that "On e 19th of Eighth month the Greek repreitative of Ramallah called on me in the ght. I noticed before the meeting that he l swear much in his conversation with e natives, who called on me to attend the etings, so I read to them the 5th of Matew, and exhorted them on the same, and relt much on the 33, 34, 35, 36 and 37th rses. The Greek representative asked me, s this New Testament like ours?' I anered, 'Yes, my friend, they are one.' The presentative said: 'If they are one, I see that I am not a true Christian. I wonder how our priests do not read the same, and exhort us in the same way. I promise you from this time not to swear like I did before, and will try to attend your nightly meetings, because I can hear many good words from the Holy Bible which I never heard before.'"

BITS FROM JOSEPH COOK.

"Our sense of what ought to be, invariably requires us to choose what conscience commands.

"To choose is to love.

"Since, therefore, there is a personal God in conscience (*i. e.* which speaks in or through conscience), to follow the still, small voice, is not only to believe that God is a Spirit, and that He teaches us, but to be glad that He is, and does so."

"We *choose* darkness rather than light only when we love it more. We *choose* light rather than darkness only when we love the latter the less. The innermost love of the soul is indicated by its elective, agreeable preference."

"To follow conscience is to suppress no light; that is, to follow the whole, and not a part of our light."

"Every man does know infallibly whether he means to do the best he knows how or not, in any deliberate choice."

"There is an ancient Book that speaks of the mischief of the suppression of light. There is a Volume which says that, 'this is the condemnation, that light is come into the world, and men love darkness rather than light.' And this is said in connection with the most subtle doctrines concerning 'the Light that lighteth every man that cometh into the world.' I find, therefore, that this general view of conscience, as something which always pronounces it right to follow all the radiance we have, and wrong to suppress light, coincides marvellously with the profoundest thought of Christianity, that whoever tutors 'the Light that lighteth every man that cometh into the world,' is acting against light, which 'in the beginning was with God and was God.'"

"Conscience invariably decides that to suppress light is wrong; and that to follow all the light we have or can obtain, and to do so without the slightest tutoring of the radiance, is right."

"Beware how you put the finger of special pleading on the quivering needle of conscience, and bid it to go north, south, east or west. Beware of failing to balance it on a hair's point."

ASTRONOMICAL PROGRESS, VII.

James Bradley announced his discovery of the aberration of light, in 1727. He noticed that some of the stars appear to describe small annual ellipses, which he successfully explained by attributing the appearance to the combination of the radial motion of light with the earth's annual motion. Slight differences remaining unaccounted for, he studied them carefully for eighteen years, and thus discovered the rotation of the earth's axis on account of the moon's attraction on the protuberance of the equator. By these two discoveries astronomers were enabled, for the first time, to give necessary accuracy to their tables of the motions of heavenly bodies. In 1741, on the death of Dr. Halley, he was appointed Astronomer Royal, and spent the remainder of his life at Greenwich, where he left thirteen folio volumes of his manuscript observations, which were subsequently published, and which have been of immense service to subsequent astronomers.

In 1735, the French Government appointed three astronomers to measure an arc of one degree of latitude in Peru, and in the following year another commission of the same number, to measure a similar arc under the Arctic circle, in Lapland. By a comparison of the two measurements, it became evident that the earth was compressed at the poles, its form being that of an oblate spheroid, or orange-shaped, instead of spherical as had been previously supposed. At the same time the observatories in England, Sweden, Holland, Germany and Russia were active, in accumulating records which were serviceable in giving greater precision to astronomical knowledge. The labors of Lambert, De Lisle, Euler, Olbers, Lalande, Maskelyne, Bessel, Zach, Encke and others, all deserve special notice, but it is impossible to do them justice in a brief survey.

In 1772, Prof. Titius, of Wittemberg, revived one of Kepler's observations respecting a peculiar harmony of planetary distances from the sun, giving it a more definite shape than it had assumed in Kepler's mind. Prof. Bode, of Berlin, Encke's predecessor in the Observatory, called attention to a break in the series between Mars and Jupiter, and suggested that an undiscovered planet might exist in the interval, a suggestion which was happily verified on the first day of the nineteenth century; Prof. Piazzi, of Palermo, having discovered Ceres on First mo. 1st, 1801. The harmony which was thus confirmed, and which has since been known as "Bode's Law," is based on the fact that if we start from Mercury, the successive planetary intervals double, or nearly so, as we recede from the sun. When Neptune wa discovered, the "law" was said to hav failed, but in reality, a new harmony w added, which increased the interest b showing that there were two equal interva at the outer edge, as well as at the inn edge of the planetary belt. The followir comparison shows the closeness of t agreement between "law" and fact :

	Mercury.	Venus.	Ear
Theoretical,	4.0	7.0	10.
Observed,	3.9	7.2	10.
	Mars.	Pallas.	Jupit
Theoretical,	16.0	28.0	52.
Observed,	15.2	27.7	52.
	Saturn.	Uranus.	Neptu
Theoretical,	100.0	196.0	292.
Observed,	95.4	191.8	300.

William Herschel, son of a Hanov musician, was born in 1738. At the age 19 he went to England, where he formed military band, giving concerts and oratori and devoting his leisure hours to the stu of mathematics and astronomy. Being d satisfied with the only telescope within h reach, he began polishing reflecting mirro and successfully constructed a five, a seve a ten, and a twenty-foot reflecting telesco In the last case he finished nearly two hu dred object-mirrors before he could satis himself. On Third mo. 13th, 1781, he served a star of the fifth magnitude, differi from the fixed stars in having a disc whi was perfectly well defined. Examining with a magnifying power of 932 diamete the disc appeared enlarged, while that the stars underwent no change. He sc found that it was moving, and supposed to be a comet, but its slow and regular cha es of position soon showed that it wa seventh primary planet. He named *Georgium Sidus*, or the Georgian Star, honor of George III., but the French astr omers objecting to such gratification national vanity, the name of Herschel v soon adopted, and that, in its turn, g place to the designation of Uranus, by wh it is now commonly known. On consult earlier records, it was found that the pla had been seen by Flamsteed, Mayer, Lemonnier, who had each thought it a fi star, entering it as such in their catalog Their observations were valuable, beca they gave the necessary data for detern ing, by the help of Kepler's laws, the tance of the new planet from the sun and time of revolution.

King George settled a salary on Hersc which enabled him to devote the rest of life to astronomy. He soon began erection of a forty-foot reflecting teles at Slough, which he completed in 1787. discovered three volcanic mountains in

noon, two of which seemed to be emitting ire; found that the solar system is moving around some remote centre, its present motion being towards the constellation Hercules; ascertained the time of Saturn's rotation on its axis and discovered two of its satellites; opened, by his observations of nebulæ and double stars, a new field of research, boundless in extent and interesting on account of the variety of objects which it presents; promulgated the nebular hypothesis; and made a catalogue of 5000 new nebulæ, nebulous stars, planetary nebulæ and clusters of stars, which he had discovered. He received much assistance, in making and recording observations, from his sister Caroline, who herself discovered several comets. The Royal Society published sixty-seven of his memoirs. P. E. C.

QUARTERLY MEETING AT NEW BEDFORD.

The meetings of the Society of Friends which have been held this week have been more than usual in number and of great interest. The quarterly meeting proper was preceded on Thursday morning by a gathering for prayer and conference, which held until about the time for the opening of the stated meeting for worship. This meeting continued for two hours. It was an occasion which will long be remembered by those who were present. Many brief exhortations were made, but the principal discourse, which took about an hour for its delivery, was preached by Allen Jay, of North Carolina, now connected with the Friends' Boarding School, at Providence, R. I. His text was from Romans i. 16. In his treatment of the subject he was clear in his exposition of theological truth, pertinent in his illustrations, and deeply earnest and eloquent in his appeals on behalf of the peace and joy which are the reward of the Christian life.

The business meeting followed. We are informed that in connection with the transaction of the usual business several lively exhortations were given, one of which, of much force of argument and beauty of delivery, was upon the subject of Peace.

In the evening was held the Friends' Quarterly Conference of Bible Schools. The attendance was unusually large. Rachel H. Howland presided, and George F. Tucker acted as secretary. After the presentation of the reports from the schools, the president announced that the subject for the evening was the Practical Teachings of the Bible on the subject of labor. The theme proved to be eminently practical and interesting. The secretary presented, in writing, a large number of passages from all parts of the Bible, which set forth the duty and dignity of honest industry; Susan T. Thompson laid down certain propositions in relation to the teachings and sanctions of religion upon the subject, which were sustained by further quotations from the Scripture; and the president, in a very forcible manner, gave the teachings of the Bible not only in connection with "diligence in business," but with the disposition which Christianity calls upon us to make of the accumulations which may be the result of industry and enterprise. Few Bible lessons have been more clearly presented—few have been more practical and impressive. The remarks which followed were well calculated to deepen the force of the teachings of the lesson. Allen Jay showed with much clearness, that honest toil and such a disposition of its rewards as promotes the welfare of mankind, belonged to a complete and harmonious development of the Christian character. Thomas Buffum, Charlotte Holmes, Martha N. Hunt, Charles Taber and J. B. Congdon, were among the speakers. The latter called attention to the fact, that a recent convention of the Episcopal Church had made a declaration of what it considered the *three* prominent evils in the Christian world, *one* of which was the unsettled relation between capital and labor. This vital question was shown to be intimately connected with the subject before the meeting. The speaker expressed the conviction that this antagonism, thus authoritatively announced to be one of the three most alarming of evils, could never be destroyed and the great question settled, until the precepts of the New Testament should regulate and control all the relations of labor and capital and all the uses to which the accumulations of wealth are to be applied.—*Evening Standard, (New Bedford, Mass).*

National Surnames.—Every nation has its own peculiar way of forming the baptismal surname. We have no less than five representing British as distinct from English nomenclature: Anglo-Norman, Anglo-Saxon, Scotch, Irish and Welsh. Each had his fashion of framing the patronymic, and all, I need not say, abound in London. The Norman made *fitz* (French, *fils)* an affix, and thus Gilbert, son of Hamon, became Gilbert Fitzhamon. The Saxon made *son* a desinence, and thus Ralph, son of Nichol, became Ralph Nichol-*son*. The Welshmen put *ap* (*i. e.*, son) in the fore-front like the Norman, and thus Owen ap-Richard, became Owen Pritchard, or Griffin ap-Harry, Griffin Parry, or Hugh ap-Rice, Hugh Price. The inhabitant of "Caledonia stern and wild" also set *Mac* at the beginning rather than

the end, so that Andrew, son of Aulay, became Andrew Macaulay. Lastly, our friends of the Emerald Isle prefixed *Mac* or *O* to the baptismal name, as their form of descent, and thus Patrick, son of Neale, became Patrick "Mac-Neale," or "Patrick O'Neale." —*The Fireside.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 22, 1877.

CAN CHRISTIANITY REACH THE MASSES?

The story on another page of "a brand plucked from the burning," illustrates one of the great phases of human life, which pass almost unknown and unheeded by many of the Christians who make up the congregations of our own society.

Here is an American, with a common-school education, a capable man at hard work, who, thrown out into the contaminations of a great city, becomes one of the dangerous classes, and yet is rescued by the good old gospel of Jesus Christ. There are tens of thousands of people crowding our cities, mueh as he was, and outside of the influence of Christian teaching. More and more the people of this nation are flocking to the cities. Between 1860 and 1870, the rural population of the state of New York scarcely increased at all. The gain in numbers was in the cities.

In 1865, a minister resident in Philadelphia asserted, that after a careful examination, he estimated that if all the places of worship in the city were filled, they could admit only one thirteenth of the residents. It is doubtful if the accommodation for worshippers is greater now. When at the Bible School Conference at Indianapolis, we were told that of the 100,000 people of that city, only from four to five thousand were regular attenders of worship. In some country districts the proportion of citizens not attending on any Christian instruction is very large.

Do such facts sufficiently impress us? The Society of Friends started out to exemplify Primitive Christianity Revived. How far are we doing this? In about the time our Society has existed, primitive Christianity spread to India on the east, and to Ireland on the west, among heathen peoples.

Our Master gave to John's inquiring disciples, as the culminating proof of His being the Christ, the Anointed of God, the fact that "to the poor the gospel was preached."

Can we as a church point to our own faithfulness and diligence in the same work, as proof that we are His disciples? Are we, as thorough-going Christians, carrying the glad tidings to the poor, the ignorant, and the careless, as we should in proportion to our numbers? Do our country meetings supply the wants of the souls of those in the neighborhood around them who are in danger of perishing for lack of knowledge? Do they carry on congregational and mission Bible schools, and hold meetings at school-houses, halls, or in groves, so as to reach those who will not come to regular worship? Do our city churches leaven the masses around them by mission schools and preaching, going as fishers of men to the places where the fish are to be caught?

It is cause for thankfulness that there has been so much already done. But there is abundant encouragement to do more. The reports made by the Home Mission Committee to Indiana Yearly Meeting this year, showed wonderful results from the efforts made. In one town nearly the whole people turned to the Lord under the preaching of a husband and wife who have been devoted evangelists. Others have been still more largely blest during years of dedicated service. In Maine, New York, North Carolina and many parts of the West, the old waste places have been revived, and in some measure rebuilt, and thousands converted under the preachers and teachers of our own beloved Society. In conscientious and sincere solicitude for the maintenance of our peculiarities and testimonies these labors have not always been sufficiently appreciated by some, and fears that the results would be evanescent have prevailed.

There is reason to believe that these conversions have been at least as sound and thorough as those which have occurred under the ministry of such evangelists as Moody. Of these, Dr. Dale, of Birmingham, England, has just said that 1400 conversions followed

from meetings held for a fortnight in that city, and that he received into his own church 120 of them, without the usual delay, lest they should infer suspicion of their sincerity. Just before leaving for America, and at the end of two years and a half, Dr. Dale made careful investigation and found that of between 120 and 130 of these converts so received, "only eight, or at most nine, had fallen away." Yet many of these had been men and women who previously had been grievously given to drink and immorality. This speaks well, too, of the sympathy and nurture they received in the church they joined, and shows that the work of the evangelists should be supplemented by the care and teaching of the officers and concerned members of our meetings.

The masses can be reached and brought to Christ, but if Friends are to do their share in this blessed work, the young people who are in our schools and colleges must first become a converted and baptized corps of Christians, well instructed in truth, and must in future combine with their ordinary life duties, those of propagating the gospel; while those who are fitted and called to the ministry must, while thus engaged, receive adequate support from the church in a manner consistent with the principles of truth.

LECTURES ON FRIENDS' PRINCIPLES.— From the *London Friend* we learn that addresses or lectures on the distinguishing views of Friends have been given by John S. Rowntree at Peckham Meeting-house on the 5th ult.; and on the 19th by Frederick Sessions, of Gloucester. An important meeting was held at Westminster Meeting-house on the 21st ult., when Justice Fry lectured on "China and England," with special reference to the Opium Traffic. Among the speakers was Lo-Fong-Lo, a member of the Chinese Legation.

ELI and Abarilla Cowgill having finished their visit to Friends in Norway, proceeded to Denmark, and visited all the Friends settled there, holding one general meeting at Randers. They then visited the Friends at Minden, Germany, and returned to England, being engaged in service in Lancashire.

MEMORIAL OF EDITH GRIFFITH.—Ohio Yearly Meeting has issued an interesting sketch of the life, experience and labors of this Friend, so widely known and beloved in this country and Great Britain. It can be had for free distribution upon application to William Cattell, Damascoville, Ohio.

"AN Essay on the Gospel Dispensation of Universal Peace," by David Tatum, is a small pamphlet or large tract of sixteen pages. It covers the points which have been urged in showing the inconsistency of war with Christianity, and is suited for distribution to those who will give thought to the subject. The author offers them at $1.25 per 100 copies, post-paid, to those desiring to promote the cause of peace. Address 52 Granger Street, Cleveland, Ohio.

"THE Life Hid with Christ in God"—selections from the writings of Isaac Penington; compiled by C. J. Westlake, with introduction by Hannah W. Smith.—This desirable little work is now for sale by Alice Lewis at this office. Price 50 cents.

DIED.

YARNALL.—On the 28th of Ninth mo. 1877, in the 77th year of his age, Charles Yarnall; a beloved and honored Elder in the Monthly Meeting of Friends of Philadelphia for the Western District. Having in early manhood made covenant with his Lord by sacrifice, he was enabled, through Divine grace, to "adorn the doctrine of God his Saviour." Strongly attached to the principles professed by the Society of Friends, from conviction that they were founded in the truth, and having a large and comprehensive mind, he saw their breadth, and with unwavering firmness endeavored, in the "meekness of wisdom," to uphold them. Thus passed from us one whose loving words of counsel we may never again hear; but the seed sown through his faithfulness will, we trust, bring forth fruit to the praise of the Great Husbandman.

KENWORTHY.—In Richmond, Ind., on Eleventh mo. 17th, 1877, William Kenworthy, in the 84th year of his age; a member of Whitewater Monthly Meeting of Friends. It may truly be said of this dear Friend that he was faithful in his generation, and he came peacefully to his "grave in a full age, like as a shock of corn cometh in his season." He was thoroughly sound in Christian doctrine, and admirably adorned this doctrine by his life. He was "pure in heart," and "of clean lips," and we doubt not he has realized the fulfilment of our dear Saviour's promise, "Blessed are the pure in heart, for they shall see God." Until enfeebled by the infirmities of age, he was very active in the Lord's service, and he faithfully occupied several of the most responsible positions in our religious society. Many older Friends will remember him as a companion to Joseph John Gurney in his visit to Friends and others in North Carolina, Virginia, Maryland and Pennsylvania in the winter of 1834–35. For the last five years he was confined very much to his home, but his mind continued clear and vigorous, and his faith unwavering to the end, as evinced by his expressions, and by the following which he wrote and left with his children :—"I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die."

SWIFT.—At Baltimore, Md., Twelfth mo. 1st, 1877, Dorcas, widow of the late Paul Swift, M.D., of Philadelphia, in her 80th year.

STAPLES.—At West Branch, Iowa, on the 22nd of Eleventh mo. 1877, Judith, widow of Asa Staples, in the 92nd year of her age; a member of Springdale Monthly Meeting. As an Elder she was enabled to enter into very near sympathy with those called to the work of the ministry, and to hold up their hands. During several years of increasing bodily infirmities, when she could no longer meet with her friends in public worship, and impaired hearing further limited the means of communication from her friends, her religious interests suffered no decline. She was often specially and deeply exercised on account of the unsaved. Her chamber, which to the visitor ever seemed one of unclouded peace, was to her (as described by herself) often the scene of spiritual conflict, and of fervent intercession on behalf of a world in wickedness. With mind clear to the last, with no murmur in prolonged bodily suffering, and with many expressions which evinced the maturity of her Christian faith and hope, she was gathered as a shock of corn fully ripe.

THOMAS.—At Williamson, Wayne county, N. Y., on the 25th of Ninth mo. 1877, Hosea Thomas, aged 78 years. At the age of eight years he joined the Society of Friends, and remained a firm believer in their doctrines throughout his long life. He lived an exemplary life, and was respected by all who knew him.

THE CORPORATION OF HAVERFORD COLLEGE.

A Special Meeting of the Corporation of Haverford College will be held, by order of the Board of Managers, at the Committee Room of Arch Street Meeting-house, Philadelphia, on Sixth-day, First mo. 11th, 1878, at 3.30 o'clock, P. M., to consider certain proposed amendments to the Charter of the Corporation.

EDWARD BETTLE, JR., Secretary.

OAKWOOD SEMINARY (New York Yearly Meeting School) at Union Springs.—The winter term is to open on the 3d of next month, and to continue thirteen weeks. Applications for admission, or for catalogues, or other information, may be addressed to J. J. THOMAS, General Manager, or to Professor E. COOK, Principal, Union Springs, Cayuga county, N. Y.

BY direction of the Missionary Board of Ohio Yearly Meeting, there will be a series of meetings held at Mount Pleasant, Jefferson county, O., beginning First mo. 9th, 1878. A cordial invitation is extended to all who desire to attend.

BY the late freshet in the James River, many freedmen's families residing in the town of Buchanan, Va., have lost all they possessed; houses, provisions and clothing being swept away, and several lives lost. If any Friends feel that they can spare them second-hand clothing or bedding, it will be gratefully received, and judiciously distributed by a reliable Friend residing in Buchanan. Articles or money may be sent to JOHN TATUM, 2123 Arch Street, Philadelphia.

JULIANNA R. TATUM,
ELIZABETH J. SHARPLESS.

CORRESPONDENCE.

SAC AND FOX AGENCY, Eleventh mo. 29, 1877.

Dear Friend:—We have all the children in school at the Absentee Shawnee now that the house will accommodate, and there are children that have applied that cannot be taken in for want of room. If we had room and means we could secure double the present number of pupils, as most of these Shawnees seem to appreciate the necessity for education, and are anxious to have their children educated.

I sincerely hope that it will not be long until the accommodations can be enlarged for them, so that all these deserving children can be educated, not only in letters, but in the Christian religion.

There is but one true policy to be pursued by our government with the Indians; that of civilizing and Christianizing them. The progress in this may be augmented or retarded, as the administration of Indian affairs is entrusted to civil or military jurisdiction; to those who are interested in their elevation and enlightenment, or to those who would desire to keep them in ignorance, or favor their extermination.

The Sacs and Foxes are slow to embrace opportunities for educating their children, and have never yet had their school full; but we think that under recent instructions authorizing the annuity to be withheld from children of suitable age to go to school who are not sent, our school will be filled. This regulation is already inducing a few to place their children at school, though it will not be realized by most of the parents until the time for payment of the annuity, which is now near at hand. Then I believe the school will be promptly filled.

Referring to E. & I. Beard's visit here, we were very much cheered by their labors and spiritual counsel, and our Indians seemed to appreciate their visit and to confide in them much more than it is common for them to do in strangers. It is very much to be regretted that we cannot have such dear friends to visit us oftener than we do.

With much love, I remain thy friend,

LEVI WOODARD,
U. S. Agent for the Sacs and Foxes.

BIENNIAL BIBLE-SCHOOL CONFERENCE.

(Continued from page 287)

EVENING SESSION.

The Conference met promptly at 7 o'clock. A short season of silent prayer was followed by the reading of cxi. Psalm, and earnest petitions to the throne of Grace.

The Committee on Permanent Organization reported the selection of Dr. James E. Rhoads, of Philadelphia, for President of the Conference, in place of Charles F. Coffin, who insisted upon being released, which was unanimously approved and the appointment made.

An Address of Welcome was then delivered by Joseph T. Mills, of Indianapolis, which was listened to with marked attention by the audience.

ADDRESS OF WELCOME.

On behalf of the Friends of Indianapolis, I bid you a hearty welcome to our city and our homes.

Your coming together in such numbers, indicates the great interest that is felt to-day by the Friends of America, in the cause of Bible teaching.

It is a pleasing task, on an occasion like this, to review the growth of the work in our Society, and to tell how rapidly we have grown from a feeble folk, to an army of men and women and children, all intent upon gathering to our hearts and minds, the truths of inspiration—how we have increased in zeal, in knowledge, and in skill as teachers and workers in this field.

Scarcely a generation ago in this country, auybody who could read King James' Bible, could teach a Friends' Bible-class. He could teach a whole chapter at a lesson,—it was easily done. The class read around verse about. The teacher asked a question, and told the child which verse to read as an answer. After a time the "Question Book" came in to supply a want long felt, and the recitation went all the more smoothly. A few years later the teacher must carry to the class a volume of Clark's Commentaries, Scott's, Bush's, or Barnes' notes, in order to be a first-class teacher.

Then we come to the epoch of the infant class. A First-day school was a flat failure without a class of babies, to whom was taught, in regular catechetical style, the name of the first man, the strongest man, the meekest man, the wisest man, the most penitent man, the story of the fall in Eden, and the names and order of the books of the Bible. Parents looked on and smiled at the amount of Bible truth that was entering the hearts of the little ones.

Then came the era of the spectacle class,—fathers and mothers sat on seats close beside the children, squaring St. Paul's theology by Barclay's Apology.

And now that the whole family were drawn into the good work, the First-day school began to be a thing of importance. It gave emphasis to the coming of the First-day of the week.

The father (if a farmer) had to postpone the salting of his cattle until the afternoon, the mother must leave some household matter uncared for, the boys forego their bathing expedition to the river, and the girls hasten the making of their toilets, all that the family might be at school in time. First-day school papers were found on the tables of the homes, maps of the Holy Land were studied, Bible dictionaries were in demand, the lesson was shortened from a whole chapter to a half dozen verses, teachers and pupils began to complain that the time for recitation was too short, and the First-day school began to be a living thing. The meeting that followed felt the thrill of a new life from the influence of the Bible teacher.

Then came teachers' meetings, uniform lessons, lesson leaves, the blackboard, young people's sociables, picnics for everybody, First-day school conventions, normals, and conferences, quarterly, yearly, and biennial. The spiritual life of the Friends is coming up. There is a general air of cheerfulness and health about the Sabbath-school, which every now and then bursts forth into joyful, happy song, as "young men and maidens, old men and little children," as in David's day, with one voice, sing praises unto God.

We have made progress. We would as soon think of giving up the regular meeting for worship as the Sabbath-school. A meeting without a Sabbath-school is a dead meeting. Nay, the Sabbath-school has become the pioneer to prepare the way for the coming of the church. If a new meeting is to be planted, the Bible teacher begins the work among the children of the neighborhood.

We used to speak of the Bible school as the child of the church. It mixes the figure a trifle, but many a church that we know to-day, is the offspring of the Bible school.

But let us not stop in our work to congratulate ourselves too much upon our success. What we have already accomplished, shows very much more to be done, We are yet a long way off from the ideal Bible school. We have only just begun to succeed in this work.

We welcome your coming to-day because conferences like this one do a good service in taking some of the egotism out of us. It is a hard word to use, but it is barely possible that we Quaker Sabbath-school teachers are somewhat prone to egotism; we are disposed to think that we are taking the lead in this work. At any rate, if we do not think "too much of ourselves," we are sadly given to thinking about ourselves too much, which is almost as bad. He is a poor plowman who is constantly looking back to see how far he has gone; a bad workman who continually stands, arms akimbo, congratulating himself over his success, or mourning over his want of skill. It is one of the banes of our Sabbath-school teaching force, that as individuals, we generally regard ourselves as established successes or pronounced failures. Both errors come from our excessive self-consciousness. Looking upon the laborers from other parts of the vineyard in this Conference, makes us for a time forget ourselves. We have grown a little weary, it may be, in looking at our own work so long. Hearing something of your work, will give us a new view of our own.

We welcome you too, because your coming gives us new life. We are not so much expecting that this meeting shall give us some new styles in which to do our work, as that it shall give us new vigor for our labor. We do not come to this Conference as milliners go to Paris, to learn the new fashion, how to teach, to use the blackboard, to get up concerts, to conduct teachers' meetings. We come to the Conference as we go to the seaside, to breathe a life-giving atmosphere. We are here not so much to get your best thoughts about the work, as to have your talk help us think our own best thoughts; not to get you to help us be you, but to have you assist us to be ourselves, and our best selves. That is to say, we welcome your coming, because the influence of our fellowship together in the great congregation shall tend to develop our individuality. If we see how valiantly David can use a sling, and Samson a jaw-bone, and Shamgar an ox-goad, and Moses a crab-stick cudgel, and Dorcas a needle, it will encourage us to listen to the Lord's query: "What is that in thy hand?" and to begin to use whatever instrument may be within our reach.

We hope to become more original and to imitate others less. We have tried long enough to

be in our generation new editions of our ancestors of five generations ago. Long enough have form and order been cardinal virtues among us.

The Quaker of the olden time did well, yea, gloriously. All reverence to his memory. He was formal and orderly in his family, at meeting, in social life, in business, wore drab clothes of regulation cut, was grave in speech and dignified in personal bearing. He did it all "heartily as unto the Lord." There was very much of the Christ-like character beneath the exterior,—would we had as much of it in our own selves.

But it was possible for his children, assuming the same form and order, to become like the tree in winter, alive and green to be sure, but not growing. You may prune it into whatever shape you will, sphere, cube, or parallelopipedon, but when spring comes and starts the flow of life within its cells, its shape breaks up. It spreads in all directions, defying all fixed forms; no two branches alike; no leaf exactly like any one of its thousand brother leaves. So with a church, if it be dead or dormant, you may mould it as you like, but if it be awake and growtng, you may well despair of maintaining its form from one generation to another. "The trees of the Lord are full of sap." Geometry has to do with dead things, timber, stone, empty space. Life bodies itself in endless variety, and constantly involves disintegration and change. So we shall not stop to mourn that we cannot any more describe a Quaker coat, or a Quaker bonnet, or a Friends' meeting, or a Friends' First-day school. As we look over our Society, we shall no longer say in mournful numbers, "The fathers, where are they?" We know where very many of them are, waiting our coming. Quaker drab for the earthly man, has given way to the white robe in the Heavenly host. The fathers are dead, and we shall never see any Friends such as they were. Certainly we shall never see better ones than many of them were. But the best of them, if they were school boys to-day, would not grow up to be the same men they were in that day. We bow in reverence before the vision of their goodness of heart and self-sacrificing lives. We pray that a double portion of their spirit may rest upon us while we leave the dead past to bury its dead and address ourselves to the action that the living present demands at our hands.

For two centuries men and women in our Society have been trying to imitate George Fox. . . .

Now we are slow to discover that English society under the reign of Charles II. was a very different field for Christian labor from American society under the administration of President Hayes. Shall we never cease our clamor in our work for Christ, saying one is of George Fox, another of William Penn, and a third followeth after neither of them? Who then is George Fox, and who William Penn, but ministers, by whom our fathers believed, even as the Lord gave to each one of them? George Fox planted, and William Penn watered, but God gave the increase. So then is neither Fox anything nor William Penn any thing to us who follow two centuries after them, but God that giveth the increase now.

The ancient worthies were not Sabbath-school teachers. Fox died a half century before Robert Raikes was born. Doubtless if the Heaven-inspired shoemaker of Leicestershire, after fifty years' rest from his labor in the mansions of the Father's House, could look down into the "hired rooms" of the newspaper editor in Gloucester, and see the children there gathered from the streets, joy filled the soul of the Quaker saint at the vision of the results that were to follow from the humble effort of Robert Raikes; and a color of sadness (if we could believe sadness ever comes to hearts in glory) must have tinged his soul at the thought that the people professing his name, calling him their worthy elder, should wait a century and a half to find out that the Sabbath-school work was of God.

Fox did well. Let us enter this labor, not looking back unto him, but onward to Jesus, the author and finisher of the faith, both his and ours.

Sabbath-school teaching is a gift from God, and "let him that teacheth wait on his teaching," and do his work in the way that is natural to himself. Not using the blackboard like somebody else; not discarding lesson-helps because somebody else does; not singing or refraining from singing simply because some one else does or does not approve of music; not working to achieve personal reputation, but in all things studying how to show himself a workman approved of God. Above all, have fervent charity toward all others in the ranks who do not work just as you do, and strive to maintain the unity of spirit instead of uniformity of method. I have this faith in the spiritual insight of the Society of Friends, that if your work shows by its effects that it is approved of God, if Cod gives the increase to your planting and watering, the church will appreciate and endorse your labors.

We welcome you, because your coming from many distant fields of labor with tidings of your work, leads us to magnify our calling and quickens our zeal. It inspires us with a holy emulation to equal you in the efficiency of your labor. Our work ought to show more than it does in the lives of our pupils. They ought to become more Christ-like in word and deed and thought, as the result of our teaching.

Revival meetings, inquiry rooms, altars of prayer, and other so-called revival measures have wonderfully worked upon the emotions of the people. The natural tendency is toward an extreme in this direction. Almost every good thing is liable to pass its limit, to be over-done and become an evil. Nothing is more likely to do this than emotional work in the matter of religion. Not that it is wrong or even dangerous in itself, to stir up the emotions of men or children, but the danger lies in our leaving all the work to the revivalist.

The church needs to learn that it is easier to bring the lives of children into right adjustment with God, than the lives of mature men and women. It is a dreadful heresy that has crept into some of our minds that a man must have had an eminent career of wickedness before he can become an eminently useful Christian. We ought continually to echo the Master's words, "Suffer the children to come unto me."

Temperance workers, finding out the worth of this injunction, are coming to conclude that the great hope of the temperance cause lies in keeping the boys and girls from starting toward the drunkard's grave. And what is true of the sin of drunkenness is true of all manner of sin. The

remedy for it is most easily and successfully applied in child-life.

Ministers are all right in their places. Inquiry rooms are all well enough in their proper use. But the Sabbath-school teachers ought to do a greater work in some respects than ministers or evangelists can do. The teachers are earlier in the field. They are a more numerous host. A hundred men and women in the community can teach a class of children successfully where ten can be found who can preach or one who can evangelize successfully. And then it is the privilege of the teacher to get nearer to his pupils than a preacher can to his hearers. Ministers do effective work as heavy ordinance planted upon the heights of the pulpit and firing upon the masses at long range, but the teacher makes conquests for the right in a sharp hand-to-hand encounter, with the sword of the Spirit.

To my mind the Sabbath-school class ought to be a better place for a child than the revival meeting. if only the teacher is as earnest and spiritually minded as the evangelist. We say from our hearts, God bless the minister and the evangelist, but in the work of making the church of the future out of the boys and girls of the present, we sound the rallying cry of "Teachers to the front."

But these dreams of success to which your coming has inspired us, are worth nothing if they are not worked out in our actions. In Sabbath-school work it is a long step from dreaming to doing. Many of us can theorize and criticize, and tell how to do, but to consecrate ourselves to the work is quite a different thing. Attending teachers' meetings, visiting pupils at their homes, spending an hour every day of the week in careful preparation of the coming lesson, paying out money for aids in the work,—all these are not as cheap as dreaming or criticizing. Nine-tenths of the work that yields valuable results in this world is drudgery, and the teacher who is willing to patiently look after the details of his labor is usually the successful teacher. We need consecrated effort rather than genius before our classes. Scholarship is good, but a charitable character and a genuine interest in children are more essential to the work.

I believe in miracles. We ought to look for them in our work. But we ought not to be so absorbed in looking for the power from Heaven that we forget to do our part of the work. We ought to pray and pray continually for miraculous results. We know some dead schools that need to be raised to life. They are buried away in cold Quaker formality. If you want to bury a school effectually, just roll upon the grave's mouth a formal routine of exercises taken from the earliest ages of Sabbath-school work. The "opening chapters," the time of silence, an hour's recitation conducted by solemn teachers, a "collection," and another time of silence, may all be perfect as fossils that once were the abode of life, but they are heavy, lifeless stone now. If the corpse beneath them is to be raised, some hard-working, patient, even-minded, consecrated man or woman, in the person of a superintendent whom God has blest with good spiritual back-bone and muscle and nerve, must "roll away the stone." Teachers with skilful hands and earnest hearts must set about unwinding the grave clothes "to let him go." In short, the way for the miracle must be prepared by the prayerful and cheerful work of men and women who are thoroughly in sympathy with young people,—who were once young themselves and have not forgotten the fact, who can distinguish between righteousness and formalism, between cheerfulness and wickedness.

"Then there are lame teachers upon whom a miracle needs to be wrought, teachers who limp along in their work, leaning upon commentaries, lesson-leaves, and question-books. Their ankle-bones need to be so strengthened that they can walk alone, and be strong enough to take these "helps" in their hands and wield them as tools and not as crutches. Moses' staff is to be employed for working wonders, not as a support for a weak back. The great multitude of "lesson helps" placed within our reach will be profitable or detrimental to our work, according as we master them, "prove them," as David did Saul's armor, or trust to them to do our work for us.

And there are the members of the school who are possessed with a "dumb spirit." You can't get them to talk. Their name is legion. Verily, this kind cometh not out except by prayer and fasting. Then there is the army of men who have withered hands. Most palsied, always, when money is to be raised for Sabbath-school purposes.

"Blind church members go groping about, unable to see any place where they can work for the Lord. There are hungry multitudes everywhere about us. As they sit down in companies in our classes we ought to feel that the few little loaves that we have gathered in our preparation for the recitation must be taken and blessed by the Master before we attempt to hand them forth. A hundred penny-worth of illustrations and interesting things from commentaries and lesson-helps will not be sufficient that each one of our scholars shall have a little spiritual food, except as they are broken and increased by Jesus' hand. With that blessing the few loaves and fishes in the hands of even a lad, may administer nnto the wants of a great multitude."

Brief responses were called for from the delegates of the several Yearly Meetings. Thomas B. Buffum spoke in behalf of the delegates from New England, and Thomas W. Ladd for New York.

T. W. Ladd spoke as follows:

"I regret that some one more able to represent this important feature of the Lord's work, in my part of the eastern field, could not speak for our workers on this occasion. And this leads me to say, by way of apology, that while we regret that circumstances have prevented so many of us from meeting and greeting our fellow workers of the West, the more so when we remember the sacrifices many of you have made to attend similar gatherings in the East, yet I am glad to assure you that it is from no lack of interest or fraternal regard. And while in some respects the circumstances which cause our absence seem untoward, there are other features that cause the cloud, if such it can be called, to have a silver lining. Prominent among which, and directly connected with this work, are two or three deserving of a passing notice. First the work of the Lord in its different aspects was never more joyfully pressing, and we believe more fruitful in results than at the present time; so that every one

who 'has a mind to work' is fully employed with service of the Master, very difficult to leave, even for comparatively so short a time as the enjoyment of this privilege would require.

"Again, while there was a time in the early history of this Association when it was required not alone for the healthy interest created, and practical help afforded; but also and largely to overcome the apathy and not unfrequent opposition in our branch of the church to Bible-school work, yet, to-day, there is no religious organization more fully or efficiently engaged in this department of church work, in proportion to our members, as statistics show; and as an outgrowth of this interest we now have our Quarterly and Yearly Meeting Conferences, besides so many and various other helps of an undenominational and union character; and hence many do not feel warranted in leaving home duties, and expending the time and money necessary to travel so far to attend this gathering, profitable as it is thus to meet and mingle in social and religious fellowship, and consideration of interests so important to our present and future welfare as a church; and again the closeness of the times, monetary pressure, and consequent necessity to study economy, has its effect on our representation here. But even this is not such an unmitigated evil as might at first appear; many, both Christians and worldlings, are thus brought more fully to realize our dependence upon the Lord, and some are led even through this means to cry "lead me to the rock that is higher than I." I fully believe, with D. L. Moody, that this temporal condition does contribute in no small degree to the outpouring of the Holy Spirit in convicting, converting and sanctifying power, now so manifest in the gracious revival over this land.

"With reference to the condition of the Bible-school in the limits of my own (New York) Yearly Meeting, I can report the attendance and interest on the increase; the different means and methods used to instruct and interest, such as the uniform lesson, blackboard or object teaching, singing of hymns appropriate to the lesson, the review of same at the close of each session of the school, etc., are being used with marked success and blessing; so that we feel, amid some discouragements, that we have abundant cause to thank God and take courage for renewed effort. We hope also that when the time comes round thus to meet again in national Conference, the circumstances may be such that we can give more practical evidence of continued and increasing life in the varied interests here represented."

An address on Bible study in its relation to the foundation principles of the Society of Friends, was delivered by Benjamin Frankland of Chicago. This was an able and logical presentation of the subject, and can not be justly reproduced by any abstract.

He said: "We have come together as the Society of Friends,—and perhaps this is one of the most important meetings we have ever held,—to represent an institution of the latter day of the church, the First-day school. The question which presents is, "what is the future of that institution?"

"We as a people believe intensely in the theory of spiritual worship, and our system has been so much composed of this element that in time past we have been in danger of losing sight of the idea of instruction, but now the First-day school, the main feature of which is the study of the Bible, has become a definite part of our church work. Two lines of that work come before us for consideration at this time, possibly we may be led to decide that both can be followed with advantage. It is well to distinguish between worship and instruction; in our meetings we do not spend the whole hour with a sermon.

"The first of these lines is indicated by the command 'Go preach;' the second by the injunction 'Go teach.' One is evangelistic power, the other teaching power. Both reside in the body. Can we follow both, or must we confine ourselves to one. Now let us look at an illustrious example. We have Paul the evangelist and Paul the teacher. As the evangelist he is traveling from place to place, seeking if by 'any means' some might be saved. As the teacher he is seen laboring earnestly and patiently to establish the churches and strengthen the brethren. Evangelic work is very careless of outward restraints and methods, its one great message is 'Christ and Him crucified,' in itself a glorious work, but differing from the after duty of training. Its grand purpose is to bring souls to Christ. As a church we have not been strictly an evangelizing body. The question with us has not been so much 'Is this person converted?' as 'Is he convinced of the principles of the Society of Friends?' Perhaps there has been in recent times a little letting down from this strictness, but it has been and still is, in many districts, the general rule. We have been therefore to a certain extent a teaching body; teaching not only intellectual but spiritual truth. The prophetic gift of the olden time is a permanent office of the Christian church; resides in it, and may be possessed in answer to living faith. George Fox was not an evangelist, but one having a prophetic spirit; his mission was more to a ritualistic church than the world. This work belongs to every age; it is needed here in the nineteenth century as much, perhaps more, than in any other. Therefore it seems to me that our church is needed, and has a work to do. The moral tendencies of the present age are alarming in the extreme. Like Paul at Athens, we find all over the land to-day, altars erected to the 'unknown God.' Science charges the Christian church with not knowing what it believes. Now we want a power to turn the minds of people to the one true and living God, and to make them understand the source from whence the vigor of our life emanates.

"But if our Sabbath-school work is to do any good in the world, it must not be a cold, lifeless attempt to cultivate the intellect, but must appeal to the heart and life, coming from those who are filled with the love of Christ."

The address was followed with very brief remarks, by Charles F. Coffin, James E. Rhoads and others.

The Conference then adjourned.

"War is a cruel business, and there is brutality in it on all sides."—*President Hayes.*

"War is nothing more than a temporary repeal of all the principles of virtue."—*R. Hall.*

EXTRACT FROM MEMOIR OF ROBERT CHARLETON.

His interest in missionary labor, and his brotherly fellowship with all Christians, led to his being asked to preside at a meeting of the London Missionary Society; and in his opening address he said he, thought there was a close and immediate connection between the success of their missionary undertakings and the tone of personal piety pervading their churches at home. If these were in a flourishing condition spiritually, if the flame of religion burnt brightly, the influence of this upon their missionary operations would be widely different from what could possibly be exerted by a church in a backsliding, worldly, or even lukewarm condition. That being so, and seeing the vast importance of that aspect, he thought he would venture in brotherly freedom to refer to some influences now at work, and which, as it occurred to him, tended to lower the tone of Christian piety amongst them. He did not refer in particular to any special denomination of Christians; his remarks applied equally to all. Those who, like himself, had lived long enough to watch the progress of things during the last thirty or forty years, could hardly have failed to observe that, while there were many things of a very hopeful character, and calling for much devout thankfulness; many precious evidences that God had been gracious; contemporary with those evidences they would have witnessed in other directions a tendency to increasing assimilation between the church and the world, a tendency shown not only in the eager pursuit of wealth, and the doubtful character of the means sometimes resorted to for its attainment, but not less so in the manner of its expenditure; a tendency showing itself in some of our more wealthy Christian families in a style of luxurious expenditure, barely consistent with any sound view of Christian simplicity and moderation, in the character of their recreations and social parties, and in various particulars which he need not enumerate. So that to a thoughtful mind the idea was suggested that instead of keeping in mind the precept, "Come out from among them, and be ye separate," the endeavor had been to see how far the church and the world might unite upon one common platform. And he was far from being certain that these tendencies were confined to their domestic habits; he was not sure that a similar tendency did not show itself in some degree even in much that related to public worship.

SCIENTIFIC NOTES.

Petroleum.—It is estimated that 20,000 oil wells have thus far been dug in Pennsylvania and West Virginia, at an aggregate cost of $192,000,000. They have yielded about 88,000,000 barrels of oil, valued at the wells at $300,000,000, or $400,000,000 at the seaboard.—*Baltimore American.*

African Scientific and Hospital Station.—The International African Association has established a depot at Zanzibar, and an agency in the Uniamwesi, which will enable it to place its first scientific and hospital station on the borders of Lake Tanganyika, or still further in the interior.—*C. Rendus.*

Action of Tobacco on the System.—Some years ago the French government directed the Academy of Medicine to inquire into the influence of tobacco on the human system. The report of the commission appointed by the Academy states that a large number of the diseases of the nervous system and of the heart, noticed in the cases of those affected with paralysis or insanity, were to be regarded as the sequence of excessive indulgence in the use of this article; and it is remarked that tobacco seems primarily to act upon the nervous system, depressing the faculties and influencing the nutrition of the body, the circulation of the blood, and the number of red corpuscles in the blood. Attention is also called to the bad digestion, benumbed intelligence, and clouded memory of those who use tobacco to excess.—*Eclectic Magazine.*

"ABIDE IN ME AND I IN YOU."

THE SOUL'S ANSWER.

That mystic word of Thine, O Sovereign Lord,
Is all too high, too pure, to deep for me;
Weary of striving, and with longing faint,
I breathe it back again in *prayer* to Thee.

Abide in me, I pray, and I in Thee;
From this good hour, O, leave me never more;
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by Thy love
Each half-formed purpose and dark thought of sin;
Quench ere it rise, each selfish, low desire,
And keep my soul as Thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in the mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me; there have been moments blest
When I have heard Thy voice and felt Thy power;
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare;
Abide in me, and they shall ever be.
Fulfil at once Thy precept and my prayer,—
Come and abide in me, and I in Thee.

Harriet Beecher Stowe.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 18th inst.

THE EASTERN WAR.—According to official returns the Turkish prisoners at Plevna numbered over 33,000; the Turks had 4,000, and the Russians more than 1,400 killed and wounded. Osman Pasha himself was wounded. The news of this serious disaster is said to have been received with fortitude in Constantinople. On the 12th, an engagement occurred at Metchka, near Rustchuk. The Turks repeatedly attacked the Russian entrenchments, but were repulsed, and finally retired to their previous positions. Heavy snow has fallen in the Balkans, and military operations in that quarter will probably be suspended. The Turkish Parliament was opened on the 13th, all the Turkish dignitaries and the foreign ambassadors being present. The Sultan's speech declared that Russia began the war, and that the people, compelled to defend themselves, had shown a most patriotic spirit, his non-Mussulman subjects also evincing a wish to share in the defence of the country. The Constitution granted them perfect equality in the eye of the law, and as they thus acquired corresponding duties, they should naturally share in the military service, and the government had decided to enlist them in the army. He declared that the only safeguard for the Empire was to carry out the Constitution, and that his wish was to see all classes enjoy equality, and the country profit by various political and financial reforms. War had retarded the accomplishment of these, but he hoped for future progress. Various measures, he said, would be submitted for their consideration, and entire liberty of discussion, which the Constitution confers, can alone elicit truth.

This speech contained no allusion to peace or mediation, but the London *Morning Post* of the 15th, asserted that the British Cabinet had received a circular from the Porte intimating a willingness to accept the mediation of the European powers. The Constantinople correspondent of another journal said that the Porte wished to stop bloodshed, and was therefore willing to come to terms, and appealed to the feelings of justice of the great powers; but that it is not at the end of its resources, and is ready to sacrifice all for the national independence and iutegrity. The reply of Italy to this circular is said to have been friendly, expressing a willingness to take steps in concert with other powers, for offering mediation. The British ambassador informed the Turkish government that Great Britain will remain neutral. Germany and Austria are reported to have refused the request for mediation. The general sentiment in St. Petersburg is opposed to making peace on the conditions foreshadowed in the circular.

Servia has formally declared war against Turkey.

FRANCE.—It is said that a Batbie Cabinet was formed on the 12th, but that President MacMahon, having at length been convinced that the course which it was expected to pursue was illegal, repudiated it, and proposed to resign. He was induced, however, to reopen negotiations with Dufaure, gave him full liberty in the choice of his colleagues, and accepted the Republican Ministry which he selected. Dufaure is Premier and Minister of Justice, Waddington of Foreign Affairs, Leon Say of Finance. On the 14th, a message of the President was read in both Chambers, distinctly affirming his adhesion to the Republican institutions sustained by the people in the elections of Tenth month; and that having once appealed to the country by a dissolution of the Chamber, he conforms himself to the reply. He says, that the Constitution, while making him irresponsible, fixed responsibility on the Ministers, and their independence is the condition of this. He anticipates a new era of prosperity from the termination of this crisis. The Finance Minister, on the 14th, proposed that the Chamber of Deputies should vote the four direct taxes, and hoped it would authorize the collection of the other items of revenue according to existing laws. He asked for a credit of 526,500,000 francs to cover two months. This proposition was favorably received, and the bills asked for, were voted, after passing through the regular forms. The Senate also passed them on the 18th, unanimously. Bardoux, Minister of Public Instruction, has introduced in the Chamber a bill for gratuitous elementary education. The Minister of the Interior has removed the restrictions on the hawking of newspapers, and the Ministry have informed a deputation that they will immediately stop the payment of all fines, and snspend all pending proceedings and sentences for press offences. A bill abrogating the present law on that subject was introduced on the 18th.

ITALY.—The Ministers have resigned on account of dissatisfaction in Parliament with their course on various political and financial questions. The Appeal Court has sentenced the publisher of a Roman journal, the organ of the Vatican and clerical party, to six months' imprisonment, lor libelling ministers of the Italian Free Church.

The Pope, who recentlv appeared very near death, has partially rallied, but still suffers severely.

DOMESTIC.—In El Paso County, Texas, the disturbances which occurred some time since at San Elizario have again broken out, a mob composed of citizens of that county, many of whom are of Mexican birth, having fought and surrounded the civil authorities and the State troops sent to aid the latter. It was reported that a number of Mexicans had crossed the river and joined the rioters, but later information showed that this was not true. The Governor of Texas, on the 15th, applied to the President for the aid of U. S. troops, and some were ordered to the spot from New Mexico.

The bill providing for participation by this country in the Paris Exposition having become a law, Richard C. McCormick was nominated by the President on the 15th, and confirmed by the Senate as Commissioner General. The law authorizes the appointment o twenty paid assistant commissioners, who will be selected by the President in consultation with the Secretary of State. These have not yet been appointed.

CONGRESS.—The Senate has adopted a resolution for the appointment of a committee to inquire whether any measures can be devised to promote commercia intercourse with Mexico, and to establish a just and peaceful condition of affairs on the Mexican border and also to ascertain and report the facts respecting the present government of Mexico; also authorizing the select committee for consideration of the state o the law respecting the ascertaining of the result o electtons for President and Vice President, to consider and report also upon the best manner of electing those officers, and the duration of their terms. The resolution of Matthews, of Ohio, respecting the payment o U. S. bonds in silver, was discussed on several days but not disposed of. The deficiency appropriation bil as reported from a conference committee, has passed both Houses; as have also the Paris Exposition bill and one providing for the burial in the Naval Cemetery at Annapolis of the bodies of those lost on th Huron.

The House spent considerable time in the discussio of a contested election for Representative from Colo rado, and finally, on the 13th, admitted Patterson, th Democratic claimant. Both Houses adjourned on th 15th, to the 10th prox.

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For Friends' Review.

THE FALL OF A KINGDOM.

Solomon was seated upon the throne of Israel in all his glory. He inherited affluence of possession, position, and power. The prayer of his youth had been granted, and blessings far exceeding his desire had come to him. His was the high honor of building the house of the Lord, and embodying in more permanent form the ideal of pure worship, which had been given to his forefathers.

This was set in its proper relation to all personal and national claims. The house of the Lord was given the first place. It was the crowning glory of Solomon's reign that the greater King of Israel was honored above himself.

But he was tempted upon a weak point, and yielded in what would seem to the common standard of human judgment in that day, a very *little sin*. Perhaps men would not have thought it a sin, but for him it was an overstepping of the bounds which the Lord had set him. "His heart was not perfect with the Lord his God."

Insidiously was the snare laid, and in his old age, his heart was turned away by strange women after other gods. He who had built the Lord's house, now built high places for the gods of other nations.

We need not suppose that he abandoned the temple worship, or taught the people to do so. Doubtless, he preferred it; but he was liberal towards others whose views differed from his, to the sinful degree of compromise of principle.

He outgrew his exclusiveness, to the perilous extent of disregarding the limitations which God had set for him; and his sin, small as it would appear when measured by the standards of men, was *great* in proportion to the light which had been given him.

This defection of the head of the nation was the primal cause of the rending of the kingdom. Still the rended kingdom might have been saved and prospered, had the word of the Lord been obeyed. Instead of this, a further relapse from their high calling followed in the northern kingdom.

Jeroboam *sinned and made Israel to sin* by the substitution of an easier and more popular mode of worship, for that which had been ordained for them. They did not renounce their profession; they still claimed to be the people of God; they still possessed the land he had given them. And He did not forsake them. He still sent them prophets, and anointed their kings, and gave success to their armies.

Yet He ceased not to warn them by His

messengers of the dangers of their worldliness. He ceased not to call them to a pure allegiance to their Heavenly King.

A remnant was preserved among the people, but to the divided hearts of their rulers these heavenly messages came to meet the criticism, and disrelish, and final rejection, of a worldly spirit. They had come out into a broad place, which was but the counterfeit of a genuine liberty, where the austere lives and the stern voices of the true prophets were subjects of their derision and scorn.

The introduction by Jeroboam of a humanly devised, instead of a Divinely-appointed ritual, in which other symbols were used than those which God had chosen, opened the way for greater innovations by his successors, until Baal worship displaced the worship of Jehovah, and groves were planted, and altars erected in the high places all over the land to the false deities of the surrounding nations. Even such prophets as Elijah and Elisha availed not to call their nation back to their deserted loyalty.

I need not dwell upon the sequel. The kingdom of Israel was removed out of its place. The ten tribes became a prey to other nations, to be designated henceforth in the world's history as "the lost tribes." Shall we dare to conclude that this Scripture record has no lesson for us now?

The first and great commandment stands enforced by Christ Himself. And the beloved disciple has warned us against breaking the second—"Little children, keep yourselves from idols."

In that inner realm where the mainspring lies by which the marvelous mechanism of life is moved, where motives operate, and choice is made, and will is formed, where conscience holds tribunal, and the still small voice speaks, there are forces and currents by which the soul is swayed, of which the multitude takes little heed to ask, "whence come they?" or "whither do they bear us?"

The great temptations which come to us all, and the great tempter himself, appear in their true character as they confronted the Son of God. Before Him who is "the light of the world," every false guise was shred from them.

But to our fallen race in the blindness and darkness that sin has caused, Satan is able to transform himself into an angel of light, with power to deceive, if it were possible, the very elect. In our wilderness these temptations are presented to our appetites, our affections, our intellects. How few are they whose natures are so sanctified that no solicitation to unlawful indulgence, nor to presumptuous trust, nor to some little compromise of principle, to gain or retain a p tion in the "kingdoms of this world and t glory of them," finds any assent within.

It is a blessed thing that we are taug that in this wilderness, where the pathw of our earthly pilgrimage lies, there is mount of God. It is a Sinai of terror those around its base who have heard t voice of the Most High, and seen His w ders, and yet make golden calves to rep sent Him, and worship images their har have made.

To His servant who is called up to t top of that mount, and hid in the cleft of t Rock, the Lord causes His glory to pass l and makes it a place of such holy commu ing as lights the countenance with radiar from heaven. To His hushed and waiti prophet it is a Horeb where the Lord pas by, and speaks with a still small voice.

It is a place of Divine manifestation wh God the Creator shows the glory of H majesty, and holiness, and power; wh God the Redeemer passes by in the glory forgiving grace and mercy; and God t Comforter and Guide passes by in the gl of His spiritual presence.

To souls in lonely exile from the courts this world's power and pride, because th have chosen rather to suffer affliction w the people of God, than to enjoy the pleasu of sin for a season, that mount is h ground in the back side of life's dese Even its bush is aflame with the presence Him who sees the affliction of His peo and comes down to deliver them. There the revelation of His ineffable name wh is His memorial to all generations.

His people Israel, when delivered fr their bondage and led up out of Egypt, brought to "worship in that mountain."

There is the pattern shown of the sanc ary of God, with its holy places, of the al of sacrifice and the ark of the covena and of all the vessels of service there which are to be perpetuated in the Lor house on the holy hill of Zion. These the patterns of the heavenly things in t Jerusalem above, where "the Lord God a the Lamb are the temple" forever. T worship which the Father seeks here, like the worship there, in *spirit and in tru*

Our conceptions and our ideals of t worship are from the revelation and the spiration of the Lord. It is dangerous degrade these conceptions, to liken Him any image, or to enthrone any created obj in His place. It is dangerous to relax loyalty to our highest ideals, tho' it w to gain many followers thereby. It dangerous to sacrifice any portion of t truth, tho' it were to win a world.

Iowa. J. B.

RESPONSIBILITY OF DRUNKARDS.

The Dogma of Human Responsibility, more especially as it relates to Inebriety: being a paper read before the last Annual Meeting of the American Association for the Cure of Inebriates, by J. Willett, Superintendent of the Inebriates' Home, Fort Hamilton, Kings county, New York.

In this pamphlet the writer shows that the older English law authorities held that human responsibility for crime was not suspended but aggravated by drunkenness. But modern law, by making provision for the care of the estates of habitual drunkards, and the control of their persons by order of the courts, practically classes such persons with idiots and lunatics as having "defect of will," and therefore irresponsible.

He is careful, however, to show that even with regard to human law the habitual drunkard ought to be held responsible for having reached a state in which he has lost his power of self-control. Further, although the fearful effects of hereditary tendency to drunkenness are vividly set forth, and the fact that in the third or fourth generation of drunkards the family generally becomes extinct through a merciful provision of Providence, yet he justly holds that all those who inherit a love of drink may by total abstinence from the beginning, or by placing themselves under the control of others, be delivered from the temptation to drink. We have no doubt of this whatever, and feel assured that it is the duty of all who have or have not an hereditary fondness for drink, totally to abstain, and should the temptation prove too strong for them when freely exposed to it, that they should seek restraint, to enforce or substitute their weak power of will.

If the death punishment for capital crimes were done away, as it should be, there would be no ground left to palliate crimes committed while under the influence of drink, for then whether the drinking was beyond the control of the criminal or quite voluntary, in either case, the best thing for him and for the community would be that he should be confined for life, and be put beyond the risk of falling under the temptation to drink, and the commission of new crimes.

Doubtless, as J. Willett holds, the condition of the *habitual* drunkard becomes one of disease, when the will is very much in abeyance, and such persons should be subjected to proper medical treatment and restraint for their cure. But it is of the utmost importance that physicians and teachers of morals shall make it perfectly clear that no man need fall a prey to drunkenness unless by his own consent, and that God who declares He will exclude drunkards from the kingdom of heaven, has provided the means, to those who will seek them by prayer, for avoiding this great sin.

This, like all discussion of the effects of alcohol on human happiness, only confirms the position that the production and sale of all alcoholic beverages should be prevented by laws enforced by the utmost energies of all who desire the well-being of their kind.

For Friends' Review.

"ARE THE INDIANS DYING OUT?"

An answer to this question has been attempted by John Eaton, U. S. Commissioner of Education, in connection with researches made for the exhibits of his department at the Centennial International Exhibition. Owing to the lack of correct statistics, only an approximation can be made to an answer. Not until 1850 were there data for even an estimate of the whole Indian population of what now constitutes the United States and its Territories. In 1819 an attempt was made at an enumeration of all Indians within the United States, excluding Alaska, by the then Secretary of War, Jedediah Morse, and he gives a total of 471,036. But he gives the Indians west of the Rocky Mountains at 171,200, and this is probably much too large, since in 1829, when these Indians had been subjected to no specially destructive influences, the estimate of their number was only 80,000, and of the whole number for the United States and Territories 312,930.

The report of H. R. Schoolcraft in 1850 was largely based on estimates, and he gives the entire number at 388,229. The report of the Indian office in 1876 gave it as 291,882. The most reliable estimates of the Indian population of Alaska give an aggregate of about 25,000.

But the most interesting items of the pamphlet relate to groups of Indians whose number has been known for a long time with considerable accuracy. Among these are the Iroquois Indians, including the Six Nations and some others. From a careful examination, Commissioner Eaton infers that one hundred years ago this group of Indians in the United States and Canada numbered about 11,500, whereas in 1877 their number is reported at 13,668. Dr. Morgan, the best authority on the subject, states that "in numbers they did not at any time exceed 20,000 souls, if they ever reached that number.

The Cherokees.—"Adair, who lived forty years among the Southern Indians, estimated the Cherokees at 30,000 souls in 1722," and

forty years later at 11,500, the loss having been occasioned principally by small-pox. In 1876, notwithstanding the destruction caused by the late civil war, they numbered 21,072.

The Seminoles.—In 1821 General Jackson estimated the Seminoles of Florida at 4,500. In 1822 another authority gave their number as 5,000. They were at war with the United States for a long series of years, and their expatriation from Florida to the Indian Territory was complete in 1850, and they were put down in 1853 as 2,500 in the Territory, and 500 in Florida. In 1876 they numbered 2,553, although they had been reduced by the civil war to 2,000 in 1865.

The Sioux appear upon pretty good authority to have increased during the last forty years from about 25,000 to 40,000.

Hence it is probable that while some tribes and bands of Indians are slowly dying out, other and more vigorous ones, or those placed under more favorable circumstances, are increasing.

Most tribes decrease during the change from wild to civilized habits, at first, but afterward increase. The removal of Indians from one locality to another, as has so often been done, is attended always by a large fatality, often amounting to 20 per cent. This should be borne in mind in future proposals to change the location of tribes, and only for very strong reasons should such removals be permitted.

For Friends' Review.

ARBITRATION.

It must cheer every Christian to find that arbitration, instead of suits at law, is being more and more widely resorted to for the settlement of questions at dispute between private citizens. The Society of Friends having adopted the Bible standard on this question for the use of its members, they can rejoice to see this same standard used by the community at large.

The Board of Trade of Philadelphia now has a Court of Arbitration, with a well-known and highly respected lawyer as its judge. "He may act alone as arbitrator," says the *Press*, "if the parties impleading each other consent; or he may be the third of a court of three, his colleagues being chosen by the suitors; or he may be umpire where the suitors set up a court of three by their own action. All this is accommodated to our Pennsylvania statutes, under which arbitrators may decide any question of fact within the province of the jury, with the consent of a court of record, all law questions being reserved to the courts on bills of exceptions and appeals." This system h been successfully used in New York a Boston, and is extensively employed England. Among its advantages is cheapness, and it avoids the uncertainty a prejudice which so often attend the de sions of juries.

For Friends' Review.

FRIENDS IN DENMARK.

An English correspondent writes:— have lately had some letters from Denma by which it appears that Friends in th country are prospering and adding to th numbers. A meeting is now regularly h at Horsens, and there are a few at Aarhu who have requested their names to be rolled on the list of members. Some of t dear Friends at Veile, along with othe have more than once or twice gone ab holding meetings; and though even amo their small community there are causes uneasiness, yet they seem on the whole be going on favorably. Guldbrand Gu brandsen's son, who is now in membersh has had to suffer a short imprisonment refusal to perform military service, and anticipate a repetition of this probably ye after year for some time."

In addition to the foregoing, there are few Friends at seven other localities, three of which we believe meetings are he in our usual manner every First-day mo ing.

In Denmark, all religious societies ha equal rights under the laws; yet dissent from the Lutheran (Established) Church, very few in number, and the common pr tice of requiring certificates of baptism a confirmation as requisites for an entra into the public service, professions, or trad and even for marriage, often places disco aging obstacles in the way of those w have adopted the views of Friends. Sc tered as they are throughout the extensi province of Jutland, and too poor to visit c another; often subjected to petty perse tions through the ill-feeling of the pries and occasionally imprisoned for conscien sake as narrated above; whilst ever subj to painful misunderstandings on the part their neighbors; the trial of their faith which Friends in Denmark are exposed no ordinary one, and entitles them to mu of our sympathy.

In the town of Hjörring, a poor sick man and his wife have for a number of yea regularly sat down together on the first d of the week in company with a servant gi and sometimes a few others, to worship G in the way which they believe to be mo

ceptable to Him, and most strengthening their own spirits. And these are indeed formal occasions. Since the previous day rest the battle of life has been going on, d with the morrow another week of hard or begins. Sixteen hours a day of steady ployment often fall to the lot of this noble fe, whose failing eyes attest the severity her struggle for the support of her help- ss husband and herself. But as these wly seekers draw near in the silence to eir compassionate Helper, how sweetly es He at times confirm the promise of His esence by the renewing of their faltering th, under the fresh assurances of His love d of His unfailing power to keep that which committed unto Him. They are brought to l His goodness and their own unworthi- ss of such notice, and tears of joy flow. Oh love the Lord, all ye His saints; for e Lord preserveth the faithful"—may well the language of their hearts at such times. is not always thus, for sometimes the flesh very weary and cumbersome to the spirits ich long to soar; yet who will say that en then the "convenient" food is withheld m the hungry soul?

Let us not, in our easier situations, think htly of such silent, inward efforts after iritual food. They must be pleasing to d, for He responds to them, and confirms e truth, as good in spiritual as in physical e, that exercise brings strength. It is ll for us to know our poverty, that we y stir ourselves to seek heartily that hea- nly bread which the slothful cannot par- ke of. How unwise are they who, while ily laboring for the needful "meat which risheth," regard not their deeper and ver-ending need of "that meat which en- reth unto everlasting life, which the Son man shall give" unto all who humbly k it from Him.

May we, who have such full religious free- m, appreciate our privileges, and with a owing faith in the reality of our Saviour's iesthood, come to all of our meetings, ether for worship or business, in a depen- nt spirit, willing to wait until He comes o His temple with His own directions, hereby the worship and service of all will be ought into harmony. He fully knows the eds of all who are assembled, and His lling messengers can safely abide in quiet- ss, whatever be the expectations of others, til the command is given to "speak unto e people." S.

Temperance Coffee Houses.—"The ndon Coffee-house Improvement Com- ny" lends money to those who wish to rt temperance coffee-houses, just as the brewers have done to those opening beer-houses. These coffee-houses, by furnishing pleasant, well-lighted rooms, with books, papers and cheerful company, are doing much in England wherever they are established to draw men off from beer-shops and gin-palaces. Such practical methods of combating intemperance should be introduced into all our cities. The continued success of those in Philadelphia, under the control of Joshua L. Baily, is a standing proof of what may be done elsewhere in our country.

JOHN ASHTON.

John Ashton of Kilconnermore, Ireland, and his wife, were both convinced at one meeting at Birr, through the powerful ministry of that able and eminent minister of the Gospel, Thomas Wilson. Coming out of that meeting they said to each other, "The way of everlasting happiness had been clearly laid down before them, and they were resolved to walk in it, come life or come death." Not long after, John Ashton was thrown into prison for his Christian testimony against tithes. Being used to work out of doors, he was at a loss how to employ his time; but soon learned to make gartering and laces.

When at liberty, he with his wife, constantly twice a week attended the meeting at Birr, generally walking on foot thither, being about seven English miles and a very bad road, wading through a river in the way both going and returning. In winter, in crossing this river, they sometimes had the ice to break; and John said he had wept to see the blood on his wife's legs in coming through it.

In those days (about 1700) truth was precious to its professors, who also possessed it, and no difficulties or dangers could prevent them from getting to their religious meetings, to enjoy the renewings of divine love and life with their brethren.

This good man took great pains to get travelling Friends to appoint meetings at his house, and then to acquaint people thereof, several miles around, travelling for that purpose by night as well as by day, in the winter season and in severe weather, and underwent much reproach for this labor and diligence. Yet he was blest in it both inwardly and outwardly; many came to the meetings at his house, several were convinced of the truth, and in process of time a meeting was settled there, and grew larger than that of Birr, out of which it had sprung.

At the aforesaid meeting at Birr, through

the ministry of Thomas Wilson, there was also convinced, Thomas Ashton's wife's daughter Mary, the wife of James Sheppard. This was a great mortification to her husband, who tried various means to reclaim her. At length a noted preacher being to preach at the worship-house he frequented, he proposed to his wife, that if she would go with him to hear him, he would go with her next Sunday, as he called it, to the meeting at Birr, to which proposal she assented. She went accordingly and heard fine words and eloquence; but that was not what her soul wanted.

Next First-day, pursuant to his agreement, he went with her to Birr. It proved to be a silent meeting there; yet through the reverent attendance of the souls of those present upon Christ, the best minister, they were favored together with His life-giving presence, with the sense of which the said James Sheppard was reached, and tendered into contrition, in the sight of the self-denying path cast up to peace with God. Hereupon, what he little expected at his going to that meeting, he immediately joined in society with Friends, and became a serviceable man in his station. In 1740, John Ashton, after a short illness, departed this life aged about 80, leaving behind him a general testimony all round the country, on his behalf, as one who had eminently served God, loved mankind, and was greatly beloved by almost every one who knew him.—*From Memoir of James Gough.*

USELESS! USELESS!

"Useless! useless!"—These were the dying words of the wretched Wilkes Booth, the assassin of good Abraham Lincoln, President of the United States. It will be remembered that when he had shot his illustrious victim, he exclaimed "*Sic semper tyrannis!*" in the confident hope that he had vindicated the cause of the Southern Confederacy, and taken effectual means for retrieving, in some measure, the crushing defeats of his party by Grant and Sherman. In making his escape from Washington, immediately after the assassination of Lincoln, Booth, with a comrade, fled into a remote Virginian village. But he was speedily pursued by soldiers, and overtaken in a barn, into which he had crept for refuge. Being summoned to instant surrender, he replied, "Captain, give me a chance. Draw off your men, and I will fight them singly. I could have killed you six times to night; but I believed you to be a brave man, and I would not murder you. You see I am lame; so give me a chance." This was, of course, refused, and the soldiers set fire to the ba to compel the fugitives to surrender. In t confusion which followed, Booth received fatal wound. As he was dying, he exclai ed, "Tell my mother that I died for r country, and that what I did was, I thoug for the best." Here the expiring man thr up his arms, uttered a bitter cry of "Usele useless!" and then was silent in death.

What a sermon is in those two words to the general failure of even the best tended wars to accomplish their objects!

Doubtless the "chivalry" of the Sou ern States, many of whom were, inde gentlemen of humanity and intelligen thought also that what they did was for t best, when they took up arms to assert th threatened supremacy in the control of t counsels and government of the Stat They had much reason, also, to count up a favorable issue of their struggle, inasmu as they were, as a body, far more inured martial exercises, and, at the outset, co manded by much abler officers than th Northern rivals. But all their heroism a all their tremendous sacrifices were useless useless. Every one of their aims was, that war, eventually frustrated. . . .

And so, too, in innumerable other cas There were the Puritans, for example. London Baptist preacher, in delivering lecture the other day in praise of war, al ded specially to "the grand successes of Puritan heroes, Cromwell and his Ironside whom he declared to be worthy of canoni tion amongst the elder heroes of Old Tes ment times, who "waxed valiant in fig and turned to flight the armies of the alien Here is an utter delusion, though a v popular one, for it can be conclusiv shown * from abundant historic testimo that the liberties and morality of the P tans were far greater *before* they took the sword in the civil wars, than at the con sion of those wars. They had *already* g ed, by patient parliamentary action and constitutional struggles, the abolition of Star Chamber and Ship Money, and of Court of High Commission. They w already eminent for piety, for dignity, morality; but at the conclusion of struggle, they were far *worse* off. Inst of gaining additional liberties, they much of what they had previously enjoy In the first place, Cromwell divided all E land into twelve military districts, under dominion of despotic Major-Generals; also set Parliament at defiance, turned it nominiously adrift, suppressed constitutio freedom, imprisoned the Friends and ot

* *Vide* a valuable pamphlet by HENRY RICHARD, M entitled "The Effects of the Civil War in England o National Liberties, Morality, and Religion."

conscientious persons by wholesale, and inflicted the most revolting cruelties and massacres upon the Irish. But worse was to follow. After his death, came the restoration of the Stuarts, and then where was the remnant of Puritan liberty? Their ministers were ejected from their livings, literally in thousands, and with the utmost contempt. Their leaders were no longer able to maintain the dignified position of remonstrance with which they had withstood James the First, Charles the First, Strafford and Laud. But instead of this, they were now obliged to submit to unprecedented humiliations, humbled in the dust before the successors both of Charles and of Laud. Sixty thousand of them were imprisoned by the second Charles, and upwards of five thousand perished in his pestilential gaols; and the national party of Puritanism was swept away by a flood of the most degrading profligacy and infidelity. So much for the results of taking the sword by the Puritan heroes! Like poor Wilkes Booth, their survivors had, as in dust and ashes, to feel that the sword had been "Useless! useless!"

Time would fail, to enumerate other similar results of battle and the sword. Even the two greatest votaries of militarism in modern ages had, practically, to raise the same piteous cry of "Useless! useless!"—the first Napoleon, at St. Helena, after his hundred fights, and his nephew, poor Louis Napoleon, at Sedan and Chiselhurst. Useless! useless!—all those million swords.

One example more, and we have done. There was the Crimean War, for which, in 1853, Great Britain spent a host of lives and a mint of treasure. But for what result? Let the Bulgarian massacres of 1877, and the legion of defrauded British bondholders, creditors of insolvent Turkey, and the vast horrors of innumerable slaughters and barbarities that have followed—let these reply, "Useless! useless!" Aye, and in this instance, immeasurably *worse* than useless.

But far otherwise is it with the works and efforts of Peace, whether by nations or individuals; her victories are real and abiding, unlike the shadowy ones of War. Grand works of commerce, of progress, of colonization, of philanthropy, of art, of architecture, are the results of peace. Grand lives, and most enduring, through their immortal majesty, are the lives of good and peaceful followers of Christ.

Joseph Sturge, for example, was but one out of myriads of such noble souls, of whom the poet, after describing his long work of fruitful virtues, writes:—

> And death hath moulded into calm completeness
> The statue of his life.

More by far than even this; for they, the heroes of peace, after building up countless other lives and other virtues like their own, pass into a world of immortal life and glory, where the harvest is reaped more richly, and the good work goes on forever, without limit of expansion. Not theirs the pitiable retrospect of utter failure, by the dying man of blood, with his wail of "Useless! useless!" But theirs the everlasting glory and their blessed Lord's "Well done!"

WILLIAM TALLACK.

A GENERAL MEETING IN ENGLAND.

Among the various places in which General Meetings have been held is St. Ives, in Huntingdonshire.

This little town, rich in memories of Oliver Cromwell and of nonconformist zeal and suffering, formerly possessed a considerable meeting of Friends. Most of these were engaged in agricultural pursuits, and while a few were engaged in the trades of the town, the others were rather widely scattered in the neighboring villages, and altogether formed a considerable congregation, as is apparent from the size of the meeting-house. But for nearly twenty years past the meeting-house has been closed, except for the occasional holding of a monthly or public meeting.

In second month last the Friends of Cambridge and Huntingdon Monthly Meeting arranged for the holding of a General Meeting in the almost disused meeting-house at St. Ives, the result being a large attendance of Friends in the ministry and of the inhabitants of the town and neighborhood. It was felt to be a time of much blessing and profit; so much so that a desire was expressed by some who attended, that meetings after the same manner should be held regularly. Friends in the neighborhood, in spite of their small numbers and scattered position, saw that this desire should be met, and meetings have since been systematically held on First-days, that in the morning numbering about sixty, and in the evening eighty to one hundred in attendance. These meetings are held after the manner of those entitled reading or mission meetings. The congregations comprise persons who have become thoroughly dissatisfied with the Popish practices now carried on in the parish church; others from various religious bodies who feel that these meetings supply a spiritual want which they have long desired; and some, also, who previously attended no place of worship. Friends in the ministry from various parts of the country have been drawn to visit St. Ives pretty frequently, and have felt much sympathy with the

little company thus gathered together with the desire of worshipping God in the spirit, and having daily less confidence in the flesh. . . . . Two persons have already applied to the Monthly Meeting for membership. A First-day adult school has been established under the care of Thomas Seekings, with about twenty scholars. The above-named Friend will be glad to correspond with any one who may feel desirous to visit this interesting little company, who are drawing to Friends.—*Monthly Record.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MO. 29, 1877.

THE BIRTH OF CHRIST.

The exact time of our Lord's birth is unknown, and was, doubtless, wisely hidden. The superstitious observances long connected with the day assigned by the Church to that event, suggest what might have been the excesses which would have been associated with the veritable day if it had been known. The utmost that can now be determined is, that our Lord's nativity probably occurred four years before the beginning of our era.

But if the particular day is shrouded in obscurity, of the fact of the birth of Jesus Christ and its attendant circumstances we have an ample record. It was preceded by an angelic announcement to Mary, and a divine communication respecting it to Joseph; and its accomplishment was heralded by angels to a company of shepherds. "He was conceived by the Holy Ghost, born of the Virgin Mary."

Christianity as a system of religion is founded upon the truth of these and other recorded facts respecting our Lord. Extinguish among men the knowledge of them and Christianity ceases to exist. The diffusion throughout the world of these Bible truths must precede and accompany the universal reign of the Christian religion, if it is ever to occur.

To those who accept in faith the full record of the Scriptures concerning our Saviour, the tidings that He was born, become joyful, because by His advent God came so near to us, that we may more easily think of Him and apprehend Him. His ineffable glory being vailed by assuming our nature, we can conceive of Him as "God manifest in the flesh."

In Jesus Christ we read God's character more fully than it had ever before been revealed. "No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, He hath declared Him," and through His words, His acts and the spirit He manifested, we learn what God is.

Beyond all that the Old Testament saints enjoyed, we know, since His coming, that we have one Mediator, "the man Christ Jesus," through whom we have access to the Father. In our weakness and fear we are helped by the assurance that we have an Intercessor and High Priest, who is our brother and friend.

If doubtful how we should live and act, we can turn to His teachings and example for instruction, for He said, "follow Me."

Oppressed with guilt as having upon us the curse of the law, we look to Him who was "made of a woman,—made under the law," who fulfilled it on our behalf by His perfect obedience, and so satisfied its claims by His atoning death that we can be forgiven and "receive the adoption of sons."

And now ascended on high in His glorified body, He has sent forth the Holy Spirit to visit every human soul, to abide in and with His believing children; to carry on the work of salvation in them, and give them an assured hope that, in the end, their body of humiliation "shall be fashioned like unto His glorious body."

Surely all who will trust and obey Him have cause to find it tidings of great joy that ever Christ came.

MOVEMENTS OF MINISTERS.—James M. Haviland, accompanied by Jacob Haviland, attended Baltimore and North Carolina Yearly Meetings; after which they attended and appointed meetings within the limits of each of those Yearly Meetings. The service in North Carolina was the most extensive, as they went into the mountains, had much service among the people there, and in some places the meetings were "times of refreshing," as from the presence of the Lord. Many covenants were renewed, and those that had never bowed in prayer, were brought to the Master's feet.

CONFERENCE ON HIGHER EDUCATION AMONG FRIENDS.—A Conference of Friends from various parts of the country met in Baltimore on Sixth-day the 21st. inst., to consider the subject of education among Friends in America, and proved a marked success. The deliberations were conducted with much ability and harmony. Leading educators were present from most of the principal colleges and seminaries of the various Yearly Meetings. The addresses of President Gilman of the Johns Hopkins University, and Presidents Chase and Moore, of Haverford and Earlham Colleges, were valuable and suggestive. The need of liberal endowments for professorhips and scholarships was impressively urged; the duty of the Society to its wards in consequence of their birthright membership, and to the world, in consequence of the spirituality of its teachings, and of the important influence which they might exert against the materialistic tendencies of the age, was largely dwelt upon. The wants of the South and West, where the Society is rapidly increasing, were also vividly presented. The proceedings are to be published in pamphlet form for distribution, together with an address which is to be prepared by a special committee. We expect to present an abstract of the proceedings next week.

"HIDDEN SPRINGS: a New Year's Address to Sunday-school Teachers," is in the form of a tract of sixteen pages, and points out difficulties in teaching, and the sources of help, so clearly as to make it well worthy of being read. Price, 10 cents. Eben Shute, 52 Bromfield St., Boston.

DIED.

ARNETT.—At his residence in Waynesville, Warren county, Ohio, on the 26th of Eleventh month, 1877, Thomas Arnett, aged 86 years. He was a native of North Carolina, and was converted to Christ in the 25th year of his age, from which time he felt that he was not his own, that he was bought with a price. He soon after joined the Society of Friends from a sense of religious duty, and was called by his Divine Master to the work of the ministry, in which service he travelled extensively, both in Europe and America. He also advocated with his pen the doctrines of the gospel as set forth in the Holy Scriptures. He was eminently gifted for family visiting, to the truth of which many can testify. Though especially bound to the society of his choice, his heart, being enlarged by Divine grace, went out in love and sympathy to the whole human family, but especially to the household of faith, under whatever name these might be found. He was a diligent attender of meetings, and his life and conversation corresponded with his profession, so that he being dead, yet speaketh. His last illness was protracted, and at times he suffered much, but he would remark that his sufferings were little compared with what his Saviour had suffered for him; with many similar expressions, setting forth his own feeling of unworthiness and his implicit faith in the atoning blood of Jesus Christ.

DAVIDSON.—On the 24th of Tenth mo., 1877, William Davidson, aged 12 years. He was killed instantaneously by an accident at Brookfield school, Ireland. On the First-day preceding his death he gave the following text and verse, on a card, to his brother, requesting him to keep it in his Bible. It subsequently appeared that he had been given them by a friend, fifteen months before his death. "Blessed are those servants whom the Lord when He cometh shall find watching."

So I am watching quietly
Every day,
When the sun shines brightly
I rise and say—
"Surely it is the shining of His face,"
And look unto the gates of His high place
Beyond the sea,
For I know He is coming shortly
To summon me.

HOAG.—On the 27th of Eleventh mo., 1877, Margaret, wife of J. J. Hoag, in her 45th year; a member of Muscatine Monthly Meeting, Iowa. She was enabled to endure a long season of extreme suffering, with patience and resignation to the will of her Heavenly Father, realizing His arm to be graciously underneath to support and strengthen her; and was granted the assurance of an entrance into His rest.

THE CORPORATION OF HAVERFORD COLLEGE.

A Special Meeting of the Corporation of Haverford College will be held, by order of the Board of Managers, at the Committee Room of Arch Street Meeting-house, Philadelphia, on Sixth-day, First mo. 11th, 1878, at 3.30 o'clock, P. M., to consider certain proposed amendments to the Charter of the Corporation.

EDWARD BETTLE, JR., Secretary.

THE ALUMNI ASSOCIATION OF HAVERFORD COLLEGE, Pennsylvania, offers a prize of $250, or £50, for the best Essay, setting forth

"The most Practicable Plan for Promoting the Speedy Substitution of Judicial, for Violent Methods of Settling International Disputes."

The Essays, each accompanied by a sealed envelope containing the name and address of the author, are to be submitted before the end of the year 1878, to the undersigned, who will report the result of their adjudication at the Annual Meeting of the Alumni, occurring in the ensuing summer.

The Association reserves the privilege of retaining all of the Essays that compete for the prize.

FRANCIS T. KING, 76 Cathedral St., Baltimore, Md.,
JAMES WHITALL, 410 Race St., Philadelphia, Pa.,
JOHN B. GARRETT, 131 N. 18th St., Philadelphia, Pa.,
Adjudicators.

PHILADELPHIA, Eleventh mo. 3rd, 1877.

A GENERAL MEETING is appointed to be held at Richland, Keokuk county, Iowa, commencing on Seventh-day evening, the 5th of First mo., 1878, at seven o'clock; the Committee to meet one hour earlier. Richland Monthly Meeting will be held the same day at Hopewell, three miles north. Friends from a distance will be met at Pleasant Plain, on the Chicago and South Western R. R.

Also, a General Meeting to commence on First-day, the 13th of First mo., at 7 o'clock, P. M., at Summit Grove, in the town of Stuart, Guthrie county, Iowa, on the Chicago, Rock Island and Pacific R. R., forty miles west of Des Moines.

G. NEVILL, Cl'k Y. M.'s Com.

APPEAL FROM MOUNT AYRE MONTHLY MEETING FOR MEANS TO BUILD A MEETING-HOUSE.—At Mount Ayre Monthly Meeting of Friends, held Twelfth mo. 1st, 1877, the committee appointed to devise a plan for a Meeting house, propose that we build a stone house, 24x30ft. Friends here are in very limited circumstances, but are willing to furnish all the stone on the ground, furnish the lime, wait on the masons, do the carpenter work and all the hauling, &c.; but there will be a cash expense of about four hundred dollars for material. We, therefore, ask Friends who are in better circumstances, and feel willing to contribute, to assist us. If we can get that amount we can go forward and build the house, if not, we will have to abandon the project at present. We are now holding our Meetings in a small dug-out district school-house.

Any one willing to contribute to our assistance, please address OMAR GREGORY, Mount Ayre, Osborne Co., Kansas, and what is given will be strictly applied to the building. On behalf of Mount Ayre Monthly Meeting,

OMAR GREGORY, HEBER E. FRAZER,
JOSIAH W. WINSLOW, JONATHAN BALES,
Committee.

CHRISTMAS.

"Christmas is the day on which the nativity of the Saviour is observed. The institution of this festival is attributed by the spurious Decretals to Telesphorus, who flourished in the reign of Antoninus Pius (138–161 A. D.); but the first certain traces of it are found about the time of the Emperor Commodus (180–192 A. D). In the reign of Diocletian (284–305 A. D.), while that ruler was keeping court at Nicomedia, he learned that a multitude of Christians were assembled to celebrate the birth-day of Jesus, and having ordered the church-doors to be closed, he set fire to the building, and all the worshippers perished in the flames. It does not appear, however, that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December *cannot* be the nativity of the Saviour, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains." . . .

"Not casually was the festival of the nativity celebrated on the 25th of December. Among the causes that co-operated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important part of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were, originally, merely the symbolical personifications of these." . . . . .

"At the winter solstice the Germans held their great Yule feast in commemoration of the return of the fiery sun-wheel, and believed that during the twelve nights, reaching from the 25th of December to the 6th of January, they could trace the personal movements and interferences on earth of their great deities, Odin, Berchta, &c."

"Many of the beliefs and usages of the old Germans, and also of the Romans, passed over from heathenism to Christianity, and have partly survived to the present day." . . . . . .

The church tried to purify these heathen customs by connecting them with Christian associations, and "hence also originated, at a later period, Christ trees, or Christmas trees, adorned with lights and gifts, the custom of reciprocal presents, and of special Christmas meats and dishes, such as Christmas rolls, cakes, currant-loaves, dumplings, &c."

The Papal church holds three masses on Christmas; the Anglican church, and the Protestant Episcopal church also observe the day with special services, likewise the Lutheran churches. "But the Presbyterian churches in Scotland, and the whole of the English Dissenters reject it, in its religious aspect, as a 'human invention,' and as 'savoring of papistical will-worship.'"

From Chambers' Encyclopedia.

THE LOST CITIES OF THE PLAIN.

The American Society for Exploration in Palestine have been engaged on the east of the Jordan. Dr. Selah Merrill has been acting for them, and believes he is near the discovery of the lost cities of the Plain. Antiquaries have thought it probable that these lay near the northern end of the Dead Sea on the east of Jordan. Sites of ancient cities, exactly corresponding in numbers with the cities of the plain, have been found in this district, and excavations have shown three buried cities, one below the other. The first was of the Roman period, the next below of Hebrew character, and underneath this a third was reached of earlier date. But just at this point the funds of the Society failed; Dr. Merrill had to cease work, and return home.

All the additions of late years to historical knowledge have tended to confirm the accuracy of the Scripture record, and it were much to be wished that this Society could be supplied with funds to prosecute its work, and settle questions of such importance as the site of the lost cities of Sodom and Gomorrah, Admah and Zeboim.

"I LIKE to think of what we call Friends' principles being really summed up in—I have set the Lord always before me, with

that watching of *His* countenance whereby we learn to do that on which He smiles, and avoid that on which He frowns." B.

BIENNIAL BIBLE-SCHOOL CONFERENCE.

(Continued from page 305)

SECOND DAY OF THE CONFERENCE.

Fourth-day, Eleventh mo. 14th.—A devotional meeting was held from 8 to 9½ o'clock. The exercises were characterized by deep earnestness, and a very fervent, prayerful spirit prevailed in the congregation. The subjects of entire consecration, and the baptism of the Holy Ghost were clearly set forth.

The Conference met at 10 o'clock, and was opened with devotional exercises, silent and vocal prayer.

Stanley Pumphrey of England, delivered an instructive address on "Christ the Model Teacher," which was listened to with great interest by all present.

JESUS CHRIST THE MODEL TEACHER.

"The common people heard Him gladly."

"Great multitudes came together to hear." Luke v. 15.

"The people resorted unto Him, and as He was wont, He taught them." Mark x. 1.

"There was gathered unto Him a great multitude, and He taught them many things." Mark iv. 1, 2.

"He taught them as one having authority." Matt. vii. 28.

"His word was with power." Luke iv. 32.

"Never man spake like this man." John vii. 46.

These are some of many expressions scattered through the gospels, which indicate how widespread and deep was the impression produced by the ministry of the Lord Jesus. In His unrivalled instructions as well as in His perfect life, He left us an example, that we should follow His steps. Let us therefore consider those features of His teaching, that are imitable by us, and endeavor to gather lessons that may help us in our work.

We find that the teaching of the Saviour is couched in simple language, the meaning is made clear, it is always forcible and always interesting. The remark made by the Hindoos, to Elkanah Beard, "What good words these are, how nicely Jesus puts things," well illustrates the impression produced by the words of the Saviour on thoughtful minds, whose perceptions have not been dulled by familiarity. Everything is eminently well put. If we ask how Jesus succeeded in making his teaching so plain, forcible and interesting, we shall find that one secret lay in the free use of apt illustration. "Without a parable spake He not unto them." In other words, He was always using illustrations. This characteristic must strike the least observant.

The illustrations were drawn from all sorts of subjects, farming, mechanics, commerce, social customs, domestic occupations, household furniture, the sports of children, religious rites, judicial proceedings, history, natural history, beasts, birds, fishes, insects, trees, fruit and flowers, rain and sunshine, food and clothing, salt and fuel, dust and rust, gold and copper; all these, and many more are brought in, to give point to His lessons.

In the parables of the prodigal son and the good Samaritan, (the latter is believed to have described an actual occurrence,) He made use of well told stories.

In speaking of the fall of the tower in Siloam, and Pilate's cruelty to the Galileans, and possibly also in the parable of the pounds, He referred to the news of the day; in His allusions to Noah and Abraham, to Elijah and Elisha, to Abel and Zechariah, to the Queen of Sheba and the widow of Sarepta, to the destruction of Sodom and the repentance of Nineveh; to David, using the shew-bread, and the supply of the manna, He drew lessons from the history of His own and other countries; in calling for the tribute money, and in taking in His arms the little child, He may be said to have given object lessons; in blasting the fig tree, and washing the disciples feet, He made use of acted parables.

Turning to one or two of our Lord's longer discourses, let us see what characteristics we discover there. The sermon on the mount is the first, and in some respects the most important of them. Here the illustrative character of his teaching is very marked. To prove this would be to repeat almost entire the list so lately given.

Another element of impressiveness in His teaching is found in the forcible repetition of words and thoughts; while in the denunciations of the Scribes and Pharisees, the "woe unto you, hypocrites" bursts upon the hearers like a succession of thunder-claps, in the beatitudes, the blessings and promises come like notes of exquisite music, swelling and culminating in perfect harmony.

Sometimes an important lesson is conveyed in the constant repetition of a single word. It is in the sermon on the mount that God is first distinctly revealed to us, in the character of a Father.

In a few scattered passages in the Old Testament, hardly a dozen of them altogether, He is indeed spoken of in this relationship, but how differently is it apprehended when seventeen times in one short discourse, the word Father is brought in, connected with the personal pronouns that assure the title to us as our right—("*thy* Father," "*your* Father," "*our* Father which art in heaven").

How often the words "ye have heard that it hath been said by them of old time," are set over against the "I say unto you": again "Thou shalt not be as the hypocrites, **when thou givest alms,** when thou fastest, **when thou prayest," accompanied by the sternly repeated irony, "they have their reward."

But it was not only by the repetition of words and expressions that our Lord gave emphasis, but by the repetition of thought. He spoke repeatedly of the forgiveness of injuries, and also of the hatefulness of a religion that is mere outward show. He turned a second time to the important subject of prayer, and after saying, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you," repeated the assurance by adding "every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Our Lord also gave light and shadow to his

teaching by the force of contrast. Thus, as we have just seen, He sets the law over against the gospel, the religion of the Pharisee against that of the humble and sincere of heart. Again He contrasts the service of God and mammon, the two ways, the two builders, the good tree and the corrupt tree; the single eye and the evil eye; the treasure on earth, and the treasure in heaven.

Forcible questions were often used by him to arrest attention. Out of many others in this one discourse, take the following: "If ye love them which love you, what reward have ye?" "If ye salute your brethren only, what do ye more than others? Do not even the publicans so?" "What man is there of you, who, if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent?" "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" Occasionally our Lord made use of sustained argument, and no better illustration of this can be furnished than the closing verses of the sixth of Matthew, where with an almost mathematical precision He advances irrefutably to the conclusion he undertakes to establish.

Not unfrequently Jesus aroused attention by putting the truth in the form of a paradox. "If the light which is in thee be darkness, how great is that darkness." More often He surprised His listeners by some startling assertion or command that seemed to savor of exageration: "Let not thy left hand know what thy right hand doeth." "If a man smite thee on thy right cheek, turn to him the other also." Elsewhere His sentences were pictorial and poetical: "Beware of false prophets that come to you in sheeps' clothing, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, and figs of thistles?" "Ye are the salt of the earth." "Ye are the light of the world!" "Consider the lilies how they grow."

Again He gives precepts so condensed and full, that once heard they could not be forgotten. "Swear not at all." "Resist not evil." "Love your enemies." "Seek first the kingdom of God and His righteousness." "All things, whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

The character of our Lord's teaching was eminently practical. The sermon on the mount could be easily read in twenty minutes, yet in the course of it we are admonished to be trustful, prayerful, humble, meek, peaceable, merciful and benevolent, constant, pure, sincere, and single-hearted; to do to others as we would that they should do to us, to forgive injuries, to return good for evil, and to love even our enemies; to avoid judging one another, to shun false teachers, and not to swear at all; to be ready to bear persecution, reviling, and false accusation, to hunger and thirst after righteousness, to obey and teach in all their fulness the commands of Christ, to be fruitful in good works, and to let our light shine to our Heavenly Father's glory.

Here we may remark another feature in our Saviour's teaching; the subject matter was always important. A great orator, on being asked what was the first essential in a public speaker replied, that the first essential was that the speaker should have something to say. Jesus Christ always had something to say; He is never trifling, never light, and this was equally the case whether the doctrinal or practical element is strongest in the discourse. Our Saviour was so thoroughly conversant with the Holy Scriptures that their language was interwoven in His speech.

In the sermon under our notice, we not only find Him quoting those commands of the Mosaic law which He wished to amplify, but when He gave His blessing to the meek, He did it in the language of the 37th Psalm; when He referred to Jerusalem, He did it in the language of the 48th; and His knowledge of sacred history suggested the reference to the persecution of the prophets, and the glory of Solomon.

If we turn from the first to the last of our Lord's recorded discourses, it would not be difficult to discover points of dissimilarity. In their style, no less than in their subject matter, the discourses in the gospel of John are distinguished from those in the other gospels. On the other hand there are points of resemblance which it is very interesting to note. If the teaching by parable is more sparingly introduced, it is still there. We mark also the characteristic repetition of words and thoughts, the vivid pointing of contrast, the terse, full sentences. the questions, the weighty subject matter, and the practical teaching that we have already noticed. On one or two points only would I dwell more at length. We observed that in the sermon on the mount, God is revealed as a Father as never before, the precious title being given to Him seventeen times. In the discourse in John the word Father is applied to God forty-three times in the three chapters, but here it is as *the* Father, or as *my* Father that our Lord speaks of Him. He now impresses upon us that the Son who was with the Father in the beginning, or ever the earth was, stands in a distinct and unique relationship to God, and that this relationship on His part, is the ground of ours; God is our Father, because He was first the Father of our Lord Jesus Christ, who having in matchless condescension stooped to take upon Him our manhood, is henceforth not ashamed to call us brethren, and raise us to be the sharers of His eternal glory.

Thrice in this discourse our Lord speaks of prayer, thrice of loving one another, thrice of the promised gift of the Comforter. Fruit-bearing, the invariable result of true faith, the natural and inevitable consequence of union with the vine, is spoken of oftener still. "If ye love Me keep My commandments." "If a man love Me he will keep My words." "If ye do whatsoever I command you." "If My words abide in you," "ye are my friends." "Ye shall abide in My love." "Ye shall ask what ye will, and it shall be done unto you." But while the keeping of His commands is thus constantly insisted on, the power whereby alone it is possible to keep them, is brought before us oftener still. Seven times Jesus speaks of obedience in connection with our love to Him aud His to us, fifteen times he refers to the indwelling of the Father, the Son and the Holy Spirit as the source of His disciples' strength.

Just one more point is suggested here. In the sermon on the mount Christ describes himself as the final arbiter of human destiny. He annuls the law of Sinai to set up His own. He gives

commands with Divine authority, and makes in His own name, promises that God only could fulfil. In John there is the same Divine authority in his commands and promises, and the same super-human claims; and when he speaks to God, it is in the tone of one speaking with his fellow. All this is perfectly harmonious and perfectly explicable, if we only accept in simplicity, His own statement: "He that hath seen me hath seen the Father."

Turning from those characteristics of Christ's teaching, that we have thus far considered, to His moral characteristics as a teacher,we shall find His pre-eminence shine out yet more signally. That He was a loving teacher is everywhere apparent. The tender sympathy of His ministry could not be better described than in the words of Isaiah read by Him at Nazareth. He sought out the neglected and the poor, and pointed to the fact that such had the gospel preached to them as one evidence that He was the Messiah who was to come. With publicans and sinners His relations were of such a character as to earn Him the reproach of being called their friend. An approachable and sociable man, He made Himself accessible to all classes and was ready to accept the invitations of any. While fully alive to the joys of friendship,He could turn aside from households like the one at Bethany, and go to be guest with lepers and publicans, or with Pharisees, whose company must have been still less congenial. He was always ready. We never hear Him saying, "I have not time." To spare Himself fatigue or trouble never entered His thoughts. He could turn aside from busy occupations, to heal a servant or restore a little girl to life. And as all times, so all places also, were alike to Him. The temple, the synagogue, the private house, the street, the public road, the lake shore, the field, the mountain, the wilderness, all were in turn the scenes where acts of healing were wrought, or words of saving power were spoken. A boat could serve Him for a pulpit, just as well as a reader's desk. Crowds hung upon His lips, yet Jesns was just as ready to talk to one. Mary sat at His feet, Nicodemus came to Him by night, the woman of Samaria, she who was a sinner, the lawyer, the rich young man, Simon the Pharisee, Zaccheus the publican, all received in turn His teaching individually. His love shone out in acts of kindness, as when He ministered to the wants of the multitudes, invited His tired disciples to a country excursion, or prepared them a breakfast after their night of toil. It shone out also in the tender words, "Daughter, be of good comfort;" "Son, be of good cheer." He won the hearts of persons of every class; honorable counsellors lavished their wealth upon Him and ran all risks in showing their devotion to His memory; women followed Him, ministering to Him of their substance, and were last at the cross, and earliest at the grave; the little children shouted Hosannas in His praise; mothers brought their babes that He might bless them.

While His life was full of untiring activity,there was never any sign of hurry. Amid the busy scenes and vexatious contradictions of evil men, the Saviour kept even and unruffled. Whence sprang this holy calm? Was it from those hours of prayer, those communings with His Father that nothing could tempt Him to forego? "Rising up a great while before day, He departed into a solitary place and there prayed." "He went up into a mountain to pray." "He withdrew Himself into the wilderness and prayed." "He continued all night in prayer to God." The commands and encouragements to pray, so numerous in His discourses, are scarcely more numerous than the instances of prayer recorded in His life.

Brother teachers, if we wish to keep calm and strong for work, we must be much with God. The more work, the more prayer. "I have so much upon me," said Luther, "that I cannot get on without three hours of prayer a day." In His teaching, our Saviour was eminently wise and discriminating. He gave His lessons as His hearers were able to bear them. He did not give meat to babes, nor cram them with more than they could digest. There was never any one like Him for rightly dividing the word of truth. The cautious, dilatory, and hesitating He urged forward; the hasty and impulsive He held in cheek. Severe to the hypocritical and self-righteous, He was always tender and gentle to the humble and penitent. He did not break the bruised reed, nor quench the dimly burning flax. Some, like the apostle Paul, He compelled as it were by force, to enter the kingdom; with others He made a difference, and drew them to Himself with bands of love.

Christ was a patient teacher, always ready to instruct the sincere inquirer. Even where His meaning was obvious, so that He justly complained of the dullness that failed to grasp it, He was ready to explain more fully. He repeated His lessons as often as they were needed, giving line upon line and precept upon precept. Thus He again and again enforced the lessons of love and forgiveness, reproved the spirit that thirsts for lordship and pre-eminence, and reiterated His solemn warnings with regard to the judgment to come.

Jesus was full of the Holy Spirit. Herein lies the secret of the teacher's and preacher's power. The disciples received power after the Holy Spirit came upon them, and it was when filled by Him that they were enabled to do mighty signs and wonders, and to speak with such convincing clearness, and irresistible authority, that multitudes believed.

Lord, make us in our teaching simple, clear, interesting and persuasive; give us tempers sweet and even; make us loving, unselfish, patient, kind and winning, wise and diligent, prayerful and holy, after the example of thy blessed Son; and fill us with Thy Holy Spirit, for His name's sake, Amen.

"Object Lessons, or Optic Teaching" was introduced for discussion by Daniel Hill, who illustrated his methods of teaching certain Scripture truths by the use of the magnet.

A blackboard exercise was conducted by J. D. McClintock, New Vienna, Ohio, followed with brief remarks by several speakers, eliciting the general sentiment that blackboard teaching, as a regular exercise before the school, is not attended with practical results.

The Conference then adjourned.

AFTERNOON SESSION.

The Conference met at 2½ o'clock. The President read the cxxvi. Psalm, and remarked that while we recognize the fact that the "Lord hath

done great things for us, whereof we are glad," we still feel the need of the church, and may say, with the writer of the Psalms, "Turn again our captivity O! Lord," even while we look to the future when the laborer shall return with rejoicing, bringing his sheaves with him.

"The necessity of teaching children in the First-day school the sinfulness of war because opposed to the command of Christ," was then taken up for consideration.

The discussion was opened by Daniel Hill, who said, "Children should be taught that war is not only inexpedient, but that it is sin. They learn more from the conduct of those about them than from lessons in theology; it is therefore a hard matter to teach them contrary to what they see every one around them practicing. It is truly a serious thing to tell them that the conduct of many Christians is not in harmony with Scripture truth, but we must teach them that Christ is the Prince of Peace, remembering that we shall have to answer, not to public opinion, but to God. There can be found nothing in the life or teaching of Christ to advocate war; it was all against rendering evil for evil, against the principle of war, and the same was true of the Church for the first three hundred years of its history, its members refusing to serve in the Roman armies, always declaring, "I am a Christian, therefore I can not fight."

Let us teach the children clearly this great doctrine; not with a veil before our eyes, but as Paul read Moses after his conversion (2 Cor. iii. 13–18). It is a special mission of the Society of Friends to be the teacher of the principles of peace to the children over whom we have an influence. With some, the idea prevails, that the principle of peace will be in the hearts of the children after they are converted.

In the late war, there were many Christians on both sides, with the New Testament in their pockets even, shooting each other down, why? because they had not been taught in their youth to regard war as sinful. We owe it to our country, to ourselves, to all, that our children be instructed in the blessed principle laid down by the Master, that of "overcoming evil with good?" Thousands of Christians are afraid to act on this principle for fear something will happen. A man who trusts in God for protection is more surely protected, even if there is not a revolver within a hundred miles of him, than is the Christian or non-Christian who sleeps with a revolver under his pillow. If we believe that the "Angel of the Lord encampeth round about them that fear Him," we shall find no use for weapons of defence.

It is possible for even sanctified persons to engage in a war through imperfect training, but when such a person comes to understand that it is God's will and command not to fight, he does not stop to discuss questions of expediency, but recognizes the duty of obedience. Before the coming into the world of the Prince of Peace, God permitted war, but never gave it His approval except when engaged in under His direct command. We can readily understand that to the Creator belongs the right to act according to his own wisdom with His creatures, but we can as clearly see that this does not delegate to men themselves the right to exercise the same privilege towards one another.

We cannot suppose ourselves able to explain the decrees of God. We shall find that under the old dispensation, when the Lord ordered a fight, the slain were all on one side, that of His enemies; but now when men go to war they are left to their self-imposed work, and the slain are found on both sides in about equal numbers.

Jas. E. Rhoads said: "We are often called to teach children important gospel lessons before they are converted. Let us intently seek to lead them to Christ, but we must not fail at the same time to instruct them in the truths of Christianity. Our responsibility as members of the Society of Friends is greater than that of those who have not the inheritance we possess. We must have moral courage to stand by our principles: as in the case of slavery, and other questions on which the Society of Friends have taken the unpopular side, and adhered to it until they saw the triumphs of their faith; so with regard to peace, we must be courageous enough to hold on to and defend the opinions we believe to be right. There is no other organized religious body than the Society of Friends to hold up the cause of peace; the spirit of war is spreading, and we are called upon to be faithful to our trust. We shall find that our honest convictions on this subject are in perfect harmony with the truest patriotism."

Stanley Pumphrey said he was in favor of bringing out the peculiar views of the Society, whenever in Bible study they naturally came under consideration. He would not force any construction for the purpose of bringing to the front these views as religious hobbies. The Society of Friends has exerted a marked influence in the advancement of the world's history on three special points,—the abolition of slavery, liberty of conscience, and amelioration of the penal code; now we are still holding on to the doctrine of peace, and some of us have enlisted in the campaign on behalf of *total abstinence;* let us believe our Heavenly Father will honor us not less in these than in previous cases.

Charles F. Coffin said: "All our evangelical views are held by many others; we believe in the distinctive views of the Society of Friends; if there is no more need for them, there is no more need for the Society. In our own schools we ought to inculcate in all their fulness, the doctrines which we especially hold, not only on war but on temperance, &c.

Let the views and the ground of them be fully taught. The children ought by all means to be so trained that they shall have a conscience on those subjects. During the late war, in the course of an interview with Secretary Stanton, that distinguished officer said to him, "In the case of any of your people who are conscientiously opposed to fighting, I will see that they are not forced into the army, but you know very well that hundreds of your young men have no conscience on this matter, and they must be treated just like other people."

An address was then delivered by Sarah P. Morrison, of Knightstown, Indiana, on the "Importance of children committing to memory, in early life, Scripture texts relative to the doctrine of human redemption."

The Conference then adjourned.

INSPIRATION is the communication to the minds of men of a Divine light and influence,

by which they are either miraculously informed of matters before unknown to them, or by which ideas already acquired through natural means are presented to their memory, and impressed on their feelings, with an extraordinary degree of clearness and force; and by which, further, they are often led to promulgate to others, either in speaking or in writing, that which has been thus imparted to themselves. J. J. GURNEY.

THE POWER OF SEED.

A returned missionary from Orissa, India, when speaking in London of the condition of heathenism in his field of labor said, that during the past year the City of Puri was thrown into great consternation, on account of the falling of a stone from the roof of Juggernaut's temple, which was erected seven hundred years ago, and on which from that time there had not been a trowel laid for repairs. When the stone fell, Juggernaut was absent from his temple on a visit to his "sister;" and the stone, weighing some ten or twelve tons, fell with a crash on the jewelled throne of the idol. When Juggernaut was brought back from his visit, the workmen were repairing the temple, and the god had to be put up for a time at the house of his "brother-in-law."

After the falling off of this stone the building was examined, and it was found to be entirely unsafe, and on the verge of ruin. There was no mystery about the cause of its dilapidation; the birds had carried berries from the Banyan tree to the top of the temple, and had dropped the seeds where they fell into the crevices between the stones, and there, buried in the dust of ages, when watered by the dews of heaven and warmed by the sunbeams, these seeds had germinated, and the tiny roots had struck down among the stones, working their way hither and thither, until they had heaved the massive rocks, and separated one from another the ponderous stones which composed the temple.

One could hardly find a more apt illustration of the power of the gospel of the Son of God. A temple built by the wealth of ages and the toils of generations, and standing firm through successive centuries, at last shattered and brought to desolation by the divine vitality implanted in a few insignificant seeds! But just as that temple, after standing for ages, yielded to the vital force of those little seeds, so the dark superstitions which that temple represents, though they might resist the iron hand of force and the changing power of passing centuries, must decay and crumble into utter ruin when the gospel of Christ, which is the power of God unto salvation, once finds entrance into the benighted crevices of the hearts darkened by sin and superstition.

Let those who toil in the Master's cause be of good cheer. Their labor is not in vain, no matter how feeble the instrumentality may be. If a flock of sparrows can subvert an idol temple that has stood for centuries, surely the people of God, of more value than many sparrows, using that good seed, the word of the kingdom, may do a work which men or devils never shall be able to withstand.—*The Armory.*

SCIENTIFIC NOTES.

Pyrophosphate Medicines.—These medicines, which have been very popular for a quarter of a century, are condemned as injurious by MM. Paquelin and Jolly. By careful observation, it has been found that they leave no phosphorus in the system, but they act as foreign bodies, which are speedily rejected. Their supposed beneficial action is attributed to the presence of an impurity, in the shape of free phosphoric acid.—*Ibid.*

Photographs of Nasmyth's "Willow Leaves."—M. J. Janssen has succeeded in photographing the peculiar mottled surface of the sun, which has been variously designated, from its fancied resemblance to willow-leaves, rice-grains, etc. This result will give astronomers new and important elements, for investigating the activities of the sun's surface.—*Ibid.*

Safety of Railroad Travelling.—The average loss of life in France, from travelling by diligence, was 1 in 355,000; by railroads, from 1835 to 1855, 1 in 2,000,000; from 1855 to 1875, 1 in 6,000,000; from 1872 to 1875, 1 in 45,000,000. A person travelling constantly by railroad, for ten hours a day, at the rate of 30 miles per hour, would have had the following risk of being killed by a railroad accident: 1835 to 1855, 1 chance in 321 years; 1855 to 1875, 1 chance in 1,014 years; 1872 to 1875, 1 chance in 7,459 years.—*Ann. des Ponts et Chaussées.*

Strength of Slate.—Blavier & Brossard, mining engineers, have studied the comparative resistance to rupture of the Angers slates, marble, and Tonnerre stone. The following mean values were found for the coefficient of breaking resistance: for slate cut lengthwise, 5,621,000; slate cut crosswise, 2,733,000; marble, 1,140,000; Tonnerre stone, 630,400. Slate has the additional advantage that it can easily be split into slabs, while the other stones require the use of a saw, so that the poorest material requires the most costly work.—*Ibid.*

THE OLD AND NEW YEAR.

Another year has fled; renew,
Lord, with our days Thy love!
Our days are evil here and few;
We look to live above:
We will not grieve, though day by day
We pass from earthly joys away;
Our joy abides in Thee;
Our joy abides in Thee!

Yet when our sins we call to mind,
We cannot fail to grieve;
But Thou art pitiful and kind,
And wilt our prayer receive:
O, Jesus, evermore the same,
Our hope we rest upon Thy Name;
Our hope abides in Thee;
Our hope abides in Thee!

For all the future, Lord, prepare
Our souls with strength Divine;
Help us to cast on Thee our care,
And on Thy servants shine:
Life without Thee is dark and drear;
Death is not death if Thou art near;
Our life abides in Thee;
Our life abides in Thee!

ARTHUR TOZER RUSSELL, 1851.

THE SECRET.

"Thou wilt keep them in the secret of Thy presence from the strife of tongues."

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er he flieth,
Disturbs the sabbath of that deeper sea.

So to the soul that knows Thy love, O Purest,
There is a temple peaceful evermore!
And all the babble of life's angry voices
Dies hushed in stillness at its sacred door.

Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully;
And no rude storm, how fierce soe'er he flieth,
Disturbs that deeper rest, O Lord, in Thee.

O, rest of rests! O, peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
Fulness of joy, forever and forever.

H. B. STOWE.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 24th inst.

THE EASTERN WAR.—Suleiman Pasha, recently commanding the central division of the Turkish army, near the Balkans, has arrived at Constantinople, via Varna on the Black Sea, with 10,000 men, having taken that circuitous route because of snow in the mountain passes. It is said that he is to go to Adrianople to take command of the army in Roumelia, the part of Turkey south of the Balkans. It is supposed that the garrisons in Rustchuk, Silistria, Shumla and Varna, have been left to make the best defence they could. Gen. Todleben, a distinguished military engineer, has been appointed to command the Russian army near Rustchuk, and it is thought that place will be besieged. Troops have begun to move in various directions from Plevna but their movements have been much retarded by the weather and the condition of the roads. A violent snow storm occurred on the 22d or 23rd, from which the troops on the march must have suffered extremely. A transport train which encamped during the storm on an exposed plain near a suburb of Bucharest, was covered by the driving snow heaping around the horses and wagons, and 40 horses and 29 men were found dead, some of the men being frozen to death.

The Servians have attempted to carry Yatre by assault, and have been repulsed.

The Porte has issued a proclamation deposing Prince Milan of Servia.

Detachments of Russian cavalry appear in villages in the plain of Erzeroum, and the infantry are reported to be advancing into the plain. It is believed that a siege of Erzeroum will be undertaken.

A dispatch from Constantinople to London on the 18th, stated that erroneous interpretations having been given to the circular of the Porte inviting mediation it was officially declared that Turkey does not approach the powers as a vanquished State, since it still has two lines of defence which the government believes it will be able to hold; and that the circular was designed to intimate a willingness to consider the proposals made by the Constantinople conference. As Turkey's refusal to assent to those proposals led to the war the Porte thought it might be terminated on that basis.

It was supposed for a time that England might bring the Turkish note officially to the notice of Russia, but the English Cabinet is reported to have decided that in view of the difference of opinion among the powers any attempt to mediate would be inopportune. Anxiety is shown in some quarters lest England, in case of any attempt at peace negotiations, may intervene and insist upon having a voice as to conditions which may be thought to affect her interests.

GREAT BRITAIN.—Parliament is called to meet on the 17th of First month, being earlier than the ususal time. The state of affairs in the East is supposed to be the reason for the summons, and various rumors as to the intentions and wishes of the government are in circulation, but nothing appears to be officially announced.

INDIA.—It is stated that since a system of irrigation has been introduced into the district of Tanjor, in the southern part of Hindoostan, the revenue has increased from $86,000 to $150,000, the population has nearly doubled, and the district has become the most prosperous in India, except one; that one is the Godaver district, where irrigating canals were established by the government, on account of the poverty and discontent of the population. As a consequence, it has become the most fertile region of the country, producing twice as much as before.

AFRICA.—H. M. Stanley, the explorer, has arrived at Aden. His followers were paid off and discharged at Zanzibar.

THE MEXICAN BORDER.—Gen. Ord reported on the 24th an instance of friendly co-operation of Mexican and United States soldiers in an effort to punish raiding on the frontier. An American officer with some troops following the trail of horses stolen from Texas and taken to Mexico, meeting the Mexican troops at the river, showed the trail to their commander, and at his invitation, crossed over and joined in the pursuit but after following the trail all day, for a distance of 25 miles, heavy rain so obscured it that it could not be traced further.

DOMESTIC.—The Legislature of South Carolina has ratified an amendment to the State Constitution which levies an annual tax of two mills to the dollar upon the taxable property of the State, for the support of free schools.

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For Friends' Review.

SOME POINTS OF DOCTRINE.

The following is a reply to a letter of inquiry from a Friend in Ohio, relative to some points of Christian doctrine.

Dear Friend:—Thine of the 16th inst. is before me, and the contents thereof has awakened feelings of intense interest. I want to say to thee and thy associates, go low, put off the shoes from your feet, for ou are treading on holy ground. It seems hat you have removed the debris, and bared he solid Rock, and are now engaged in an nvestigation of its component parts, or its rue character, whether it be granite or diamond; but be that as it may, it is the foundation of the prophets and of the apostles, and on it is centered the hope of the world. And the true name thereof is the only password by which we have access to the Father, viz.: By faith in the name, the efficacy, and the offices of the Lord Jesus Christ. This also is the only name under heaven given among men whereby we must be saved. If the words of the past are reliable, no question could be raised of greater or more universal importance, viz.:

"'What think you of Christ,' is the test,
To try both your faith and your scheme,
You cannot be right in the rest,
Except you think rightly of Him."

Permit me to express a further caution, not against the most thorough and prayerful inquiry, but to lay aside preconceived opinions, so that our judgment may not be cramped thereby. And further, let us not presume to fathom the deep things of God by human reason, but bear in mind that the coming of the Son of God, and a great part of the evangelic record concerning Him, is the relation of a series of miracles, all of which are outside of the area of reason's powers; hence in this research, we must confine ourselves to revelation for all primary principles, and then let reason be careful to draw correct conclusions or inferences.

Many in apostolic days looked at the gospel message through the glass of reason, and therefore it was to the Jews a stumbling-block, and to the Greeks foolishness, and the Roman rulers at Cesarea thought it incredible "that God should raise the dead." And subsequently thousands have foundered in the gulf of infidelity because they would not accept by faith and rely upon the things which are revealed.

Preparatory to further examination, let us inquire, *who was and is the Lord Jesus Christ, the Saviour of the world*, the Son of God? Answer.—The angel Gabriel said to the Virgin Mary, "That *holy thing which shall be born of thee* shall be called the Son

of God."—Luke, i. 35. The angel further said of Him, that "His name shall be called *Jesus*, for He *shall save* His people from their sins."—Matt. i. 21.

Jesus asked His apostles, whom say ye that I am? Simon Peter answered, *Thou art the Christ, the Son of the living God.*

On one occasion, when they were crossing the Sea of Galilee, the disciples worshipped Him, saying, "*Of a truth thou art the Son of God.*"

At Jordan, and on the mount of transfiguration, the *Father said*, "*This is my beloved Son.*"

Question.—Of whom was this testimony borne?

Answer.—Unquestionably of the *Man Christ Jesus.*

Question.—What is the true character of Jesus Christ the Son of God?

Answer.—Isaiah the Seer prophesied of Him, that a virgin should conceive and *bear a Son and call His name Immanuel.*—Isa. vii. 14. Which being interpreted is "*God with us.*"—Matt. i. 23.

Again the same prophet said, "Unto us *a child is born*, ... and *His name shall be called the Mighty God.*"—Isa. ix. 6.

And further, "*A Man* shall be an hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. xxxii. 2.

We will quote next from the Apostles.

"In the beginning was the Word, and the Word was with God, and the Word was God, ... and the *Word was made flesh and dwelt among us.*"—Jno. i. 1, 14. "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseer, to *feed the church of God which He hath purchased with His own blood.*"—Acts xx. 28.

And in immediate connection with these words of the Apostle Paul, we quote from Revelation: "And from Jesus Christ who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth, unto Him that loved us, *and washed us from our sins in His own blood.*"—Rev. i. 5.

"Then saith He (Jesus) to Thomas, reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing." And Thomas answered and said unto Him, "*My Lord and my God.*"—Jno. xx. 27, 28.

Again from Paul: "The first man is of the earth, earthy, the second *man is the Lord from heaven.*"—1 Cor. xv. 47. The apostle speaking of the Father that "Unto the Son He saith, *Thy throne, O God*, is forever and ever, a sceptre of righteousne is the sceptre of thy kingdom."—Heb. i.

And the Lord Jesus, speaking of Himse said, "I am Alpha and Omega, the beg ning and the ending, saith the *Lord*, whi is, and which was, and which is to come the Almighty. . . . . I am He th *liveth and was dead, and behold I am al for evermore*, Amen; and have the ke of hell and of death."—Rev. i. 5, 8, 18.

And again from the Apostle John: "A we know that the Son of God is come, a hath given us an understanding that we m know Him that is true, and we are in H that is true, even in His Son *Jesus Chri this is the true God and eternal life.*" 1 Jno. v. 20.

Verily we might proceed almost inde nitely with evidence to the point, but sure this is enough. Perhaps we may now permitted to descend from the plane of velation, and exercise ourselves humbly a reverently within the more legitima bounds of reason.

We will presume that the question as who is the Son of God is settled beyo controversy, and also of His office as t Saviour of the world, which title and off are not transferable to another. We w therefore, proceed.

Question.—To whom do the titles "God with us" and "the Mighty Go (quoted from the prophet Isaiah) refer?

Answer.—Unquestionably to God's H Child, Jesus, who was born of the Virg Mary in Bethlehem of Judea.

Question.—Who authorized the propl to give Him those titles?

Answer.—The Spirit of inspiration, unerring Spirit of truth, hence their veri

Question.—To whom did the propl Isaiah allude as "the man that should be hiding place from the wind, &c."?

Answer.—Certainly to the Man Chr Jesus.

Question.—Who was that being spok of by the Apostle John as the Word t was with God in the beginning, that w God, and was made flesh and dwelt amo men?

Answer.—Jesus of Nazareth, the ch born of a virgin, spoken of by the prop Isaiah.

Question.—Whom did the Apostle P allude to when he charged the Elders Ephesus to feed the Church of God, wh He had purchased with His own blood?

Answer.—To the Lord Jesus Christ, w gave His life a ransom for many, s shed *His blood* for all men. Who died t we might live. He who was spoken of the Apostle John as "the faithful witne the first begotten of the dead, ... w

ved us, and washed us from our sins in *His own blood.*"

Question.—Whom did the Apostle Thomas ddress in that Hebrew house at Jerusalem, ying, "My Lord and my God?"

Answer.—Christ Jesus, who had spoken him and identified Himself by showing e wounds inflicted on Calvary.

Question.—Did He rebuke Thomas for peaking thus to a man?

Answer.—No, because He was also true od.

Jesus pronounced a blessing on those who ould believe without seeing.

Question.—Who should believe what?

Answer.—The Deity of the Man Christ esus, as Thomas then believed and con-ssed.

Question.—Of whom did the Apostle Paul peak when he wrote to the Corinthians, ating that, "The first man was of the rth, earthy; the second Man is the Lord om heaven?"

Answer.—The first man, Adam, who was aced in the garden of Eden; and the Man hrist Jesus, the second man, that was made rfectly holy, without a taint of sin.

Question.—Whom did the Father address recorded in the first chapter of the Epistle the Hebrews, thus, "Thy throne, O God, forever and ever, a sceptre of righteous-ss is the sceptre of thy kingdom?"

Answer.—His well beloved, and only be-otten Son; His holy child Jesus, who ought in everlasting righteousness, and tablished the kingdom of heaven among en.

Question.—Whom does the Apostle John ll the true God in the first chapter of his st Epistle?

Answer.—Jesus Christ.

And let us bear in mind that in the first apter of the Book of Revelation we read, at the blessed Jesus, speaking of Himself, id, "I am the Lord, I am the Almighty, am He that liveth and was dead," &c. nd the Scripture testimony is full and ear that Jesus Christ is the same yesterday, d to-day, and forever.—Heb. xiii. 8.

Now it is presumed that the doctrine of e Deity of the Man Christ Jesus is pro-en, and that that Man suffered and died es not need proof.

This is the primary point of difference be-veen orthodox Christians and Unitarians; ey own and profess faith in a Spiritual hrist, and that the man Jesus had that irit without measure.

To illustrate, I will relate an incident:

A minister of our Society held a meeting ith and for members of another society, d he preached Christ and Him crucified; d when he concluded a minister of that society said, "I want it understood by all, that I believe in Christ, I honor Christ, I magnify Christ, and I mean the same Christ that was in the man Jesus, and that is in you and me."

This seems to bring us again more closely to the questions under consideration.

I have never used the expression that Deity suffered and died, nor that God shed His blood for us, notwithstanding the Scripture testimony which is before us; yet I dare not deny it, for I know of no Scripture that will justify a negative affirmation.

It will avail nothing to say, it is unreasonable, that it is impossible, nor to quote any man's opinion. "With God all things are possible." It is outside of reason's domain, therefore weight of Scripture testimony must settle the question.

If we say that Jesus Christ suffered and died only as a man, it is equivalent to saying that the Son of God was only a man; for that He was crucified is certain. Further, in making that declaration we convey the idea educed above, that is, that Jesus was only a man, and that Christ, or the Divine nature was the Spirit; and we find ourselves drifted into the maelstrom of Unitarianism.

We remember that "Paul was pressed in the Spirit, and testified to the Jews that Jesus was the Christ." And "Apollos mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ."

And Peter, preaching on the day of Pentecost, said, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Some one has said of our blessed Saviour, "divide Him, and He is no longer Christ." If we separate the manhood from the divinity in our minds, we have two, and we almost unavoidably choose one for our Saviour, and necessarily reject, or deny the other.

Such expressions as the following have been frequent, and are still sometimes heard in our meetings, and seen in essays: "The Lord Jesus Christ said so and so *when* He was in that *prepared body*, or He did this or that, *while He inhabited that prepared body*, and the *humanity only suffered and died.*"

Thus taking the same position, perhaps unwittingly, and conveying the same idea, as that proclaimed by the preacher alluded to above. It is true that we read of Christ being formed within us; of Christ within, the hope of glory; of His being in us except we are reprobates, &c. But we remember that Jesus, speaking of the Comforter, said: "Whom the Father will send in my name." "The Lord Jesus dwells with His church

and people by the Holy Spirit."—*Wm. Forster.* And the Apostle speaks of His dwelling in our hearts by faith.

We certainly accept and believe in the Father, the Son, and the Holy Spirit, as taught in Scripture, one all-wise and living God. But the nature of that union and oneness is not revealed. . . . . .

With reference to the work of man's salvation, J. J. Gurney states: "The Father originates, the Son propitiates, and the Holy Spirit consummates." Wm. Forster states that, "It is of great importance to the right understanding of the gospel, that we entertain the Scriptural distinction of the offices of the Son and of the Holy Spirit. The Father gave the Son, the Son made atonement for sin, and the Holy Spirit applies the benefits of the atonement to the repenting, believing soul."

Shortly before our Lord's ascension, in addressing the Father in prayer, He said: "I have finished the work which thou gavest me to do." And he further said: "I am no more in the world, but these (the disciples) are in the world, and I come to thee."

May we not see with indubitable clearness, that it was the almost constant preaching of a spiritual Christ that prepared the way for the deluge of Unitarianism, which swept away so many in the early part of this century; and is it not evident that there is a continual drifting in the same direction from the same cause? In conclusion, I will interrogate a little further.

Question.—Who was it that ascended into heaven from Mount Olivet?

Answer.—Christ Jesus, who had carefully identified Himself as man to His disciples.

Question.—Who is the Mediator between God and man?

Answer.—"There is one God and one Mediator between God and man, the *man Christ Jesus.*" 1. *Tim.* ii. 5.

Question.—Who will judge the world in the great and general day of judgment?

Answer.—"God hath appointed a day in the which He will judge the world in righteousness *by that Man whom* He hath ordained, *whereof He hath given assurance to all men in that He hath raised Him from the dead.*"

Question.—Will He be seen of men on that occasion?

Answer.—"And ye shall see the *Son of Man* sitting on the right hand of power, and coming in the clouds of heaven." Mark xiv. 62. "Behold He cometh with clouds; and every eye shall see Him, and they that pierced Him." Rev. i. 7. "For the Father judgeth no man, but hath committed *all judgment unto the Son. That all men should honor the Son, even as they honor the Father.* He that honoreth not the So honoreth not the Father which hath se Him." And Jesus is the Son of God. T titles Jesus Christ, and the Son of God a not applicable to any other being in heave nor on earth, but Jesus of Nazareth, t Son of God, and the son of the Virgin Mar

"If Jesus Christ is anything to us, I must be all."—*London Epistle.*

"Jesus, my God, my all,
Whilst at Thy feet I lie,
Thou wilt not let me lower fall,
And none can higher fly."

DAVID HUNT.

NEW PROVIDENCE, IOWA, Twelfth mo. 1st, 1877.

For Friends' Review.

ORGANIZATION OF A MEETING FOR WORK.

If the question was asked of many membe of the Society, what were the reasons for d siring union with the meeting to which the belonged, the reply would probably be, order to worship with them in accord wit their convictions as to what is the be mode of Christian worship; to receive t instruction and support in Christian lif which flows from fellowship with those like views of Christian truth; and for t opportunity to make a united testimony those views in practice before the world.

In these replies, one very important re son would in our judgment be left out, wit: that they might find assistance a counsel in work for the Lord.

Only a few members are required to fi the offices demanded by the simple organiz tion of our Church, and oftentimes the re of the flock are left to find their field of se vice as best they may.

There may be varied kinds of work ca ried on by the members of the congregatio but simply for want of some direction, ind viduals often go for a long time without fin ing work suited to their qualifications. N system is formed by the officers of the co gregation, and there is no looking out th each should have a place to serve the Ma ter.

A few weeks since we published the pla for a visitation of all the meetings of Quarterly Meeting adopted in England, an now it is gratifying to be able to present very simple plan of work adopted by a Ne England congregation for this winter. does not include many branches of Christia labor in which some congregations engage and is offered not as a model of fulness i this respect, but as an example of muc needed system.

TO ANY MEMBER OF THE FAMILY.

e following plan of Christian work for the mbers of our Society in ———, this win- is submitted.

Please send me a postal card, stating the partment in which thou art most inter- ed, and wouldst be willing to work, and lige, ———.

Sewing Class, for women and girls, to meet he meeting-house, once a week, in the after- on; material for them to work upon being vided by the committee, and the gar- nts made to be the property of the party king them. The class to be instructed by ly teachers, averaging one to every three mbers of the class. It is desirable that least fifteen volunteers be secured for this vice.

A Course of Lectures, to be delivered e in two weeks, to be free, a collection be taken up for the *Charity Fund* of the y Mission. It is desirable that these lec- es be upon subjects of practical impor- ce, such as "The care and nursing of the k," Drainage," "Higher education," eformatory work," and topics of a simi- character. So far as we have the terial, these lectures to be delivered by own members.

A Missionary Meeting to be held once a nth, two Friends to represent each cause which our people are interested, viz.: reign Missions, Indian Civilization, Poor ites in North Carolina, The Freedmen, ace, Bible School, Temperance, City Mis- ns. If possible a little fund to be raised.

A Scriptural Topic Meeting, in which irtue, as for example, Patience, Faith, nversation, &c., shall be the theme, and erent aspects of the question, as treated he Holy Scriptures, be brought out.

A Class of Young Persons, to be called "Entertainment Committee," to provide ading, Recitations, Declamations, &c., meetings requiring things of this sort.

t is proposed to hold meetings and tures as above on Fourth-day evening of week.

THE TRUE SPIRITUAL CHRISTIANS.

Oh! be daily sensible of the tender good- s and mercy of the Lord, which is broken th among you! What mercy, what love h the Father shown unto you, that ye uld be accounted the children of God! at they which were once nigh (the out- rd Jews), should be removed so far off; l ye who were so far off, should be ught so nigh, and should forever inherit sure mercies of David! For of a truth Lord will never forsake you; but His rcy endureth forever towards you, and your stakes shall never be removed; but this inward building shall stand forever; where- of the outward Sion was but a figure.

Secondly, Remember what the Lord prom- ised Himself concerning you. When He was weary of that people (the Jews), and continually complaining of them, Oh! what did He promise Himself concerning the peo- ple He would bring forth by the Spirit and power of the Messiah in the latter days! Did He not promise Himself that they should be an holy people, an inwardly cir- cumcised people, a people that should please Him; sheep that should hear the Shepherd's voice, and be healed by Him, gathered home to Him, and so follow and learn of Him, the Shepherd, that they should all know Him from the least to the greatest; and that He would forgive their sins and heal their backslidings, and they should not re- turn to folly, or backslide any more, as the children after the flesh always did? Is not this the people whom indeed God hath formed for Himself, who shall show forth His praise?

Thirdly, Remember what a covenant God hath prepared to make with you, as ye in- cline your ears to Him, and are led by Him into the holy agreement with Him; even a covenant which is not weak, as the old cov- enant was, but is full of virtue and vigor, to enable you to do whatever God requires of you. Mark what it contains—putting God's fear into you, not the fear which is taught by man's precepts, which man may get into his carnal mind; but which God places as the treasury of life in the heart; as it is written, "The fear of the Lord is His treas- ure." Isaiah xxxiii. 6. And oh! who knows the preciousness of this treasure! How it cleanseth the heart, and keeps it clean, and will not suffer the mind that is seasoned with it, and kept to it, to depart from the living God! It fences from unbelief; it fences from disobedience; it will not suffer the soul so much as to meddle with any ap- pearance of evil. Oh! precious, glorious, blessed treasure! Happy is the man that feareth always with this fear!

Another thing this (new) covenant con- tains is the law written in the heart, that it shall be as near, yea, nearer, than sin is, in the heart that is made tender, and has the law of the Spirit of life written in it. . . But this covenant contains yet more, even the putting of God's own Spirit within them, to be a fountain of life there, a foun- tain of wisdom and strength there; to make them more and more willing in the day of His power, and to cause them to walk in His ways, and keep His statutes and judgments and do them, that the Lord their God may bless them and delight in them.

Oh! who would not long after, and take up cross and shame, to enjoy the glory of this state! . . . Oh! who would not desire to keep this blessed covenant with the Lord, that he might fully enjoy the Lord, that the marriage with the Maker might be witnessed in His loving kindness and everlasting righteousness, and all unrighteousness and uncleanness might be put away, removed, and separated from the heart forever.—*I. Penington, Works*, p. 284, 285.

MORAVIAN MISSIONS.—The Moravians or United Brethren have ninety-five mission stations in various parts of the world, some of them among "the worst of the heathen." They support more than three hundred male and female missionaries, beside a large staff of native assistants. They also sustain one institution for preparing missionaries in Germany, four for training teachers in the West Indies and South Africa, and a theological seminary in Jamaica. Notwithstanding their well-known economy, the total annual cost of their missions in 1876 was estimated at £47,000, or about $235,000. Of this, the missions themselves supply about one-half. The remainder has to be raised by the contributions of their members, or of other Christians in sympathy with them. A deficit of $30,000 for 1876 has led them to appeal to Christians generally for help.

THE MENNONITES IN NEBRASKA.

The Russian Exiles in Nebraska, their Methods of Farming, Personal Characterists, Etc.

MADISON, WIS., Oct 12th.—Nothing rejuvenates one so much as a ramble through a new country,—unless perhaps through an old one. Accordingly I dedicated last month to Nebraska. Between the Platte and Republican rivers, where six years ago I surveyed the hunting ground of the antelopes, elks, and buffaloes, I now see the dwellings of a hundred thousand settlers.

Leaving the beaten railroad track I made excursions,—each of a day or more from Lincoln, Crete, Seward, York, Howard, Friendville, Hastings, &c. But none of my tours gave me more of surprise—and of pleasure as well—than those about Beatrice and Sutton. Near each of these places there is a colony of five hundred Mennonites. These people, like Quakers, hold it wrong to serve as soldiers. Their ancestors, who were of German stock, fourscore years ago immigrated to the north shore of the Black Sea, with the promise of exemption from military services. Being now denied that exemption they have sought new homes. They bring with them some money—though sheared and fleeced, before they escape Russian ma ters. But they bring what is better tha money alone for building up a country—skill tillage, in stock-raising, in mechanic arts- frugality which buys nothing it can do wit out, judgment how to buy, as well as an i dustry which never wastes a minute. The will burden Nebraska with no pauper, r drunkard, no criminal. Suicidal is the pol cy which expels them, and happy is th State where most of them shall fix the abode.

Before them the wilderness literally blo soms, for they all have flower gardens, an feel that while grain is God's bounty, flow ers are His smiles. One of them led me the first peach ripening on a tree he ha set out only two years before. Anothe measured for me a cottonwood of equal ag At four feet from the ground its girth wa fifteen and a half inches. It must hav been growing a year or two before it was r planted. I was glad to learn that the average wheat crop here is twice a great as they harvested in Russia. proves that we can undersell Russians in th British market.

In Jefferson county, one of these exile for conscience' sake, has tried his 'prentic hand on twenty three hundred sheep. H feeding was criticized by a principal shee raiser of Seward. But the fleeces of th Mennonite turned out heavier than h critic's. Let him laugh who wins.

The Russian Quakers often quote th text: "Prove all things; hold fast tha which is good." When I visited their pri cipal sheep ranch, its chief manager ha gone to Wisconsin for a still finer class bucks. Our plows, harness, horses, an wagon-brakes they admit to be superior t theirs. The Yankee who shall introduce i to Russia our wind-mills for raising wate they say, will become a millionaire.

Nevertheless in some things we ma learn of them. One of them in quest of water privilege was told at York tha there was none there, though one had bee much sought for in that place, as there wa no mill within eighteen miles. The poo outcast knew better. He perceived tha Beaver creek was just like one near th Cuban river, where he had once built a mi himself. He dared to act on his conviction and his mill-stones have turned out flour fo half a year. This mill-wright is aged—bu his sons have learned his cunning, an while adding a much desired element to th prosperity of York, they will do a mor lucrative business for themselves tha slaughtering Turks. I hope they hav learned the couplet,

How happy is the man who lives in the mill;
The mill turns round, he takes what he will, &c.

Sure am I that they will feast on western
rkeys, while but for emigration they would
suffering in the field.

But our greatest economical debt to Rus
an refugees is for fuel. How much time,
lent, and money have been expended in
arch of a Nebraska coal mine—a finding
at is still in the future. But something
good was detected by the Mennonites at a
ance. It was my fortune four years ago
travel with the deputies who first exam-
ed Adams and Webster counties. I en-
avored to apologize for the treelessness,
d said that timber would grow; that coal
as not dear, &c. My labor, as I soon dis-
vered, was needless. "Here is plenty of
el," said they, pointing to prairie grass
d straw heaps. "With this," they said,
we have always cooked, warmed our
uses, and even burnt brick." Their words
remembered, but their truthfulness was
ther beyond belief. Of late, however, I
ve eaten a dinner cooked by grass, as well
examined straw-furnaces in the houses of
ishop Peters and scores of his flock. There
as been no freezing in his house (48x26)
ring the two years since it was built.
et his only winter fuel has been straw,
d his furnace—the iron work of which
st $5—is heated only three times a day.
hat Nebraska had wasted now warms a
ousand Muscovites. Russian furnaces, I
tice, are already set up in the houses of
ankees, who see that if their fuel shall
henceforth costly or their dwellings cold,
e fault will be all their own.

Near Sutton, I entered the home of an-
her Russian exile. A thresher was at
ork on stacks which would turn out twelve
ndred bushels. He had twelve children,
e youngest seven years old, and all were
work about the place. The mother, not
ly of this dozen but of three others, seems
ill in her best years. Her eight boys
ill each inherit a forty-acre lot. Providence
ought it too bad for them to bleed under
e Turkish cimeters.

PROF. J. D. BUTLER.

—*Herald of Truth.*

FASHION.—DeWitt Talmage says:—"The
oddess of fashion has become the rival of
e Lord of heaven and earth, and it is high
me that we unlimbered our batteries
gainst this idolatry." Fashion is one of
atan's "powers." To be the slave of it, is
far to be the slave of Satan. Christ
ame to make His people free *indeed*, not in
ame only. Those who really consecrate
emselves to Christ must break away from

A DISCIPLE SECRETLY—A DISCIPLE OPENLY.

The contrast between that state in which one believes on Christ and yet is unwilling to confess Him openly through fear of man, and that of a truly devoted heart, is seldom more vividly shown than in the following accounts of the earnest lay preacher, Hay Macdowall Grant, as given in his memoirs. The first refers to him when travelling for pleasure on the Continent:

"I met Mr. and Mrs. Macdowall Grant at Carlsbad, in 1847. He was a remarkably aristocratic-looking man, pleasing and courteous in manner, and won all hearts by his gentleness and kindness. In public worship on the Lord's day he was unmistakably devotional, and he was glad to have the loan of religious books, which he certainly read, but could not be induced to talk over their contents. Long afterwards, when I reminded him of this, he said: 'I remember it well, it was just *pride!*' There was a deep feeling in the minds and hearts of fellow-Christians that he was tending Godward, but there was never anything tangible to lead one to think that he was a *converted man*, although he told me afterwards that he really was so even at that time."

Some years later he writes in his diary: "Garthland, Nov. 24th, 1863. I thought I had made up my mind to *submit* to go abroad as the most likely means of restoring my health for future usefulness, but I am all at sea again. I would not hesitate about going if I thought I could get some work in a climate favorable to my health. But if it be only to fight the battle among careless worldlings, I dread receiving more scars in my own soul than being of real use to others, and the foreign life one leads at hotels is a very distracting one."

"Leghorn, April 26th, 1865. I shall be glad to be quiet again at home, if it please the Lord to bring me back hence, for this travelling about is far from conducive to spiritual advancement. Indeed, few things, I think, can try one more than the constant succession of new sights; feeding the lust of the eyes, without a sufficient corresponding good; and then there are too few opportunities of advancing the cause of truth, or rather too few that I am willing to take advantage of. I think the selfish principle of our nature is more fed by novelty than in any other way; no one thinks it otherwise than right to try and get the first berths on steamers, the best rooms at hotels, best places in railway carriages, always, always the best of everything for *dear self*, and thus the self-denying principle is lost sight of almost entirely."

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 5, 1878.

GLIMMERINGS OF PEACE.

The faintest rays of dawn can scarcely be distinguished in the dark sky, but they are the harbingers of sunrise. The indications of peace being established among nations have been sadly few and faint hitherto, yet a glimmer of hope shows itself from time to time. One of these is the success thus far of England's best statesmen and wisest people in preventing her from joining in the wicked and foolish Russo-Turkish war. Another is the following up of the Geneva arbitration by the promise of President Hayes that he will employ arbitration in case of any dispute with foreign nations arising during his administration. This gives expectation that the troubles on the Mexican border will not be allowed to lead to a war with that distracted republic, and the consequent annexation of some of the people of that country to add still further to the great difficulties of governing our own.

Joseph Cook, in his lecture on "Ultimate America," just delivered, points to the time within three centuries when 325,000,000 of English-speaking people, in alliance but not in union, may belt the earth and control all seas, and with such "an alliance war would be almost impossible and peace universal." It is a slight gleam of the brightness of that coming time that Minister Welsh should use such language as he did in replying to the address of the civic authorities of Liverpool on his recent reception by them at his landing in England. He said:

"My mission is the mission of my country—one of peace and good will towards men—and while I continue among you it shall be my pleasure, as it will be my duty, to cement still more strongly, if it be possible, the bonds of kind feeling now so happily existing between Great Britain and the United States of America. Both governments are striving to loosen the hold which the traditions of the past have upon them, and to regard reason as superior to force in leading to a just determination of all questions which arise between them, and a course which commends itself so strongly to the intelligence and to the conscience of mankind cannot long be without its influence on oth nations. While commerce contributes large towards producing a sympathy between ma and his fellow-man, and I am glad that my li has been devoted mainly to its pursuits, am quite sensible that it is but a feeble i strument towards effecting the great mor reformation which is needed. That li with the people who constitute the nation who bear the sorrows and burdens incide to war, and for whose protection and welfa governments exist. In our respective cou tries this is beginning to be well understoo May a like consciousness of their respons bilities be soon realized by all the people the world!"

DIED.

DEACON.—At Princeton, N. J., on Eleventh m 27th, 1877, Mary S., wife of John E. Deacon, in th 51st year of her age. She was by birth a membe of the Hicksite Meeting, and continued to b until about fourteen years ago, when she thought right to connect herself and family with the Orthodo Friends. In this society she remained a faithful an consistent member until her death About seven yea ago, M. S. Deacon, with her husband and family, cam to Princeton. Here she became acquainted with man of the students of the Theological Seminary, in whos comfort and happiness she took a deep interest. He deeds of kindness towards us cannot be counted; sh did more for us than we can tell. We respected her we esteemed her; we loved her. It was said of he by one, "She was one of the best Christians I eve knew;" by another, "Humility was one of th marked traits of her character;" by another, "Sh was one among a thousand. I loved her as my ow mother, and look back to my acquaintance with he with the greatest happiness." Such and similar ex pressions of esteem were uttered by young men wh now occupy positions of influence as ministers in th church, and by others who are yet among us. Sh held firmly to her own principles, but did not lacl that charity which recognizes all who profess to b saved by faith, as brethren in the Lord. She wor shipped in her own way and often we would go t her meeting and worship with her. She was modes and unobtrusive; and being a great sufferer for years she was not personally known to many beyond those whom she met in her own home. Here, however, her influence was felt by all who knew her. It was impossible to know her and not to love her. She was truly great in her goodness. She was a devoted wife; a kind and loving, and a dearly loved mother. She was one of the most unselfish persons we ever knew. Even through all her afflictions she was forgetful of herself and mindful of others. None who saw her suffer and heard her ask concerning the health and comfort of others, could think differently. Her suffering was so severe that she often desired earnestly to be gone, and to be at rest, yet through grace she was enabled to say, "I can wait the Lord's time." And shortly before her death she said, "I can now say *amen* to it all." Sometimes it seemed strange and mysterious that one so perfect should be called upon to suffer as she suffered. We believe, however, that she was made perfect through sufferings; that she kissed the rod until the hand of love that held it dropped it and held her. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." (*From a Student*).

WILLIAMS.—On the 28th of Tenth mo., 1877, Olive, daughter of Solomon and Margaret Williams, in the 14th year of her age. The same day, of heart disease, Elizabeth, wife of Oliver Williams, in the 22nd year of her age; members of Hinkle's Creek Monthly Meeting, Indiana. These young Friends were sisters-in-law, and dearly beloved by each other. They left the evidence behind them that they are now with the redeemed of the Lord, where they will sing His praises through the endless ages of eternity. They were buried at the same time, after a large and solemn meeting.

ROMANS.—On the 7th of Eleventh mo., 1877, at the residence of her son-in-law, Bennett Gray, Cardington, Ohio, Sally, widow of Joseph Romans; a member of Alum Creek Monthly Meeting. Her long and painful illness was borne with Christian fortitude and patience; although she was not able to lie upon her bed for more than a year. She peacefully departed, having full assurance of a happy eternity in the world to come.

THE CORPORATION OF HAVERFORD COLLEGE.

A Special Meeting of the Corporation of Haverford College will be held, by order of the Board of Managers, at the Committee Room of Arch Street Meeting-house, Philadelphia, on Sixth-day, First mo. 11th, 1878, at 3.30 o'clock, P. M., to consider certain proposed amendments to the Charter of the Corporation.

EDWARD BETTLE, JR., Secretary.

THE Missionary Board of Kansas Yearly Meeting appoint a General Meeting at Tonganoxie, Leavenworth county, Kansas, beginning the 17th of First mo., 1878, at 11 o'clock, A. M.; Committee to meet at 10. On behalf of the Committee,

DRUSILLA WILSON, Clerk.

CORRESPONDENCE.

MUDLICK, N. C., Twelfth mo. 25th, 1877.

DEAR EDITOR:—Since our last Yearly Meeting, which was one of the favored seasons, owned and crowned by the Lord, His ambassadors have been engaged in various places in this part of the field, sowing the seed of the kingdom, and watering plants already springing up. M. P. Moon and husband, from Indiana, held a series of meetings for a week at Centre with blessed results; thence with other laborers at Dover, Rocky River, Cane Creek, and South Fork, all of which were seasons of blessing, especially the last, at which upwards of thirty persons professed to find pardon for past sins, and many of the lukewarm were revived and enabled to thank God, and take fresh courage.

From thence L. J. Moore and others went to "Chatham," where they had an open door and good service.

The writer was engaged for several days at Gees, in a Baptist neighborhood. Much interest and tenderness of heart were manifested. Thus we feel encouraged in the thought that the Lord is beginning to revive His work in the hearts of His people in this part of His heritage, and an earnest desire is begotten in many souls to know a closer walk with their dear Saviour, and to have a more full assurance of their acceptance with Him through faith in His atoning blood.

To-day was held a very full meeting on the subject of temperance, at Cane Creek where there has been quite a large accession to our members recently. The form of pledge used was prepared nearly a half century ago, and to it thousands have adhered strictly. Thy friend, ISHAM COX.

CONTINUOUS SELF-SURRENDER TO GOD.

I assert that it is a fixed natural law that when you yield utterly to God, He streams into you, gives a new sense of His presence, and imparts a strength unknown before. Will you try such self-surrender? and then will you repeat the experiment as often as opportunity offers? I care not how often. Every path of choice divides before me. The right hand or the left I must take, and I take the right. Immediately the path divides right and left again. I take the right. Immediately it divides. Every choice as to the path has a moral character; and so sin rolls up fast, or the habit of virtue grows fast. Every day you put forth billions of choices, and in every choice there is a moral motive. But now I affirm that in these billions of opportunities for experiments, in these ten thousand times ten thousand chances to test whether I am right or wrong, you will not find one chance failing to give you this verdict: That if you yield utterly to God, He will stream through you. Whenever your conscience is made gladly supreme, its yoke will transform itself into a crown. This constant experience you will have at every forking of the ways. Rising through that constant experience we may, even in our present low estate, approach the bliss of the upper ranges of being, and of those who never have sinned, and of that nature which was revealed on earth as the fulness of Him who filleth all in all. His bliss is the brightness of all infinities, and is symbolized to us by our own intellectual, æsthetic, and moral gladness, when we are right with a universe in which all law is one thought, and that His own. It should be asserted by science, in the name of experiment, that man may become a partaker of the Divine nature. Adjust the conscience to the law it reveals, and He whose will the law expresses, will invariably produce in the soul the largest measure it can receive of its own bliss and strength. J. COOK.

GLEANINGS.

George Fox in speaking of the spirit and profession of some, said, "It begot none to God." It is a good test of any profession whether it brings others to live unto God.

It is only when we lead an upright life in all things that Jesus can speak through us, and tell to the outside world that there is a "difference between the righteous and the wicked, and between him that serveth God, and Him that serveth Him not."—*C. P. Hammond.*

It is our bounden duty to implore our Heavenly Father to allow war to be settled otherwise. I never will allow that any country is civilized in the right sense as long as it invents and is proud of destructive machines and inventions which send shoals of men at once into eternity and hell.—*Mrs. Pearse, in "The Christian."*

"Five missionary societies of Great Britain are now planting mission stations on Lakes Tanganyika and Nyanza."

"In 1776 there was one evangelical minister to every 2400 of the population, now we have one for every 700."

"In the last 70 years the advances of Christianity among those who never heard of it before, have been greater than in the first seventy years of the apostolic age."—*Cook.*

Max Muller thinks that the earliest Aryans called the deity Heaven-Father from the steadliy recurring phenomena of the sky, suggesting an eternal and overruling power.

This consciousness of God, which is the dawn of all religion, is reached not as a conclusion reasoned out from premises, not as a law generalized from a multitude of facts, but as a first instinct of intelligence, a perception flashed on the soul as directly as impressions are borne in upon the sense, a faith which may be afterwards fortified by arguments, but is itself anterior to all argument. —*Shairp, Poetic Interpretation of Nature,* p. 96.

"Temple Bar, London, is in course of demolition, after occupying its present site 208 years. The Bar is the successor of a still older one, and even as late as 1772, heads of traitors were exhibited upon it." How soon will trophies of war be considered as shocking?

A society to promote simple funerals exists in London.

Slipping of Locomotive Wheels.—M. Rabeuf finds that the slipping of locomotive wheels, on "down grades," varies between thirteen and twenty-five per cent. This involves a great loss of fuel, as well as a great wear of tires and rails, and opens a new field for study which may perhaps lead to important economical results.

BIENNIAL BIBLE-SCHOOL CONFERENCE.

(Continued from page 305)

EVENING SESSION.

The Conference met at 7 o'clock, and after a season of devotional silence proceeded with the regular business.

Jas. C. Fletcher, of Indianapolis, spoke briefly on the address of Sarah P. Morrison. The subject was one in which he had taken a deep interest. Most of his life had been spent in teaching the Bible in other countries, and he had found this one of the most effiecient means. His work had been mainly in Brazil, Portugal, and Italy. His last labors were in the city of Naples. He related an incident of a little Italian girl who had been taught the commandments in a Protestant school at Rome, and was afterward dragged away to a convent, where she steadily maintained her belief, refusing to bow to the image of the virgin, notwithstanding the severe persecution to which she was subjected, and was eventually released.

David B. Updegraff, of Mt. Pleasant, O., read an able and instructive paper on "The Spirituality of the religion of Christ, the only remedy for ritualism," as follows:

A rapid glance at successive events may assist us to discriminate between the various stages of advance, in the communication of God's will to man, and of the progress of man's apprehension of that will. In the Antediluvian world man seems to have been left with little law, either civil or religious, and the speedy result was, that "all flesh had corrupted his way on the earth," and "it was filled with violence."—"And God said unto Noah, behold I will destroy them from the earth." . . .

"And after these things," "the God of Glory appeared unto our father Abraham," "and into the land of Canaan they came," "unto the place of Sichem." "There builded he an altar unto the Lord who appeared unto him." Again, "God talked with him, saying, I will establish my covenant between me and thee." "And he received the sign of circumcision, a seal of the righteonsness of the faith which he had." And his "covenant of promise" imposed no other conditions, made no other demands, but was one of unconditional *grace.* "*I* will show thee." "*I* will make of thee a great nation," "And I will bless thee," "And I *will give* unto thee the land wherein thou art a stranger," "And I will bless her and give thee a son also of her." *Again* we note that God gave this inheritance to Abraham by *promise, not* by law, agreement, or compact.

About four hundred years later, "the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters—for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians." And wondrously indeed, in this work of redemption from the galling yoke of Egyptian thraldom, did the God of Abraham display Himself in behalf of

His afflicted seed, "judging that nation to whom they were in bondage," and making good His promise that His people should "come forth out of Egypt and serve God upon Mount Sinai." Accordingly "the Lord came from Sinai and rose up from Seir unto them, and from His right hand went forth a fiery law for them." This was a new *covenant, not* of grace, but of *works,* "the one from Mount Sinai which gendereth to bondage." One to which "all the people" became responsible, responding to God's demand to "obey my voice indeed, and keep my covenant" —that "all that the Lord hath spoken will we do." Inasmuch as the moral distance between God and Israel was so great, it was beautifully fitting that He should retire into the darkness of a "thick cloud," and that when "the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking—*they* removed and stood afar off." The very expressive term "fiery," as applied to the law, not only declares the holiness of its divine character, but God's intolerance of sin, within or without, and His purpose to *destroy* it, for "our God is a consuming fire."

Such is the "law that was given by Moses," and "was ordained by angels in the hand of a mediator." Thus far we have considered it as a whole, but we now need to understand clearly the distinction between the moral and the ceremonial, or that which was constitutional and permanent, and that which was legislative and temporary. The first was the moral law, "written with the finger of God on two tables of testimony," and *these* Moses "put into the ark," and "put the *mercy seat* above upon the ark." Now this moral law or commandment is holy, just and good, not only forbidding all sinful conduct in life, but it "is spiritual," and demands all holy affections from the heart. The sum of its first grand division is: "Thou shalt love the Lord thy God with all thy heart," while that of the second is: "Thou shalt love thy neighbor as thyself."—Matt. xx. 29.

These are inflexible demands of the law, and not one tittle less will satisfy it. It thus declares God's unaltered standard of what man *ought to be* and *ought to do.* But it comes to men who have, as yet, neither life nor righteousness, but are "carnal, sold under sin," since "by one offence judgment came upon all men to condemnation," and sin hath reigned unto death. Now for this state of "enmity against God," the *law* contains no remedy.

It offers neither improvement of man's nature, nor the imparting of a new one. It promises no strength, it speaks not of mercy. In uncompromising majesty it stands to insist on its righteous demands of those who are not only helpless and "without strength," but in absolute ignorance of the depth of their depravity and true distance from God. But just here it renders a wondrous service to them "that are ignorant and out of the way," by giving a knowledge of sin that it might appear sin, and "that sin by the commandment might become exceeding sinful," that "the offence might (be seen to) abouud, and the law work wrath," until, overwhelmed by the utter hopelessness and extent of moral derangement, and the impending curse of a broken law, the sinner might be *glad* to "flee for refuge to the hope set before him." And how *was* this under the first covenant? How precious are the unfoldings of the designs of the "God of all grace." How fitted are the announcements of the purposes of the Divine mind to form and exalt the mind of man. Dismayed at the discovery of the exalted and unanswered claims of heaven, what a joy to find that God has not forgotten to make *provision* for man's deepest necessities. A mercy seat "of pure gold" has been provided, and "there," said He, "I will meet with thee and commune with thee," no longer from the cloudy summit of Sinai, retiring "within the vail" into the "holiest of all," and from this blood-sprinkled mercyseat henceforth, "the Lord called unto Moses and spake unto him out of the tabernacle of the congregation," vindicating His name as "The Lord,—the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin,—yet by no means clearing the guilty." But what is the provision for forgiving transgression and sin, and "*justifying* the ungodly and guilty," inasmuch as he cannot be "*cleared*," and "all the world" have become guilty before God?

Paul gives the answer when he declares "*the law* was added because of transgressions," and surely if transgressors are ever "to come nigh" unto God and be constituted worshippers, He alone who is able and who has undertaken to make provision for man's need, can give directions as to just how it shall be accomplished. "So Aaron and his sons did all things which the Lord commanded by the hand of Moses." And *thus there came to be* a divinely appointed ceremonial law, and this was Ritualism. All the minutia of life and every form of religious worship and service was carefully prescribed, and nothing was left to the invention, imagination or whims of men. First of all a sacrifice was appointed as the only ground of approach to God, on the universal principle declared from the beginning—that "without shedding of blood is no remission." Next, priests "ordained to offer gifts and sacrifices," and lastly, "a worldly sanctuary,"—a place of worship, a tabernacle which man pitched by God's order. Once again Jehovah condescends to allow man to prove his loyalty. "Ye shall, therefore, keep my statutes and my judgments, which if a man do he shall live in them." Here life is not conditioned on what a man *is,* or on what he *believes,* but entirely on what he *does;* and on the other hand, "Cursed is every one that continueth not in all things that are written in the book of the law to do them."

Thus, "every transgression and disobedience received a just recompense of reward,"—and the guilty who brought his offerings unto the Lord, "confessing that he had sinned in that thing," "the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him,"—whilst he who neglected or rejected its provisions, or "despised Moses' law, died without mercy." It was a "ministration of condemnation," but "*glorious,*" nevertheless.

This "law served unto the example and shadow of heavenly things," and the holy places made *with hands* were the figures of the true," and "the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, *did* sanctify to the purifying of the *flesh,*" or to the reformation, improvement and subjugation of

the *natural man*. Doubtless there were many, who, like Nathaniel, were "Israelites indeed in whom was no guile, "who, like Saul of Tarsus, were" blameless touching the righteousness of the law," and as Zacharias and Elizabeth "were both righteous before God, walking in *all* the commandments and ordinances of the Lord blameless," who, nevertheless, "had not attained to the law of righteousness," which is written in the heart, and is only and always through *faith*; and a very different thing from the "righteousness of the law;" which is by the observance of outward precepts, and can never produce inward spirituality; or free the soul from inbred sin. But the Jew was not without *expectation*, and though *not* a spiritual man and "all his life-time subject to bondage through fear of death," "yet by patient continuance in well doing he sought for glory and honor and immortality—eternal life." This was *his hope*, as well as the resurrection from the dead, "unto which promise our twelve tribes, instantly serving God day and night, hope to come." Redemption through a *coming* Messiah was very imperfectly comprehended by the worshipper himself, but it was distinctly declared all through his law. So much for the institution and working of the ritual law. What about its *ending?*

"Christ is the end of the law for righteousness, to every one that *believeth*" and to *none others*. "The law was added till the seed should come," and "was our school-master to bring us unto Christ." Israel was "kept under the law, shut up unto the faith which should afterwards be revealed," until "the fulness of time was come, and God sent forth His Son to redeem them that were under the law, that we might receive the adoption of sons." Being bought off from the burdensome rites of a "yoke which neither we nor our fathers could bear," by the body of Christ, and delivered from the law, that being dead wherein we were held." Thus argues and pleads the apostle with great heaviness and continual sorrow of heart, with "his kinsmen according to the flesh." The veil of the temple was rent, and the Shechinah was no longer present to fill with glorious light the Holy of Holies. Yet Israel stumbles at that stumbling-stone and will not *believe*, and so finding *no end* of the law, still wanders amid the wreck and ruin of a finished ritual, seeking to rekindle his altar fires with its fragments, rather than open the door of his heart to Him who cries, "Behold the tabernacle of God is with men, and He will dwell with them." We have now reached the close of the first great era in the worship of God,—the "dispensation of the Father," during, which for fifteen hundred years, He accepted such outer court worship from loyal Israel, though rendered in "the oldness of the letter," because of the divine revelation to them. But the "law made nothing perfect," giving only an imperfect sacrifice, and an imperfect conscience, a priest full of infirmity, and unsettled peace, and "remembrance again made of sins every year." "But the bringing in of a better hope *did*, whereby we draw nigh unto God." "For by one offering he hath perfected forever them that are sanctified;" through an infinitely perfect sacrifice, and an eternal priesthood, Jesus has procured for and bestows upon all who receive redemption through His blood, not only remission of sins, but a *knowledge of it*. "Their sins and iniquities will I remember no more," and "the worshippers once purged should have no more conscience of sins." Not only so, but the believer is invited to enter upon the priestly worship and service of the inner temple. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh; and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them." "He taketh away the first that He may establish the second."

These thoughts have conducted us into the midst of the blessings and privileges of this, the last, and most glorious dispensation of the Holy Ghost, "wherein the law of the Spirit of life in Christ Jesus maketh free from the law of sin and death;" "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit."

Since Jesus was glorified and all the conditions of man's redemption completed, the Holy Spirit has come to effect in human consciousness all the promised results of this salvation, and so to fuse the thoughts of God with the mind of man, that His will may be done from the heart, and that testimony for Christ may possess an intensity of power, adequate to the increasing difficulties and exigencies of "the last days." Between these, the first and most elemental dispensation of the law, and *this*, the *last* and *perfect* one of the Holy Ghost—there is a *transition* period, occupying a brief interval from the preaching of John to the day of Pentecost—a period in which men obtained "knowledge of salvation, by the remission of their sins," and came to know "after the flesh," the Lord Jesus who was manifesting himself and "giving power to as many as received him to become the sons of God." We have thus before us, three distinct stages in the development of the Divine mind and purposes as to man's redemption, succeeding each other according to prophecy and promise with chronological as well as spiritual accuracy.

It is important to remember that all were of divine origin and adapted with infinite wisdom and care to the varied needs and conditions of man. There was a marked difference in the internal life and experience of the worshippers in each, as well as in the external manifestations. The day of Pentecost reveals the "church of the first-born," or the first-fruits of the new era of the Spirit co-existent with the "church in the wilderness" and "speaking freely," to devout men and brethren of every nation, of the remission of sins and of the gift of the Holy Ghost. This variety in dispensational experience, *i. e.* the dispensation of the law, the dispensation of John the Baptist, and the full dispensation of the Holy Spirit, immediately became co-existent in the organized church, and remains so to this day—and the mission of the Spirit through the church is to "present every man perfect in Christ Jesus," and "to make all men to see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." It is "for the perfecting of the saints;"

and that "babes in Christ" shall not continue carnal and "children tossed to and fro," but come "into a perfect man, unto the measure of the stature of the fulness of Christ." But this is a work, that in the nature of the case *never can* be ended—since the more that the "saints are perfected"—and really "filled with all the fulness of God," the more will "Zion travail and children be brought forth," and be multiplied as the stars of heaven, "babes in Christ"—"lambs" of the flock, who in *their* turn are to be fed with the "sincere milk of the word that they may grow thereby" and be taught *how* to "leave the first principles of the oracles of God and go on unto perfection." Such is the self-perpetuating power of the Church of Christ. We believe that it is because of a failure just here, to *recognize* and *act* upon this truth, that it may be rightly said of some portion of God's heritage, the "daughter of my people is become cruel"—and "she that had many children is waxed feeble."

The problem contained in our Thesis, seems then to be *this*—how to provide "tutors and governors," or law sufficient for the household as such, and at the same time secure absolute deliverance from any "yoke of bondage," to every individual believer who will accept this freedom from Christ. To be sure there still exist stupendous examples of ecclesiasticism, whose supremacy is not yet broken, but we do not sympathize with those who believe the real tendency of the age is toward ritualism. We think the rather that the unmistakable drift is toward *lawlessness*, both in Church and State. There is a wide-spread theory of spirituality, and only a *theory*, which is very taking with all sorts of people, who inveigh, with flippant virulence, against "creeds, observances, and professions,"claiming that God makes a direct revelation of His will to every human soul, and that nothing more is needful for salvation. This wondrously suits the growing disrelish of all free thinkers, rationalists and infidels, for anything like "a technical piety or a theological faith." Such are the men who triumphantly exult at the total absence of the "form" (!) of prayer during the recent inauguration of a great university. We are therefore *not* of the number who denounce in unstinted terms all rightly prescribed forms of religious service as a defunct and exploded ritualism. Undoubtedly there may be much form, without *any* true religion, but there can be no truly religious *association* without some distinctive forms and regulations. If proof of this were asked, we need not go far to discover that those who most resolutely sought to avoid the establishment of religious form were succeeded by those who are amongst the most rigid formalists in the world. And this too an unwritten and traditional ritual, at once the most difficult to improve or amend, and in many respects superlatively unscriptural, unreasonable and useless. Dr. Johnson once said of a ritualist "He never passes a church without pulling off his hat, and this shows that he has good principles." It might with equal propriety be said of *another* sample, that he never enters a house of worship, without a resolute retention of his hat, and this shows him a consistent member of Society.

Another well says, "There is *one* thing more important than to *show* to others our piety, and that is to *have it*." There is the most convincing evidence of the justice of these remarks, to every hearer and to every reader of the discussions, in which many are actually spending their days, concerning the *way* things are done—church machinery and methods—determined that the ark that served so good a purpose shall never be forgotten. *Unlike* Noah, they build a tabernacle for *it*, as well as an altar to the Lord; and so the watchword has been too much, "testimonies and Christ," instead of Christ and testimony. The explanation of the case is exceedingly simple, if we do but understand the underlying principle, of uniform application, that if God's people do not reach to the "*substance*," they *must* have the "*shadow*."

If we have entered into covenant with God at all, and still have not fully received self-crucifixion,(and there is a wide range between the two), we are in *some* stage of spiritual *nonage*, and if so, *must* have "*shadows* of good things," and "ordinances imposed on us," for the subjugation and *control* of the "old man" which still lives. Christ by his Spirit never assumes the direct control of *him*, but a yoke of bondage of some sort is for him, and this governor or pedagogue hath "dominion over him *as long as he liveth*," whoever or wherever he may be. The "righteousness of the (moral) law" (which is simply reduced to one word, *love*), can never be fully fulfilled by such as walk *in part* after the flesh, and for that part the "spirit of bondage and of fear" is given and remains. But ever since "God sent his own Son in the likeness of sinful flesh to condemn sin in the flesh," the *destruction* of inbred sin and freedom from the law, has been an offered privilege to every believer, simply contingent on his consecration and faith. But it is far more congenial to nature to see its schoolmaster, *the law*, put to death, and to be permitted to live itself. Yet *such* emancipation from ceremonial law, can never insure the full "walk in the Spirit," and the fulfilling of the (moral) law, and so it is to continue in sin and is unmistakable antinomianism. It is conclusive then, look which way we will, according to the unanswerable and inspired arguments of the Apostle, "that the law hath dominion over a man, as long as he liveth." There is no escape while "the old man" continues to exist. It is equally conclusive from the same arguments that the individual believers (one by one and not the whole corporate church) *may* be made "free from the law of sin and death by the law of the Spirit of life in Christ Jesus;" "that our old man is crucified with him, that the body of sin might be destroyed;" "that if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;" that we are thus buried into death by the baptism of the Spirit; that we *are* "now delivered from the law" *provided* that which was held by it (the old man) is *dead*, and that we may now "serve in the newness of the Spirit." Thus with the (moral) law, "written in the heart," it becomes natural for the heart to keep it, since "Love is the fulfilling of the law." Such is God's remedy, and the only remedy, for every system which addresses itself to unregenerate man as he is, and fascinates, while it puts upon trial, the lurking confidence in the flesh, which hopes for improvement and final self-adjustment. The aid of God's grace, is, to be sure sought and expected, but there is not submission to his unhindered working, until, after a night of resolute endeavor to stand, we sink help-

less to earth, when smitten on the thigh, and cry out to the seemingly departing angel who tested us, "I will not let thee go except thou bless me."

We need not now detain long with an argument to establish not only the consistency, but the necessary connection between the two positions, the unfettered liberty of the Spirit for the individual,and the existence of rightly "prescribed forms of religious service" for the *associated* church. We allude again to the *variety* of life and experience which is inevitably and rightly found in every living, working organization, of which Christ is the head. St. John describes them all; the "little children" of nonage, who "knew the Father," but were of the "bond-woman," "little children whose sins were forgiven for His name's sake." "Young men in whom the word of God abideth,and who overcome the wicked one"—and "Fathers," who are the counsellors and heads of this complete household. Family law is not made for the parents, but for the children who need it most, yet it would not be a hardship for the parents to honor their own law. Now if the ideal church which seems to float in some visions, in which every member was "wholly sanctified," *could* continue, certainly no external law would be needed, since all could discern the voice of the indwelling Spirit, and would obey him. But in the very nature of the case such would be as much of a contradiction as a *fruitful* fig-tree which is *barren*. Such a church was once actualized in visible form, but *immediately* thousands of children were added, for whom provision was made. Undoubtedly there is, in the example and teachings of our Lord,and the early church, little in the nature of a ritual so positively settled as not to be susceptible of a difference of apprehension and construction. We believe that little was *intended* to be done, and that much of the seeming obscurity in this matter, resulting in variety, was providential and designed. In short, that Christ committed to His church, under the guidance and wisdom of the Holy Spirit, this matter of instituting, changing or abolishing the ceremonies and *forms* of religious worship.

These partaking less of sanctity and permanence than the types and shadows in which God *was* worshipped, such as have reached to the "worship of God in the Spirit" can lead the children *through* "these rudiments" that they may "walk in the light." "For the priesthood being changed, there is made of necessity a change also of the law." "Do therefore this that we say." "It seemed good to the Holy Ghost and to us." If the few "necessary things" that should be done, or not done, in reference to our forms of worship,and methods of work,were clearly understood and settled upon, in the light of experience and the need of the present—under the guidance of the Holy Spirit; would it not be *well*, far better in all respects, than continued endless and "doubtful disputations" concerning the methods and forms of illustrious and ancient worthies, generations ago, or to insist upon a *surmise* founded on our own preference, as the undoubted verdict they *would* give, "were they alive to-day." An intentness about the circumstantials of religion, *is ritualism;* but *this* looks very like *idolatry*. Surely there could not be a more fitting prayer than that of the good old minister, "Oh! Lord, start us right, for if we get started wrong, we are very hard to turn." It were the part of true wisdom to attach neither too much nor too little importance to such necessary and adjustable rules as the church may determine upon; which may render important service as a "school master," while oppressive to *none* who are upon Paul's ground of liberty, since "all things are lawful for me, but I will not be brought under the *power of any*." The rules which hang up in the school are only oppressive and galling to those who need them most, the "evil-doers," who are upon the wrong side of the law; whilst to all who have become obedient and studious, and delight in their work, and love their teachers, the same law has a bright side and is "for their praise," and they delight to fulfil it, without even being conscious of its literal presence on the walls. For the school to spend the day in disputations as to what would be the best laws, modes and matter of teaching, or the past practice of others, would be as profitless, and but little better than the anarchy they were seeking to avoid.

The deepest aversion to a simple setting forth, in unequivocal human terms, of the few fundamental points needful, as to the *faith* of the church, and wise and helpful in its *work*, is developed by the wilful independence, which is so entrenched in mystical theories and traditional practices,as to inveigh stoutly against creeds and forms, little dreaming of their own present bondage, and its obviousness to others.

Doubtless, were we addressing a different auditory. the burden of thought might be far different, but speaking as we are to a people whose very existence,as a distinct organization,was only justified on the ground of its mission to proclaim the doctrine and *experience* of "Holiness to the Lord" and to illustrate to the people of God everywhere a practical and ready compliance with every true indication of His will, whether it be new or old, it is devoutly to be wished, that, rather than be "ever preparing, and surveying the field," we may once again take up an all-conquering march under the banner which God has given us, to "be displayed because of the truth." Our calling is *not* an inefficient tinkering and discussion of our own machinery and system, or an unwarranted fault-finding with that of others. It is *not* to stop with a conscientious knowledge of what we *ought* to be and to do. It is *not* to substitute a keen moral sense of our obligation to be "led by the Spirit," for the *real facts* of the experience. But *it is*, in the name of the Lord and in the power of God, to save the world; to "turn men from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and "inheritance among them which are sanctified by faith" in Jesus. *It is to realize* in our own souls the *spirituality of the religion of Christ*, in such measure and sweetness, as shall send us forth in search of those who are "far off from the gates of gold," with the glad tidings of a great salvation.

After a very precious season of prayer by Allen Jay, Dr. Randolph, and Helen Balkwill, the Conference adjourned.

(To be continued.)

He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.—Psalm xci. 1.

FRIENDS' REVIEW SUPPLEMENT.

BIENNIAL BIBLE-SCHOOL CONFERENCE.

(Continued from page 334)

THIRD DAY OF THE CONFERENCE.

Fifth-day, Eleventh mo. 15th.—The usual devotional meeting was held from 8 to 9½ o'clock.

The Conference met at ten o'clock. The President read selections from the 40th chapter of Isaiah which was followed by a season of silent devotion.

The Committee on enrolment of delegates presented their report, which was approved.

The Executive Committee offered the recommendation that the next Executive Committee be empowered to call another Conference three years hence, at such date and place as may in their judgment be most proper. After considerable discussion, the Conference united in the decision that the meeting be continued biennially, referring the selection of time and place for the next one to the Executive Committee as suggested, said Committee being allowed proper discretionary power.

The Conference then entered upon the general consideration of mission work in connection with First-day schools.

The discussion was opened by Irena Beard, Winchester, Ind. Mission work and the Bible-school, she thought were twin sisters. If we might enjoy only in this life the benefits of the Christian religion, it would pay; and we who are teachers should strive by the possession of a missionary spirit ourselves to infuse the children with the same enthusiasm. To be a missionary is to be emphatically Christlike; it is our work to go out into the by-ways and neglected places, to search for those who are passed unnoticed by other people. Our schools have not this spirit so manifested, as those of some other churches. We have not sufficiently instilled into the minds of the children, the spirit of giving. Children always feel an interest in anything for which they have given money. She gave an interesting account of the work among the children of India, where she had been engaged as a missionary, and hoped that we of the Society of Friends. may become more thoroughly interested in this work, than we have yet been.

Benjamin Frankland said, "If young men and women become thoroughly imbued with the spirit of this work, they will find some way to become familiar with it; we cannot so much teach here what we know, as to stimulate others to investigate for themselves. We should be impressed with the fact that mission work lies in the basis of the church everywhere. The primeval commission to the Church still remains valid. 'The field is the world,' and the question is, how can Friends, in many places few in numbers, make their power felt? Let us, if we can, get practical ideas with regard to this matter. Let us remember that the Saviour told His disciples to begin work at Jerusalem, and then go throughout the land; this means that we are to begin laboring as missionaries at our own doors.

A lady attended our missionary meeting, and became impressed with the idea that she should go to Africa; but when asked by her minister to begin her work with some little negro children in a back alley in her own city, she felt greatly disappointed, and lamented that there was no steamer just sailing for the shores of Africa. She had not that practical spirit which we all need in order to be successful.

"There are doubtless hundreds of people within the sound of this church bell, who never attend a Sabbath-school. We have in this land, people from every quarter of the globe, and the Church of Christ loses a grand opportunity when it neglects to bring all good influences to bear upon these strangers living amongst us. In those great graves of human life, our large cities, there is an overwhelming amount of misery and sin. Many of the victims of this misfortune come from the country; young men make their first visit to the city, and are dazzled with the splendor and the parade of city life, and forthwith determine to make it theirs. We have an institution in Chicago, in which we are brought into contact with fifteen thousand young men every year. They are mostly 'tramps,' the dangerous classes, as we call them. Some of them don't know anything about work; they have soft hands, and have been brought up with no idea of the dignity of labor. They are most helpless, and it is difficult to know how to help them. The same thing is noticeable among our maidens. O! it was a wise arrangement of the Almighty that we must work for our bread; work is not a curse brought about by the fall; labor is dignity; go and preach this, tell the boys and girls it is no disgrace to know how to do something. Preach the gospel of labor, and thus spread a missionary spirit throughout our Society. No mechanical contrivance will effect our object as Sabbath-school workers. It all comes of individual effort; Christ makes us his representatives in the struggle against sin in human hearts.

"Helen Balkwill urged the importance of personal contact with those whom it is designed to benefit; we must love them, and make them feel

that we do not regard ourselves as superior to them; that nothing but the providence of God has saved us from the same degradation and misery. Sympathy with them in their lost and unhappy condition goes very far toward insuring success in our work. Be willing to approach them kindly; take them by the hand, do not shrink from them, we lose our influence if we keep aloof and stand off from those we would bring to Christ. If we want the Lord to use us in bringing such up to the glory of the saints in life, we must possess that Christlike love by which we can bring ourselves down to the condition of the unfortunate.

Very brief remarks were made by way of approval and emphasis of points brought out, by Daniel Hill, Thomas W. Ladd. Wm. G. Coffin, Mary Hadley, and Rhoda M. Coffin.

Richard M. Cadbury, Treasurer of the Conference, submitted a satisfactory report.

Chas. S. Hubbard was appointed Treasurer for the ensuing two years, and a collection taken up to defray expenses of the present Conference.

The Conference then adjourned.

AFTERNOON SESSION.

The Conference met at 6½ o'clock. After a season of silent devotion the regular order of business was taken up.

The subject "How can teachers best assist each other in preparing for their work," was very briefly but appropriately spoken to by Ella J. Davis, Ridge Farm, Ill., who was followed by Sally Ann Wright, Oliver Coggeshall, Jas. E. Rhoads, and Chas. Hutchinson, each offering short but practical suggestions.

A series of written questions was then submitted by different members of the Conference, for answers by designated persons. This exercise was strictly informal, the questions taking a wide range and embracing a great variety of topics.

C. F. Coffin, in reply to a question from the "Question Drawer" said:

In reference to singing in Friends' Bible Schools, the position taken by Indiana Yearly Meeting the present year, in reference to public worship, was applicable, viz., that if the practice is kept upon strictly apostolic ground, "I will sing with the spirit and I will sing with the understanding also," we could adopt the words of Robert Barclay in reference to it: "We confess this to be a part of God's worship, and very sweet and refreshing when it proceeds from a true sense of God's love in the heart, and arises from the Divine influence of the Spirit." Under such circumstances there could be no greater objection to singing in a Bible-School than to any other act of worship.

"The importance of teaching children in the First-day School, the necessity of total abstinence from all intoxicants," was introduced, and the discussion opened by David Tatum, Cleveland, Ohio.

Remarks followed by Wm. Edgerton, Jane Trueblood, Joseph Moore, Wm. G. Hubbard, Hezekiah B. Baily, Irena Beard. John P. Wood, and I. P. Dunn.

The discussion extended into the general consideration of Temperance work, the remarks being mainly appropriate but bringing out no specially new or noticeable points in connection with it.

The Conference then adjourned.

EVENING SESSION.

The Conference met at 7 o'clock and was opened with earnest prayer.

Joseph Moore, President of Earlham College, delivered the following address on "Home culture and Secular Education in relation to Bible-school work."

It would seem that the subject assigned me, "Home Culture and Secular Education in relation to Bible-school work," embraces about all there is in the ample scope of the word education, with the broadest signification we can give it. In treating of the relation of the first and second to the third, I suppose it will be expected of me to endeavor to show how Bible school work may be helped or hindered by home and school influence, and also how Bible-school work may aid the parent and teacher.

It may be remarked at this stage that while each of these agencies in education is a reality, yet it would be difficult to draw well defined lines separating them.

Home culture must of necessity be largely secular, and if by secular education, we mean chiefly the kind obtained in the schools, it must and will be at least tinctured with a religious or irreligious, or anti-religious element; and the Bible-school, if well conducted, will be also a means of intellectual training.

The relation then is all the greater than might at first be supposed.

Valuable as is Bible school work in the education of our children and of ourselves, yet the need of it would to a great extent be superseded, if home and school training were really what they should be; for we will all agree that in every Christian home it should be seen to, that from a child, each one knows the Holy Scriptures; and also, that every teacher of every school for secular education should be under, and in some way diffuse, a general savor of Bible influence. But how excellent to be drawn to the path of life by the threefold cord of "Home, Secular and Bible-school education."

I can but think that whoever takes a proper view of education will lay most stress on home culture, without necessarily running the risk of doing injustice to the others. Home has the advantage by way of natural ties, in the way of time, its influences antedating all other influences, in the susceptibilities of childhood, in nearness of access, on the part of parents, to the character to be formed—to be so formed, may we not say, by the grace and blessing of Him who takes little ones in His arms, that in very many cases there will be little occasion in after life for reform.

Surely it is a great thing for the Bible-school to be blessed as a means of converting children, whether of the age of fifteen or forty; but it is a greater thing if through home influence they may be won over to Christ in childhood.

This done, the work of secular education would be greatly facilitated, and the Bible-school teacher, instead of working to reform godless children, would have the lighter labor of instructing godly ones. If what is here suggested be correct and really practicable, and we know it is so in the case of some parents and children, what a

saving of physical, intellectual and spiritual resources, what economy of labor in a department where of all others economy should most diligently be practised, would be a result of parents in general directing more faith, love, labor, example and prayer to the end that our children may grow up Christians. Economy? yes, given so much influence, so much love-force, so much tact and skill to be expended on material in the shape of youth, it would be time-saving, joy-saving, life-saving to expend it as far as possible in forming Christians.

Secular education and Bible-school work if well conducted will be auxiliaries, will co-operate, but home is above all others the place to form a Christian character. Of course this supposes all the time that the home is more than a place to stay, and the family more than a group of so many human beings who are there off and on, and who there sleep and take their meals. There is comfort and instruction in noting how the great Father of all works by means to bring about good results to His creatures, and how that which the children in His employ do as a means of good to others, becomes also a means of grace to themselves. He has early instituted the family as the first and most efficient means of grace.

Parents are placed as the heads of this Divine institution, to love, instruct, example, restrain and exercise a wise authority. Moses-like, they are to make known the law as revealed to them. John Baptist-like they are to prepare the way of the Lord.

They are to be more than John Baptists; the New Testament idea is that the father and mother are to be members of our Lord's body, and, being members they are prepared to draw their children to Him. Certain children in the gospel narrative whom Jesus blessed, were first brought to Him in maternal love. I will here run the risk of offering stale bread in the confident belief that every generation needs to have old truth in some form repeated to it.

We need "line upon line, line upon line." Many of this, as of other generations, neglect the most important work of forming right habits at the time when it can best be done. Right growing up, is, in the providence of God, one of the last things that will take care of itself.

To promote it, requires love, wisdom, knowledge, skill, tact, discretion, patience, prayer, and whatever other advantage there is cannot come amiss as a qualification.

And how often, as the children get a little older, would higher intellectual qualifications—a better literary taste, a familiarity with the elements of science, be employed to excellent advantage as a means of grace.

A mother says, my daughter need not go to school any more, she has some knowledge of the elements required by law, and I do not expect her to enter any of the professions, but to be simply a house-keeper.

But a house-keeper should be a home-keeper, and a home-keeper should be not only a keeper at home, but a dispenser of light, love and order. The home-keepers are usually the mother and the father, especially the former. Now with all the blessings that result from having learned people in the professions, who will say, if we could not have both, that the blessings to a nation, of a wisely educated parentage, would not be much greater than that resulting from merely educated lawyers, doctors and preachers? It should be in the home where the child should gather the elements from which, in its imagination, its first ideals of character are built up; ideals that raise its aspirations as to what it will be. Every child will set its future by some standard.

If home culture be low, the child's aims will be low. If home be cheery and tasteful, intelligent, refined and orderly, it will surely infuse something of its savor into the ordinary child. That mother or father who says my son or daughter is only to be a common citizen or farmer or housekeeper, and therefore needs but little culture, has surely but a poor idea of the great end for which homes are instituted, and also, of the end for which a human being is made. The highest end for us is not so much in being uncommonly talented, or wise, or wealthy, as in doing the commonest things uncommonly well. Am I not now speaking in the hearing of parents, who with myself, had rather have the requisite qualifications for and perfectly succeed from the start, in the right management of a family, than to be skilled in any other one thing in the whole compass of their thoughts?

The relation of home culture, not only to Bible-school work and secular education, but to all other work, to all after-life, and to eternity, is such, that to know how to secure it, is one of the chief duties of life; and so far as schools, colleges, the church, and that wonderfully influential school called society, do not promote it, they are a failure.

Such, further, is the pre-eminence of home influence, that if it go right, the others can hardly go far wrong.

If sometimes we fail to lead our own children to Christ, let us rejoice if others can, though we may regret that our influence should be secondary to any. If we are not competent to teach Bible truth, let us be glad that the teacher is. But we lose somewhat of our influence over them if they must constantly appeal to higher human authority than ourselves, on questions of doctrine and duty.

Dr. Vincent, in a lecture, tells of a little boy who "swung his hat and gave three cheers for his ma, who knew everything;" no one else could have such an influence as she over him.

Instead of sufficiently devoting our energies in steadfast faith to the home work of early Christian moulding, is it not too much the custom of the time to leave this largely to the Sabbath School teacher, or in the hope that some great preacher will in time come along and convert them? Let the preacher work, and may his labors continue to be blest; but there would be plenty to keep him busy if all the children of Christian parents were to get a start at home.

But we must glance at some of the means of preparing the way of the Lord in their young hearts and bringing them to His feet. And what is this very young object of affection upon which you, father and mother, have to work? It is a little, imperfectly developed animal, with latent human capacities. It can now be so managed that, in a few years, it will be still, nearly all animal, and a poor, vicious animal at that; or so managed that the developed intellectual, emotional, will and moral

powers, will so head off, restrain and direct the animal nature, that even it may serve and further the interests of the spiritual. This young creature may grow up so unwisely clothed, tended, amused, so unwisely fed as to quantity, quality, time and motive in feeding, that it is next to impossible for it to be other than selfish, sensual, gluttonous, vain, and careless. In such a case, how decidedly other than flattering is the prospect for the secular or Bible-school teacher. But how instinct with hope is the thought, which is really and practically in accord with truth, that the feeding, clothing, washing, sleeping, and playing, the books, pictures, toys, the ordering of the house and surroundings, the needed restraints, employments, self-denial, punishments and responsibilities of child-life may all be made a means of grace. It is in such common things as these that the high qualifications for home culture will be best displayed.

The way in which the influence of these tends, will most effectually determine how well or ill prepared the youth is,to be benefited by the secular or the Bible-school; whether he is to chime in, or war with all future efforts put forth for his good. The law of the well ordered family is to the child the law of God; and training in the observance of it, prepares for the subsequent acceptance of the laws of God in general. Submission to wise paternal authority and government prepares not only for submission to school and civil government, but also for Divine rule in the soul. If as fathers and mothers we prove ourselves worthy of honor, and secure the honor of our children, they will not only be prepared to honor all honorable characters, but to honor the Great Supreme. Trusting us, will help to prepare them for the exercise of faith. A proper restraint, self-denial, ministering to the comfort of others, learning to work, all have a part in making it less difficult for them to follow in the footsteps of Him "who though He was rich yet for our sakes became poor," who "came not to be ministered unto, but to minister," and who said, "if any man will be My disciple let him deny himself."

"A child that grows," as Dr. Bushnell says, "in a Christian atmosphere," in surroundings where a Heavenly Father is loved, and where piety is cheerful, constant and fervent, is being set in the way to choose Christ. Do not these things prepare the way? If there be in any mind a doubt or a lingering objection as to the feasibility of seeking for the little ones a Christian childhood, or if there be a doubt as to the possibility of securing it as a rule (as we learn in wisdom to use the means), let us dwell a moment further upon the subject. How does a man thirty years of age become a Christian? though I do not say that the cases are in all respects parallel.

He must have a knowledge of God and His laws; through grace, a sense of his sin and of his need, knowledge of a salvation and faith in Him who offers it. If he accepts the terms, he becomes a Christian, and through the grace that brought the salvation, may be so kept. How is it with the child? Can it, at an early age, believe in a great Being who loves us, as His character is set forth by one in whom it has confidence? Can it be taught to love such a person as Jesus, and to be influenced by this love in its actions?

If a child loves Jesus and does right for His sake, I call him a Christian.

Let home culture go on with its work, and he may learn the philosophy of the atonement when he gets old enough. Do not our Saviour's words, "Except ye become as little children," endorse childhood as the accepted time? If the child, as he grows up, is not induced to choose Christ, and yet, as far as possible, be required to conform to what is right, he is by habit becoming set in the grooves of the law, so that when he does become a Christian it will be comparatively easy for him to do in love and liberty, what before he did through constraint and fear. But in all their growing up, children need a careful nurture.

They may give way, as they will occasionally, to bursts of passion or spells of stubbornness, or freaks of waywardness at unexpected disappointments and needful restraints; like experiences or worse ones are not rare in grown-up Christians. But body and mind having been trained to self-denial, the will accustomed to choose the better, the conscience not blunted and stifled by sensuality, the waves subside, and the current of Christian life maintains its onward flow. We must not require a higher standard of children than that to which we bring ourselves. It is a golden principle, since there is much in which in duty bound we must withhold and restrain and reprove, to study wherein we can profitably gratify, and be prompt to appreciate and commend the good.

Such home culture as I have supposed quite possible, and as is sometimes secured, is along through the later years of youth supplemented by the work of the school. Children from such homes are not a sort of coarse, arrogant, vulgar animals, nor silly, simpering, vain creatures, a the mercy of depraved appetite and whimsical no tions; but susceptible, with a healthful curiosity their mental faculties not borne down with th sensual; lovers of truth as opposed to lying, an seekers of truth and beauty in science and art heeding superiors and regarding law. Wit such home and secular training united, the rela tion of the two to Bible-school work is almos too apparent to need further comment.

The lover of Scriptural truth and lore we knows that the devotion of a lifetime to such mine as the Bible affords, only fairly begins t open up its treasures.

He knows that he can find abundant emplo and accomplish far more in leading and feedin well-formed youthful or adult minds; that traine and susceptible minds are not only more efficie in the common fields of literature and scienc but also in that lofty and heaven-born literatur which through so many ages flowed from the i spired understandings of men; or in that scien of all sciences in which man learns his relation man, to eternity, and to God. Of course w would not think for a moment that we are overlook or forget such youthful minds as ha been less fortunate in their early years, such may even now be in the bitter experienc known or unknown to themselves, of reaping harvest of sour grapes.

The care of a Heavenly Father and of a He venly Father's children will even be towar these; but it has been made my duty to show, best I could, how Christian culture may give a better experience, and lead to better and h pier results. The relation of secular education

ur work not only has reference to what it does or the Bible pupil, but also for the teacher. There are persons of very limited attainments who are a decided success as teachers, and here are others of much higher attainments, who make very indifferent teachers; but it does not follow from this that the teacher should not ever seek the broadest intellectual culture at his command, and that a knowledge of general history, of science, of languages, may not all contribute greatly to his efficiency. Where the written word tells us, "In the beginning was the Word," and the Word was God," it also declares, "All things were made by Him."

He is a God of order. "The morning stars sang together." "From harmony—from heavenly harmony—this universal frame began."

Since He who ordered all nature is the same who revealed the Scriptures, we could but naturally expect that even clear glimpses of each would discover harmony, and that a knowledge of either would heighten our interest in, and favor our comprehension of, the other. Let, then, secular education for religion's sake have a broader scope under influences that lead the soul to love and revere the Author of all.

Such is the relation of the different fields in the great domain of truth, that when the eye of the learner is fixed on the central Sun, the light which gleams from any one of the shining fields will cast a ray upon every other.

Secular education, of the kind I have supposed, in some of its higher ranges, secures cautiousness and modesty, as the student realizes not only the vastness of the unexplored, but also how many possibilities there are, that oftentimes he may be mistaken in what he thinks he knows.

Such experience would lessen the tendency to arrogance in religious teaching, where of all places it is most to be dreaded.

Such intellectual culture would help to give us that larger compass which lessens the tendency to one-sidedness in teaching, which shows us how the tree of knowledge grows best when all the branches grow symmetrically, and helps to avoid the error of "making exceptional examples in the Bible our rule," if they suit our notions; and on the other hand "making the rule the exception," if it does not favor our teaching.

Such then is the relation of home culture and secular education to Bible school work, that by wise and careful attention to all, we secure the highest results in each.

Dr. Jas. E. Rhoads spoke of the educating influence of the Bible. If fathers and mothers show in their daily lives that they are the children of God, they will become like Moses to Pharaoh, the messengers of God to their children; as they manifest the love of God in their characters they will impart the same to their children, and there will be begotten in them a loving and reverential spirit. Reverence is one of the most beautiful traits of character, and yet there is hardly a greater lack in anything among the American people than in that—so of respect for law. The parent who walks according to the will of God will be one yielding best obedience to law, and will inspire the same principle in his children. In both these directions parents and teachers can have a great influence upon the generation now growing up. If parents are subject to the Bible they will be examples of sympathy. No one can read the Bible through and not have his sympathies drawn out for his kind. Those parents who are thoroughly trained in the Bible, will have the germs of an intellectual culture. Every thing that touches upon human life is taught in the Bible.

One of the most important principles to be taught in home culture is consideration. Even worldly and unchristian people have been so educated as to render a consideration for the feelings of others purely natural. Let us so train our children that reverence and consideration will become natural traits in their character. Teach the boy to have a chivalrous regard for his sister, so that he will not be found in company where it would be unsuitable to take her with him.

In the country, the family must be largely dependent upon itself for the means of home culture. Here a little expenditure to provide proper mental entertainment will do more than will the large library in the city.

He spoke in most beautiful and touching terms of a home on the hills of Pennsylvania, where the father and mother, not blessed with wealth, had set before their children a little library which had kindled tastes by which they grew up in the love of the best and purest culture.

He recommended that the home library should always contain the writings of John Bunyan, some volumes of excellent poetry, such as selections from the American poets, lives of noble, holy men and women, a few well-chosen books on natural history, so that the child may learn of the objects in nature which he beholds in his daily walks. Thus there will be implanted in the minds of children tastes that will not die through the whole of life.

Charles F. Coffin said he had noticed that one of the most striking features of English life, was the character of English homes; here the mother, herself an educated woman, taught from books and nature, takes her children and teaches them the things she knows herself. He spoke with much interest of two young Friends from England, who had accompanied himself and wife on their late tour through Palestine; he was struck with the ready knowledge they possessed of almost every object which they saw; when asked how they had obtained this knowledge, they replied that mother taught them. Then he saw the advantage of having an educated mother. No man loves his country and home more than he does himself, and he knew that in this country we have many cultivated mothers, but the duties and cares of life which devolve upon the mothers in this land, especially in the country, prevent their giving so much attention to the education of their children, and yet there is opportunity for them to do a great deal in this direction. Mothers need to know that God has placed upon them the duty of caring for the minds of their children; if he were not a father he would say the same to fathers. This work should not be left so much to the private instructor, or the teacher of the district school. Home culture includes above all a religious influence; this must not be made repulsive, but attractive. There are many children who have so imbibed early in life simple religious instructions from their mothers, that they are never able to say when they became Christians, and so should it be with everybody; it

should be given in such a loving, gentle spirit, as to make impressions that cannot be eradicated. He could refer like Dr. Rhoads to his own childhood home, where he was taught by loving parents to love his blessed Saviour. George Fox urged upon parents to send their children where they should secure a knowledge of all things "civil and useful in creation," but this cannot take the place of the parent's work at home; and even after children have been led in their sweet simplicity to give themselves into the hands of their Saviour, they need your care, your watchfulness, your love, your mingling with them, your personal contact. As your boy grows in stature and knowledge, and begins to feel himself a man, are you mingling with him then? or are you too busy to give him your personal attention? Perhaps you are a little deficient in some of your early studies; it will be a good thing for you to go over them again with him. The words of the wise man are certainly true: "Train up a child in the way he should go, and when he is old he will not depart from it." There is a danger of attaching the idea of popularity to gross sins; it is not a hard thing to conclude that a man cannot be efficient as a Christian worker unless he has been noted as a gross sinner. He thanked God that he had been brought up under influences which prevented him from falling into such sins. We need to employ all that kind of culture, which will bring the children into the highest physical, intellectual, and religious manhood.

Helen Balkwill said, the great need with all of us is to have our lives hid with Christ in God. Life is so intensely earnest and real that everything with which we have to do, has to do with religion. May we more and more have the atmosphere pervading all, which will make no difference between the secular and religious. All that we need to be educated for is to enable us to serve God better, and to serve our fellow men better. All science teaches of God; the science of astronomy is all about God. Art is of no use unless it draws us to God. Pictures do very much to teach us great lessons in religious truths.

Stanley Pumphrey said it is important that the work of the Bible school teacher be simply supplemental to the work at home. The Israelites were to teach all "these things to their children." Every law that is laid down under the old dispensation, only serves to amplify the new. He emphasized the necessity of children being trained in the learning of Scripture texts, and spoke of his own early life, and the discipline he received at Ackworth School, under the wholesome system of religious instruction, instituted there by Joseph John Gurney.

D. B. Updegraff said the difficulties in the way of education in these days are unusual difficuities; it is an age of luxury and ease; children have very flimsy moral constitutions; it is an age of weakening conscience. He could mark a great difference in this respect within his own memory. Lads of ten years of age are now old men in sin and hardness. This hatred of work, this desire for an easy time is at the bottom of it. Parents are in a great measure responsible for this state of things. Culture is now the thing; the boys and girls must be cultured so they will shine. Culture is all well, but may become a disease. Parents may culture their children to death. I there be a due proportion of hard, rigid lab mixed in. Young men must be made to kn that they are to make their own place in a pr fession or business by hard, untiring, patient i dustry.

Preparatory to adjournment, the Preside spoke briefly of the work of the Conference, e tending in a most appropriate manner the than of the assembly to the congregation, who h shown such marked kindness and respect opening their church, and in their attendan with us. He rejoiced in the reflection that it w the courteous favor shown by a brother to brother; that we are brethren of the same hous hold of faith.

Dr. Randolph gave expression to the san fraternal feeling, and a most blessed spirit of ha mony and Christian fellowship prevailed ov the large congregation, composed of many en nent citizens, and numbers of other denomin tions in addition to our own.

The Committee on nomination of Executi Committee, etc., made the following recomme dations, which were accepted, and the perso appointed:

FOR EXECUTIVE COMMITTEE.

New England Yearly Meeting.—Thomas Buffum, Susan Taber Thompson.

New York.—Thomas W. Ladd, Mary K. Mu ray.

Philadelphia.—Joshua L. Baily, Anna Troth.

Baltimore.—Richard H. Thomas, Alice Brook

North Carolina.—Allen Jay, Abigail W. Me denhall.

Ohio.—A. H. Hussey, Sarah E. Jenkins.

Indiana.—Daniel Hill, Rhoda M. Coffin.

Western.—Elwood C. Siler, Mary Hadley.

Iowa.—Lawrie Tatum, Sarah J. Pickrell.

Kansas.—Dr. J. H. Stuart, Drusilla Wilson.

Canada.—Herbert Nicholson, Jennie E. Ba ker.

COMMITTEE ON PRINTING.

Charles S. Hubbard, Wm. Edgerton, O. Todhunter, Seth Mills, M. M. White.

The Conference then adjourned.

FOURTH DAY OF THE CONFERENCE.

Sixth-day, Eleventh mo. 16th.—The usual c votional meeting was held from 8 to 9½ o'cloc

The Conference met at 10 o'clock, and w opened by reading from the 5th chapter of Lu and other devotional exercises.

A communication was received from the E ecutive Committee, recommending that the nai of the organization be changed from "The Bie nial First-day School Conference of Friends America," to "The Biennial Conference Friends in America on Bible-schools and otl Christian work," which, after a brief discussi was unanimously adopted, and the change name was made accordingly.

The Conference having before it the subject printing its proceedings, agreed to leave whole matter to the judgment of the Printi Committee.

ADDRESS BY J. E. RHOADS.

The question assigned is, "How may Bil schools be so conducted as to best practically

plify our belief in the Lord Jesus Christ as our ad and Teacher."

t will be at once perceived, that this question n be answered, not by giving the modes and ails in which the Headship of our blessed viour shall be exemplified, but by showing the rit which should pervade all that is done.

We must follow with the eye of faith our ssed Lord, as He was in the beginning, the ord that was with God, and was God, as the ord made flesh and dwelling among men, as ng and teaching all things recorded of Him in Scriptures, till He is crucified, buried, risen ain from the dead, and ascended far up above heavens, at the right hand of the Father, re to reign till all His mediatorial work for n is performed, and the kingdom is given up the Father that God may be all in all.

And here is as far as the faith of many follows m. They forget that the ascending arch of the nbow ascends from the earth to its zenith in sky, and ends not there, but that it nds down to the earth again in its completess.

When Red Cloud, the great Sioux Chief, was ceived at a great public meeting of the citizens NewYork, some years since, he said in his adess, in substance, "I have long known of the eat Spirit, and white people have told me that sent His Son to this earth, who lived here d taught, but that He was killed and went back heaven; but where is He now?" There was at ast one listener there, who longed that some e could tell this great chief that our Lord had d to His people, "I will not leave you orphans, vill come to you" and that by the Spirit sent Him, and by the Father in His name, He now vells by faith in the hearts of His people.

Let us then grasp with a firm faith, the great th that Christ exercises His Headship by the wer of the Spirit influencing the inner springs knowledge and actions of His children, as ey yield themselves to His disposal.

Not to aim so high that those who go to their mes, may feel discouraged rather than helped what they have heard, let us consider how the ung Christian, who has received the sense of rdon and adoption, and who, impelled by ateful love, desires to labor in some departent of the work of the church, shall acknowlge the Headship of our Lord in entering upon ble teaching.

As he feels inclined to this work—feels that though little, and not knowing great things, he s received freely and could impart freely to me one less favored; or, as may be more comonly the case, is asked by some superintendent o needs teachers to aid in his school, let such one prayerfully consider the subject, and unss it clearly appears that it is not right to do so, him go work to-day in the Lord's vineyard, d do the next thing which lies near, remembring that the word is "to-day," and not "tomorrow."

If present faith and gifts be put into exercise, ey will increase. It was to those who were using eir faith that it was said, "your faith groweth ceedingly."

Again, one may be called to the duty of superintendent, and confiding in the Headship of the viour, and His willingness to give, he should exct grace according to his needs. Let him trustfully enter upon his duties with large expectations from the Lord, who has called him to the work.

REVERENCE.

In the coming together of the school, although no broad distinction between secular and religious duties exists in the complete Christian life, yet that between the ordinary state of mind in children, and that in which religious instruction is to be received, should be marked by a clearly defined line. When 10,000 or 12,000 people assembled at Philadelphia, at the meetings of D. L. Moody, at the very hour appointed the doors were closed, the world shut out, and the vast assembly seated in the Divine presence, feeling that their expectation was from God, although a man was to minister to them.

So Bible scholars should be brought to feel, if possible, that they are in the Divine presence, and have their minds prepared to receive instruction about Divine things. No man can worship, love, and yield willing obedience to a God whom He does not revere. A great danger of Bible-schools is undue familiarity with the sacred name and sacred things; and while the schoolroom should be a cheerful place, we should yet endeavor to secure due seriousness and reverence.

PRAYER.

The Headship of our Lord by the influence of His Spirit should especially be practically acknowledged in acts of prayer.

The well known principles of the Society of Friends on the subject of prayer, although they may have been sometimes misapplied, are Scriptural and unalterably true. No true prayer can be offered but by the Spirit's aid. "We know not what we should pray for as we ought, but the Spirit helpeth our infirmities." His gracious assistance is promised, not to discourage, but to encourage us in prayer, but it is absolutely needful to teach us what to pray for, and how to pray aright.

The Superintendent who is perfectly qualified for his position, might always be able, as the school was gathered in the Divine presence, to present, on its behalf, thanksgiving, praise and prayer. But many of us are not fully qualified for the duties of our calling, and without the consciousness, in some measure, of the Spirit of supplication, it is far better silently to wait before the Lord for His blessing, than to offer words which can neither carry with them the hearts of the children, nor draw down the Divine blessing.

Again the Headship of Christ may be practically acknowledged by a superintendent remembering that some need of the school may have been impressed upon the heart of the teacher, which has not been presented to his own, and if he have faith enough not to move without some sense of call to it, that teacher, in the liberty of the Spirit, may engage in prayer in a manner fruitful to all.

An English authoress has given us an interesting account of a summer tour in Normandy, in the course of which she visited a ruined monastery, upon a rocky promontory of the coast. A few monks lingered amid the remains of a once grand pile, who showed the visitors over its now almost vacant cells and chapel. Leaving

the spot she muses on the religion of the middle ages, and the modes of worship which have supplanted so largely, in Protestant lands, the stately cultus of Rome.

Reviewing the subject of prayer, she points out that in some assemblies the congregation is prayed for—in others it is prayed at—and adds, that for herself, she doubts whether the best of all may not be that of the Quakers, in which each one prays for himself; so in the conduct of Bible schools let the scholars learn not always to expect to be prayed for, or prayed at, but be taught that they may and should pray for themselves or for the school, silently or vocally, as opportunity is given for each reverently to draw nigh to our Father in Heaven.

TEACHING.

The Headship of the Lord Jesus should be recognized in teaching. The use of the International and one lesson system has many advantages, and may generally be the best. But there may be special needs of the school or of a class which should be known and provided for, in the lessons taught. For uninstructed children in mission schools it may be needful to give an outline of Old Testament or New Testament truth, and the International series should then be laid aside, and the actual needs of the school consulted and supplied.

Again, helps should be used by the teacher to learn the outward, or common sense meaning of the Scripture, but they should be regarded as helps only, and the mind not be crowded with more than it can assimilate and use. This outward or ordinary sense of Scripture, can be taught to the pupils and may be much blessed to them. But in the spiritual application of truth to the pupils, we must not go beyond our knowledge. Our Lord said to Nicodemus, "We"—linking, it would seem, His disciples with Himself—"speak that we do know." Let us then, while prayerfully seeking to be spiritually enlightened, be very careful to apply that only to others, which we have either experienced or spiritually discerned. The Christian often discerns truth beyond his present experience. Paul endeavored to lay hold on that which he had not attained unto, and we may point others to what we see as the truth which lies yet beyond our present experience.

The Headship of our Lord through the guidance of His Spirit, should be adhered to in the use of singing. From the passage "teaching and admonishing one another in psalms and hymns, and spiritual songs," it is evident that this instrumentality is left for the church to apply, under the leading of the Spirit; but it should then be confined to "teaching and admonishing," and not be regarded as a part of our worship in the Bible-school. Moreover, it should always and only be done when some, who act as instructors, are able to sing with grace in their hearts, and unto the Lord, recognizing Him in the act. We have no authority to use singing to amuse. The solemn confession of the late P. P. Bliss, at the conference of Christians at Chicago, that his besetting temptation was to use the sacred name in vain, and his affectionate warning to h s Christian brethren not to use hymns to fill up time, lest the same sin should be shared by others, should not be forgotten.

Simple repeating of hymns, or silence, we far better than risking that familiarity in the u of the sacred name, which should break the thi Commandment.

Finally, in looking over this large assembly Christian teachers, the impression which was fe before coming here, has deepened day by da that the Head of the Church is leading us fo ward as a church into a wide field of labc When the Philistines spread themselves in th valley of Rephaim, David inquired of the Lo whether he should go up against them, and th answer was, "Thou shalt fetch a compass behir them, and come upon them over against the mu berry-trees. And let it be, when thou hearest sound of going in the top of the mulberry-tree that then thou shalt bestir thyself; for then sha the Lord go out before thee, to smite the host the Philistines." It required an attentive listenir on the part of that host, as they lay in ambus to catch the first stir of the breeze of the ear morning in the topmost branches, and full reac ness on their part, to start at the Lord's indicat sign, in order to press forward to victory. Ma we, as a people, inquire of the Lord what H would have us to do, with all readiness of mind perform His bidding, but with attentive listenir to His inspeaking voice, and when we hear it forth, assured that the Lord has gone out befo us, and leads us to success in His service.

Brief reports on the condition and needs of th schools in the several Yearly Meetings were the given by the delegates.

In Philadelphia Yearly Meeting the First-da schools are confined largely to mission wor Although good results are reported in son places, the work is not progressive.

Baltimore reports 19 First-day schools with 8 pupils, and good progress has been made in th mission schools.

Ohio reports the schools progressing healt fully. The great need appears to be more d liverance from conventional ideas, and a litt more time for singing and prayer at the openi and closing exercises.

North Carolina reports a gratifying increase the interest of the schools. The schools nc number about 37 and have been largely blesse

Indiana reports a good improvement in atten ance and organization.

Western has a thorough organization, with v iting superintendent.

Iowa has schools in connection with all, nearly all the meetings.

Kansas reports scattered meetings, and we schools, but a deep interest in trying to bu them up.

Stanley Pumphrey made an interesting sta ment of the work in London Yearly Meetir There are 14,000 members, and 19,000 pupils the schools; over half of these are adults, and very small proportion members of the Socie He encouraged workers in this country to a great things of the Lord and to expect great r sults.

Daniel Hill read from Jeremiah, describing t beauty and glory of the Church.

"Shall we meet beyond the River" was su with deep feeling, and after very brief but appr priate closing remarks by the President, and season of solemn reverential silence, the Conf ence adjourned.

For Friends' Review.

CROPS OF THE UNITED STATES.

From the latest Government returns which have been published, the average yield of wheat in the United States for a series of years has been 12 bushels per acre. The grasshopper ravages so much feared last Spring from Minnesota to Texas were less than expected. In Kansas, Nebraska and Iowa a portion of the ova were destroyed, the young brood were feeble and killed by parasites, or by the ingenious appliances and persistent effort employed by the farmers, to such an extent that in few places was the crop seriously reduced by them. The yield of wheat per acre throughout the country has been higher than any year since 1869. The total yield is estimated at 350,000,000 bushels.

The average yield of Indian corn per acre for the whole country for a series of years is 26.1 bushels. The estimated yield this year is 27 bushels per acre, and an aggregate of 1,350,000,000 bushels, which would be the largest ever recorded.

The crop of oats has been good; also that of potatoes, the beetle doing damage only in particular places, from Virginia to New England.

The yield of hay has been high, both of timothy and clover, and has been saved in good condition generally. "There is an increased culture of millet and Hungarian grass, with favorable results. In Delaware county, Pa., the latter has to a great extent superseded the barley, oats, and clover crops." In some counties in Texas the culture of millet is largely on the increase.

The cotton crop was expected to be about the same in amount as last year, the loss in yield per acre being made up by the increased extent of planting. The caterpillar is one of its worst enemies, among which are rust and early frost.

Sorghum is still cultivated in the Southern and Western States, and the yield has been good. "In Mississippi about 100 gallons of thick, rich syrup is produced per acre, at a good price."

An increase of 1 per cent. of stock hogs is reported, and their condition and weight a full average.

As a rule each nation is able to produce its own bread supply, the varying yield of different years either allowing of export of grain or demanding at times an import.

Great Britain is the chief exception to this rule. She is obliged always to import grain. The United States have furnished more to her than Russia in the proportion of 27 to 24 per cent. during the last fifteen years. In the past four years the proportion of this country has advanced to 45 per cent. of the whole foreign supply of Great Britain, which for fifteen years has averaged 65,724,319 bushels, and now 100,000,000 bushels yearly is not deemed excessive.

The total export of wheat and flour by the United States for 1876, reduced to bushels, was 74,750,682. British India sends now a large amount of wheat to England.

The production of sugar in Louisiana was greatly reduced by the war, but has to some extent revived. Recent returns go to show that the U. S. pay vast sums for sugar which could be produced on her own soil. It is estimated that 40 per cent. of the sugar is lost by imperfect methods of extraction from the cane juice, and that with some aid from the Government in maintaining the levees of the Mississippi river; by introducing some white labor; better seed; draining of swamp lands; better modes of cultivating the cane, and of extracting the sugar, this country might not only supply itself with sugar, but export it.

METEORITES AND THE ORIGIN OF LIFE ON THE EARTH.—The question whether living germs could be brought to our earth by meteorites, is discussed in a late article in the *Popular Science Review.*

When six years ago Sir William Thompson in his presidential address to the British Association, referred to meteorites as possibly bringing the first germs of life to the earth, he said: "I am fully conscious of the many scientific objections which may be urged against this hypothesis, but I believe them to be all answerable. . . . The hypothesis that life originated on this earth through moss-grown fragments from the ruins of another world may seem wild and visionary; all I maintain is that it is not unscientific."

At the last meeting of the British Association, Professor Allen Thompson refers to this hypothesis of his predecessor, and after stating that it has nothing to do with the ultimate solution of the question as to the origin of life, he shows that neither the cold of space, nor the heat engendered by the passage of a meteorite through our atmosphere, would necessarily destroy the germs of some plants. No such germs have ever been found in meteorites, but carbonaceous substances, such as must be, so far as we know, the product of vegetable life and decay, have been found repeatedly in meteorites. He infers that the collision of masses, such as two planets with living plant germs upon them, might occur, and produce the scattering of innumerable fragments through space, some of which might carry with them such germs to other worlds. Experiments with

seeds have shown that some of them can bear a temperature as low as 0° to 10° Farenheit for four months and yet germinate; others have been exposed to a vacuum and have afterwards germinated as usual.

From all this it is concluded that though there is no evidence of living germs having reached the earth on meteorites, it is clear that the bodies from which the meteorites have been derived may very probably have borne on their surface some forms of organized beings, and that they might be the bearers of germs to a new world.

EVENSONG.

From each day's care we gladly flee
To find, O Lord, our rest in Thee;
Our burden to Thy feet we bring,
Our sins to Mercy's healing spring.
We know that at Thy gracious voice
The evening's outgoings rejoice;
To us assembled in Thy sight,
At eventime may there be light.

In Christ accepted, Lord, may we
The light of Thy salvation see;
Transformed by Thy free Spirit's grace,
Walk in the brightness of Thy face.
Thy favor crown each peaceful day,
Thy presence cheer each pleasant way;
And when we walk thro' sorrow's night,
At evening-time may there be light.

By every joy or grief we find
Our hearts to Thee more closely bind;
Trial and blessing, peace and pain,
All links in Mercy's golden chain.
And when life's closing shadows come,
O may they find us nearer home!
Then in our souls, with heaven in sight,
At evening-time may there be light.

—*Selected.*

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SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 1st inst.

THE EASTERN WAR.—The Servians have captured Ak-Palanka, occupied Leskovatz and Kurshunelje, and begun the bombardment of Nisch. The bridges over the Danube at Ibrail and Nicopolis have been torn away by drifting ice. It was feared all the others must follow, cutting off communication until the river should freeze solid. Those at Simmitza were taken up to prevent their destruction. The weather arrested the Russian advance, and it was thought that the campaign for this year might be over. It is found difficult to keep the troops supplied with provisions, even in the camps near Plevna, and to send them farther inland would increase the difficulty. Turkish prisoners from Plevna, on their way to Roumania, suffered greatly, and many perished by cold and storm. The Russian steamer Russland lately returned to Sebastopol from a cruise to the Bosphorous, bringing as a prize a Turkish transport steamer, with 700 Turkish troops on board as prisoners.

It was announced on the 31st ult. that the van-guard of a division of the Russian army, after an exceedingly difficult passage over snow-covered mountains, had occupied the Balkan passes between Aral Konak, and Sophia, and had placed cavalry on the road to Saphia. Along the eastern front, on the river Lom, the Turks had withdrawn from all positions, leaving only small armed bodies of troops and inhabitants. The latter, after burning their own villages, retired to the woods.

The Austrian diplomatic agent at Belgrade has informed the Servian government that Austria decisively protests beforehand against the extension by Servia of action, either warlike or revolutionary, to Bosnia or Herzegovina. Servia has consequently given formal assurance that the commander of the corps on the Drina has been strictly ordered to refrain from hostilities in the direction of Bosnia.

The uncertainty as to the course of Great Britain, in the matter of movements for peace, continues, and the most various and contradictory rumors are circulated. A London paper of the 29th ult., published in official form a statement that the Sultan had solicited the British government to approach the Czar with a view to bring about negotiations for peace, and that the British government had consented to do so. The *Agencee Russe* of St. Petersburg, declares that mediation is possible only when solicited by both belligerents, otherwise it becomes intervention. The *North German Gazette* of Berlin, says credit may be awarded to Great Britain for meritorious intentions, if she merely seeks to discover the chances of success of a direct application by the Porte to Russia, and to sound the latter as to her willingness to make peace.

It was reported on the 1st inst. that the English note to Russia informed the Emperor that the Porte was ready to open peace negotiations, and expressed a hope that the request would be favorably heard. It was also said that Russia had replied, that if the Turks desire an armistice they must apply directly to the Russian commander-in-chief.

The Czar, who had been with the army in Turkey, recently returned to St. Petersburg. This is regarded by some as indicating a probability of peace negotiations, in view of his expressed intention, when joining the army, not to leave it until there should be a prospect of a near end to the war.

GREAT BRITAIN.—Severe cold, with heavy snow, has prevailed throughout the northern part of the island, on the closing days of the year. A slight fall of snow occurred in London on the 25th, but the weather had been generally exceptionally clear and fine, while in Paris it was gloomy.

More than three centuries ago many refugees arrived in London, who had been driven from their own lands by religious persecution. A company of these who were Frenchmen were allowed the use of the crypt of Canterbery Cathedral for a place of worship. Their descendants still enjoy this privilege, and the little congregation has recently celebrated the 327th anniversary of its existence.

It is stated that the famous Eddystone light-house is to be taken down, the action of the waves having so worn away the reef on which it stands as to render its foundation unsafe. The structure itself, which was finished in 1759, and is therefore 118 years old, is said to be as firm as when first completed.

FRANCE.—A Paris journal announces that at a private meeting of working-men, it was resolved to invite workmen of all nationalities to participate in the coming Exhibition, as this is the first opportunity they have ever had for a gratuitous exhibition of their productions. The space reserved at the Exhibition for the working classes is to be free of all expenses.

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For Friends' Review.

FEMALE EDUCATION.

If it should be expected that any religious society should give more attention to the liberal education of girls than another, it would most naturally be looked for in the Society of Friends.

In an organization which practically gives to women rights accorded them in no other; recognizing fully their co-ordinate ability to direct in the legislative and spiritual affairs of the church, and knowing that this confidence has not been misplaced, one might reasonably expect to find at least equal encouragement given to the higher education of young women as to that of young men.

Not many, in this day, uphold the notion of the mental inferiority of women, or that they are incapable of intellectual development beyond comparatively restricted limits. So far as recent experience shows, the weight of evidence has all been in favor of the equality of the mental endowments of the sexes.

The series of questions set by the Professors of Harvard University for the "Harvard Examinations for Women," held in New York last Sixth month, are highly complimentary to the sex. It may be questioned if a larger proportion of men would have successfully answered them than did of the eighteen young women who presented themselves for examination.

How many of those who read this, who have had the benefits of a "higher education," can answer the following, viz.:—

"Into what branches did the Aryan race divide, aud where did these settle? By what sort of evidence do we know that these branches are from a common stock?"

"Origin of the Guelps and Ghibilines. Show the historical connection of the struggle between Empire or Papacy in the eleventh century with the wars of France and Spain in Italy in the sixteenth century."

"How are the magnetic poles of the earth situated with reference to poles of rotation? What is magnetic variation or declination? What is secular variation? What is magnetic inclination?"

The whole of this series of preliminary questions shows that the highest university of America expects to find in those young women who present themselves for its favors, a standard of culture which must surprise those who have been accustomed to look upon the mind of the average woman as decidedly inferior to that of their masculine and more muscular companions.

President White said in an address in 1874, "The best Greek scholar among 1300 students of the University of Michigan, a few years since, the best mathematical

scholar in one of the largest classes of the institution to-day, and several among the highest in natural science, and in the general courses of studies, are young women." President Magill of Swarthmore College said the same year in reference to the classes of his institution that, "in the matter of scholarship there was a slight difference in favor of young women;" and, in effect, this appears to be the conclusion of Professor Orton of Vassar also. Indeed it is asserted by all whose practical experience, in this direction, entitles their judgment to most weight, that females are fully capable of performing the intellectual tasks accomplished by the other sex.

These, th n, being facts, what can be said, worth saying, in favor of the superficial "higher education" so frequently given young women for many years past. It is not special accomplishments which are needed, but a higher standard of general culture. Sidney Smith says, "A woman of accomplishments may entertain those who have the pleasure of knowing her, for half an hour, with great brilliancy; but a mind full of ideas, and with that elastic spring which the love of knowledge only can convey, is a perpetual source of exhilaration and amusement to all that come within its reach. Therefore, instead of hanging the understanding of women upon walls, or hearing it vibrate upon strings, instead of seeing it in clouds, or hearing it in the wind, we would make it the first spring and ornament of society, by enriching it with attainments upon which alone such power depends."

It may be said the education given the young women of our Society, at such institutions as Providence Boarding School, as Union Springs, as Earlham, as Westtown, or as Penn College, is thorough, and higher than at academies generally, and that as co education is practised at all these institutions, both girls and boys have the same advantages.

A present need for young women in our Society is, however, for a different curriculum than that adopted at any of these schools; one, for instance, that shall be on a par with that of Haverford. Whether a college of this character could be made successful in our Society, would depend upon more causes than could well be discussed in this article but that an attempt to this end should be made, can hardly be questioned.

The Society has lost in more ways than one, from an almost entire absence of concert of action between the Yearly Meetings; and especially in this important matter of the "preparation that is made in our youth, for the sequel of our lives," as Paley defines education, does the lack of concentration and centralization appear to have been at le one cause of the present need.

The awakened interest in the subj shown by the action of several of the Yea Meetings the past year, and by the rec meeting held in Baltimore, may be prod tive of important results in the intellect and spiritual well-being of the Society.

W. H. S. W.

For Friends' Review.

RECEIVING.

"Whatsoever things ye desire when pray, believe that ye receive them and shall have them." The Lord did not s believe that ye have them and ye shall ha them. That would have fostered presum tion. But receiving implies that an emp beggar has a gift graciously placed in h hand.

Brighton, England, is much resorted by invalids for sea-air and bathing, and h a broad paved walk bordered by a solid w along the sea front for a mile or mo Along this sea walk one sees sick peop wheeled in rolling or bath chairs. It said that a poor beggar placed himself o day beside this walk to gather a mite fro the kindness of those whom feeble heal might make tender-hearted, and cried, "Gi me a penny! give me a penny!" A gent man saw him, and directing his servant wheel him near to the beggar, held o a half crown to the beggar's extend hand. The beggar still cried, "Give me penny!" The gentleman wondered, b looked and saw that he was blind. H said, "Here, take this!" The beggar st cried, "Give me a penny!" when the gent man saw that he was also deaf, and he th placed the piece in the beggar's hand, w was overwhelmed with gratitude for a g so far beyond his request. Thus too oft men pray, "Lord, forgive me," with deep ea nestness and hearty desire to be the Lord yet like the blind and deaf beggar, do n believe that they receive, when, if with t hand of faith they would grasp the proffer gift, they might be rejoicing with adori gratitude. The same holds true of other r quests. Men beg for crumbs when t Lord would have them honor His boun by asking and receiving abundantly fro His table. He wishes to "satiate the sou of His priests with fatness," and will do so allowing Him to lay the axe at the root the corrupt tree in our hearts, they ask to filled with His Spirit.

A Mission on the Congo River.—Scarcely had Stanley arrived in Engla

d reported his wonderful journey through ntral Africa by the Congo, than a mission s decided upon to carry Christianity to s hitherto unexplored region. The *Lon- n Christian* says: "Arrangements for the ntemplated Congo Mission are in course completion, and the Baptist Missionary ciety, after conferring with experienced ders of the Congo River district, have de- mined to entrust the entire charge of the pedition to the Revs. C. Grenfell and W. mber, who have for some time past been oring in the Cameroons. They are to ceed, *via* San Salvador, into the interior a route by which, according to Mr. Stan- , they will meet a much larger population an in any other direction."

For Friends' Review.

SUPPORT OF THE MINISTRY.

A letter from our valued friend, John mmenway, asks why the Society of iends has not increased more rapidly, and mpares it in this respect with another dy of Christians. He speaks in the high- term of the principles of the Society, d testifies cordially to the long list of men d women among its members eminent for liness of life and usefulness to their fel- vs, reinforced by a multitude who have lked in more private paths of genuine ty.

But he thinks that the great defect has en that the ministers of the Society, in- ad of devoting their whole time and ergies to the spreading of the gospel, ve "allowed themselves to be so burdened th their farming, their merchandise, their nufacturing or other business, that they ve given but little of their time to the nistry, excepting on the first day of the ek, and even then spending it almost en- ely in the meetings of their own Society, here it is often little needed, instead of going t into a needy, sinful world."

He thinks Friends have been too much aid of anything that looks like counte- ncing a "hireling ministry." "Now a nister, if poor, cannot afford to spend his he in preaching, especially if he has a nily, without pay or support." "I do t say that the Friends should give their nisters just so much money for just so uch preaching, but I do think they should ok well to the support of their ministers, that they can labor in the glorious work preaching the gospel, without care and xiety for the temporal necessities of emselves and their families." He also inks too much time and money spent in tensive journeys by ministers among their own people. Inasmuch as Friends can wor- ship in silence and do not need a minister to be always present, he would have our min- isters "spend more of their time laboring among the communities that have none or but few meetings for worship."

Our friend's letter is a good example of how much easier it is to see difficulties than to show how to correct them. He does not desire us to leave the principles upon which we base the ministry of the word, but does not indicate in what way the prin- ciple of immediate spiritual guidance can be retained, and yet an effective support be given to the ministry.

This subject has claimed and is now claiming the earnest consideration of Friends in different parts. The only method of solving it we have been able to see, is the one adopted in George Fox's time. This was, that by the free-will offerings of the people a fund was formed to defray the needful expenses of spreading the gospel. The distribution of this fund was placed in discreet hands, and some degree of system, an "orderly dispersion" of ministers, was maintained, by the morning meeting in London, or by other competent bodies, such as one at Bristol. One class of ministers remained chiefly at home, feeding and shep- herding the flock around them, and the oth- ers, called "Public Friends," travelled as evangelists.

We have no doubt whatever that the principles of a free gospel ministry, and of the immediate guidance of the Holy Spirit, can be held firmly, while the Society recurs more fully to this original method. It would admit of any minister laboring with his own hands, as Paul did, whenever other duties would permit; it would make the gospel free to them who heard it; it would not oblige any to speak unless they felt the qualification and present call; it would give the Church all necessary control of the min- istry; it would lead all the membership to feel, as they now do not generally feel, a personal responsibility for the propagation of the Gospel; and would result in more care as to the qualifications of ministers sent abroad.

But no matter how few in numbers the Society remains to be, it must, if it fulfils Christ's purpose, adhere to the principles He gave in the Bible, and has taught to the the spiritually-minded by the illumination of His Spirit. Teaching and preaching must still be exercised by those who are Christ's by regeneration and a good measure of sanctification, (if sanctified wholly, so much the better), and who have received gifts of the Spirit for this very work. There must be an ever fresh recurrence to Christ for

power, and a constant watch for the indications of His will in service. By ministry so exercised, souls are led to Christ to know Him and learn immediately of Him as their Teacher, and are weaned from undue dependence on their fellows, so that they can worship the Father in silent waiting upon Him, knowing Christ to minister to them immediately by the Spirit, and having access to the Father through Him.

For Friends' Review.

THE FUTURE LIFE.

Some recent utterances of Canon Farrar in Westminster Abbey, and of Henry Ward Beecher, in the Plymouth pulpit, have been widely circulated. By the unfair quotation of detached passages, attempts have been made to commit both of these noted teachers to doctrines which they both explicitly deny.

Farrar says that he cannot preach the doctrine of Universalism, and asks: "What of the reprobates? . . . If you ask me whether I must not believe in endless torments for the reprobates of earth, I answer, Aye, for them, and for thee, and for me too, until we have learned with all our hearts, to love good and not evil." But for the vast mass of mankind, who are neither utter reprobates nor perfect saints, he rejects the popular interpretations of the doctrine of eternal punishment, and even for the reprobates themselves he seems to believe in a possible purgatory, although he quotes no passages of Scripture to sustain such a belief.

Beecher says: "But has not God justice also? And is he not of purer eyes than to behold iniquity? Yes. And the distinctions between right and wrong are as eternal as God Himself. The relation between sin and retribution belongs not to the mere temporal condition of things: it inheres in the Divine constitution, and is for all eternity. The prospect for any man who goes out of this life resolute in sin may well make him tremble for himself, and may well make us tremble for him. But it is not true—the Scripture does not teach it, and the whole sense of human justice revolts at it—that for the myriads who have been swept out of this life without the light and knowledge of the Divine love there is reserved an eternity of suffering."

These extracts are taken from the same discourses which have been garbled so as to convey opposite views. They show that the writers were far from intending to hold out any encouragement to those who voluntarily persist in a course of conscious sinfulness, and that neither of them adduces a single argument to invalidate the commonly accepted teachings of the Bible. It is ge ally understood that Canon Farrar has cently been added to the Bible Revision C mittee. It is, therefore, peculiarly un tunate that he should take any position even partial antagonism to the general f of Christians, because what he says may thought to have the weight of author Neither Canon Farrar, however, nor other member of the Revision Commit nor any other individual whatever, has right or power to say what will, or w "most unquestionably will not stand in revised version of the Bible if the revis have understood their duty."

The words which have been transla "hell," in our present version, signify, in ferent passages, *"the grave; deep and dre ful sorrows; the whole army of wic spirits; the state and place of the damne* This difference of meaning is no new covery; it is pointed out in every good C cordance. It is not difficult for any one decide, from the context, the probable me ing in any given passage. It requires special scholarship, no critical study of history and uses of words to interpret meaning of such passages as Mat. v. 22, 30; xxiii. 15, 33; xxv. 46; Mark ix. Luke xvi. 23; John v. 29. From s teachings no sinner can draw any enco agement to hope that the consequences his misdeeds, if he willingly rejects the off of Divine grace, will be other than unendi

In the report of Farrar's first discourse is stated that "he first set forth the popu notions of hell to be found in the early th logians, in Dante, in Milton, and in Shak peare, citing some of the most terrific p sages descriptive of endless torture." H represented as asking: "If we were not affected when the destitute perish with h ger, or the dying agonize in pain, was th any human being worthy of the dignity human being who did not revolt and sicl at the notion of a world of worm and flam The literal interpretations of figurative pressions, the grossly material concepti of the torments which may afflict an imm tal soul, "the unauthorized fictions as to future state which men have superadded Scripture testimony," may be rightfully jected. Many things have been taught a believed about heaven and hell, for wh the Bible gives no sanction; whether th are true or not, their upholders cannot cla that they are revealed, neither can they r sonably find fault with those who earnes and prayerfully seek to get rid of the err while retaining the truth. They have, ho ever, a right to ask, that the truth shall be discarded together with the error, a that their critics shall not substitute n

ies of their own, which are even more ndless than those against which they ighting.

is vain to seek excuses for continuance vrong-doing. Those who wish to in- e a well-grounded hope, may find it in the ne of Jesus Christ of Nazareth," "for e is none other name under heaven given ng men whereby we must be saved." may feel sure that the judgment of the t day will be both just and merciful, that even those who come under con- nation will accept it as their rightful But it is neither wise nor safe to to "find out the Almighty to perfec " to supplement revelation by our own x and vain imaginations, or to make our y conceptions the standard for the Divine ees. We may well doubt whether ads "have been swept out of this life out the light and knowledge of the Di- love;" we may well trust that the king unto Jesus," which is essential to ation, may be sometimes accepted even n the sight is dim and the vision is afar off; we may well remember the in- tion, "Judge not, that ye be not judged," cast the mantle of charity upon the rent failings, either in belief or practice, ir fellow-men. But we may feel sure we are wrong, whenever we are trying id excuses for ourselves. There is one t gate and narrow way which leadeth life. The new revision of the Bible is ikely to change the teaching of the author- version in any important particular. words "hell," "damnation," "everlast- ' or their equivalents, will probably inue to stand in our English Bible, *be- e* "the revisers have understood their ." P. E. C.

IE SOCIETY OF FRIENDS AND THE CRIMEAN WAR.

EAR FRIEND:—In a letter recently received a relative now sojourning in Europe time, I find the enclosed, cut from an lish paper, and think it might be of 'est to the friends of peace in this coun especially to those many readers of glake's somewhat partial, though inter- ng, History of the Crimean War, which lieve is now considered good authority. he writer refers to "Richard's Life of ge," for the account of the journey of ittle band to St. Petersburg. There is a pretty full narrative of the mission with r very interesting particulars and inci- s to be found in Anna M. Fox's Memoirs obert Charleton.

he allusion to Dr. Macgowan shows how e little efforts of Christian men in the cause of peace and righteousness, though done in a quiet, unostentatious way, are often blessed to the bringing forth fruits where least expected or looked for. Although things look rather dark and ominous among the nations just now, and there is great unsettlement, yet let us he encouraged to labor on, with the hope that seeds are being sown now that with God's blessing will spring up and bear fruit to his glory.

Very truly thy friend,

GEORGE THOMAS.

WEST WHITELAND, First mo. 1, 1878.

To the Editor of the Examiner and Times.

SIR:—In the course of the late debate on Mr. Gladstone's resolutions, reference was repeatedly made to the Friends' mission to St. Petersburg, just previous to the Crimean War; and it was more than once coolly asserted that this mission was the cause of the war! The charge is one so supremely absurd, that it might scarcely seem to merit refutation; but so many persons appear to have taken Mr. Kinglake's *ipse dixit* on this point without further investigation, that a brief statement of the facts of the case seems to be required. In the words of an eminent writer,

> A foolish thing that's said but oft enough
> Shall pass at last for absolutely wise,
> And not with fools exclusively.

No better illustration of this saying of Mrs. Browning could be found than in the fate that has attended the little incident in modern history to which we are referring. It is very commonly asserted that the deputation in question emanated from the Peace Society, and it is accordingly registered among the other atrocious doings committed by that body. The fact is that the Peace Society had nothing whatever to do with the movement, beyond heartily wishing it God-speed. It was strictly a religious mission, springing from a religious body (the Society of Friends) and proceeding altogether on religious grounds. Surely the wonder is that an effort of this kind should be so unusual on the part of Christian churches professing to believe in the Divine teachings and authority of the Prince of Peace, as to have elicited so much astonishment and remark. With hundreds of thousands of pounds subscribed annually to carry on mission work among the heathen, one might well ask how it is that Christian churches have as yet made no persistent effort to grapple with this heathenish practice of war.

In the year 1853, the Friends had done their utmost at home to stem the torrent of mad passion that was then sweeping over the nation in favor of war. When at length there appeared no place for conciliatory counsels in England, the thought presented itself

as a religious duty to make an effort on the other side. In Russia, a single mind con trolled the destinies of the nation, and he might prove more accessible to influence than the millions of minds then inflamed by passion and prejudice in this country. The representative meeting of the Society of Friends carefully looked at the proposal, and at length, in obedience to what was felt to be the call of duty, appointed three of their number to proceed to St. Petersburg, to present a Christian appeal to the Emperor to do his utmost to avert the impending war. The men who were appointed "to brave all ridicule in going on this forlorn hope of peace" were Joseph Sturge, Robert Charleton, and Henry Pease—all names of high rank in the aristocracy of Christian philanthropy.

The story of their journey may be found in detail in that delightful book, "Richard's Life of Sturge," from which this brief account is compiled. Suffice it here to say that the reception given to the deputation by the Emperor was full of hopeful augury, and his words were manly, calm, and pacific. He arranged for a second interview, with the apparent intention of making the deputation bearers of proposals to our own Government in the interests of peace. But in a few days the whole aspect of things had changed. The mail from England had arrived, bringing the account of the opening of Parliament, with reports of the intensely warlike speeches in the House of Commons, together with the threatening and insulting leaders in the *Times* and other papers; and the oppor tunity for pacific settlement was thus violently destroyed, not by the peace-makers, but by the reckless trumpeters of war.

Thus ended unsuccessfully the Friends' mission to St. Petersburg. The gallant little lifeboat had been wrecked by the mad violence of the crew it sought to save! But, nevertheless, the noble effort was not made in vain. It proved to the world, what indeed at that moment sorely needed proof, that all Christian feeling was not extinct in England. It presented a fine example of moral heroism; for it required a far higher order of courage to do what these good men did, in the state of English public opinion which then prevailed, than that which suffices to push men into "the imminent deadly breach." Dr. Macgowan, the distinguished medical missionary to China, states that while travelling in the interior of that country, he found that the story of this mission to St. Petersburg had somehow floated into that remote region, and had strangely impressed the not very susceptible people of China as a practical illustration of the real life and power of Christianity.

It would not be difficult to show from Kinglake's own pages what were the causes of that disastrous Crimean War. must surely be due to an uneasy feelin painful responsibility, that those who o clamored passionately in its favor are r so ready, for the easement of their unq consciences, to try and shift the burden to any innocent shoulders that may com their way. Respectfully yours,

AMICU

MANCHESTER, May 16.

IN THE WORLD, BUT NOT OF IT.

From Memoir of H. Macdowall Grant.

"*August* 11*th*, 1856.—Resolved, on Sa day last, to give up shooting grouse year, and sent for a license only for keeper. Did this from an impression in mind that shooting will be a distract which may interfere with my being us to the people I meet. I find myself too f of fishing, and mean at times to curb love for it. May God give me the powe the Holy Spirit to enable me to deny my in these things, and keep my inclinati under control."

"*August* 14*th*.—On our return hc found Lord A. L. had called and a message that he was at the Piles, fishi Showed him the fish-box, and gave l luncheon, but felt for a moment ashamed w he remarked that he heard I was lectur about the country. Oh! my God, w shall I become so entirely Thy child tha shall esteem Thy service the highest ho the greatest pr vilege? My feelings wc lead me entirely to give up the acquainta of worldly-minded persons, but this wc not be right. I must seek by prayer and watchfulness to be kept from the evil arou and to lead others instead of being led."

"*August* 21*st*. — Addressed a pra meeting at Belnagarrow. Felt the po of God assisting me, and, blessed be name, spoke without difficulty for nearly hour to a very attentive audience. It quires an exercise of faith in God, and His hearing prayer, to be able to go t meeting and address the people with having anything prepared to say, and i often with fear and trembling that I do but so wonderful is His love and mei that I never feel at a loss after beginning

For Friends' Review.

A FEW THOUGHTS.

The profession of Christianity dema from professors an inquiry concerning t right to claim the name of Christian.

ue Christian, humbled under a sense of ivine goodness,fears to claim more of good an his Lord may be pleased to bestow, but ith an aim suited to the high calling of God Christ Jesus, he is found reaching for- ard towards the mark for the prize. While s hope of acceptance with God is ground- l in infinite love and mercy, he is not only e hearer but the doer of the law; "ready ways to give an answer to every one that keth a reason for the hope that is in him, ith meekness and fear." Such an one, hose honest aim corresponds with every aim of Christianity, testifies by his con- uct to the virtue of a life hid with Christ God. He shews forth out of a good con- ersation his works with meekness of wis- om. Thus securing the ultimate intention religious belief, he becomes of the happy umber who share "the blessing of the ord,that maketh rich,unto which no sorrow added."

When in the midst of associations that nd to foster self, and render attractive that hich is suited to the natural mind, it is an sy matter to profess a religion made popu- r, especially when it is claimed to be the ligion of Jesus Christ, because this fur- shes food for the natural, carnal mind, and cures the praise of men. But in consid- ation of the great lack found in that which good only in name and appearance, how illingly the heart should yield to the just aims of the Infinite One by making a full rrender of all that is called for in order to ain true riches.

Christ our passover is sacrificed for us;— herefore, those who would be His, should ount it all joy when continuing with their sen Lord in the hour of trial, they real- e that "Blessed is the man that endureth mptation, for when he is tried he shall re- ive a crown of life."

In view of the fulness of Gospel provi- on and the completeness of the Christian's mor—how strange that believers should in- ulge in a false rest,thereby incurring the risk a failure to become heirs of the promises of od. "Not every one that saith Lord, Lord, hall enter the kingdom," comes to us with uthority worthy of regard. Our holy Re- eemer declared, "My kingdom is not of his world." One of His apostles exhorted elievers not to love the world, saying, "If ny man love the world, the love of the ather is not in Him. For all that is in e world, the lust of the flesh, the lust of ie eye and the pride of life, is not of the ather but of the world." In the face of ich testimony, well may we inquire, what oes the call of God embrace? He has not ft Himself without a witness touching his matter. To professors of religion the Almighty yet declares: "Therefore come out from among them and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters,saith the Lord Almighty." Seeing that it is so, that the Gospel of our Lord gives a positive certainty as to the way in which salvation is to be obtained, how is it, that with an inquiry after truth, multitudes should turn aside and walk in the broad way, substituting a dead faith for a faith that works by love?

Some may think that in living a life of nonconformity to the world there is danger of becoming too ascetic. Surely it would be a mistake to suppose that in the teaching of our Lord concerning the denial of self, He meant that those who follow Him in the way of His leading are required not to love this beautiful outer world which with all things therein was both made by Him and pronounced good. The wisdom which in the beginning gave right names to right things is yet needed to guide aright in the matter of discriminating between thing and thing. When an inordinate love of things of lesser moment gains the ascendency in the heart's affections, then it is that our best interests are jeopardized, the worship of the Supreme is neglected, and instead of being spiritually-minded, which is life and peace, the feelings merely are excited, and many substitutes are resorted to in order to supply the felt lack of pure religion, even that which is undefiled before God, and is unspotted from the world. Formalism among professing Christians is not promotive of genuine piety. False pretences often seek shelter under vain glorying in an appearance of something good. Such is the freeness and the fulness of the grace of God that brings salvation, that all who will may in the time of Divine visitation know of being leavened into the Spirit of Christ, and be qualified for the angelic song of "Glory to God in the highest, peace on earth, good will to men.

P. R. G., *Mass.*

For Friends' Review.

IS THE APPETITE FOR DRINK REMOVED IN ANSWER TO PRAYER?

J. Willett, the Superintendent of the Inebriates' Home, Fort Hamilton, Kings Co., N. Y, has discussed the question whether the thirst for alcoholic drinks is removed upon sincere conversion and in answer to prayer. He holds that many men become drunkards not from an uncontrollable thirst for alcohol, but from desire to join with companions, to stimulate the brain to action, and other like causes,and that when from any suffi-

cient reason this class of men abstain, either from taking the pledge, or from religious convictions of duty, they do not experience any particular appetite for drink. Even in some cases where the appetite is at times very strong, there are intervals during which it is in abeyance. Hence J. W., thinks that in all these cases the absence of strong desire for drink for a longer or shorter time after the conversion or reformation of a drunkard, is no proof of any miraculous answer to prayer.

But he believes that either from hereditary or other constitutional causes, or from long continued use of alcoholic drinks, a condition of the system exists wherein the appetite for drink is overwhelmingly strong, and that for such persons the only hope is long continued confinement in reformatories or other suitable homes, with medical treatment, for the restoration of a healthy state of body, so that the individual shall be able to control himself.

He believes that God's law with regard to drunkenness and other vices is an unchanging one that, "whatsoever a man soweth, that shall he also reap;" so that the physical results of such wrong-doing are not removed by prayer, but, if at all, only by the persistent use of such regimen and remedies as are adapted to the diseased condition which has supervened upon excesses; and that religious people would spare themselves and those whom they teach much disappointment by holding clearly to these views.

We believe that the general position taken by J. Willett is a sound one, without, however, being willing to limit what our heavenly Father may be ready to do in answer to believing prayer. The great number of miracles of healing performed by our Lord, probably some of them upon persons whose condition was the result of the infraction of the laws of health, induces the belief that there is nothing in God's wise economy which forbids us to expect the restoration of the sick to health in answer to prayer, either immediately or through a blessing upon the use of proper means.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 12, 1878.

"And I saw that there was an ocean of darkness and death, but an infinite ocean of llght and love flowed over the ocean of darkness: and in that I saw the infinite love of God." So wrote George Fox when the view of the countless millions of human beings that have lived and died, rolled over his soul. Some men never have the problem of the sin and misery of their race pressed upon them; they direct their thoughts and energies to the practical daily duties which lie before them, and look no further. There are other minds that cannot do this, but must grapple with the great questions which thrust themselves upon them. Two ways of finding rest to the mind open. The one confines itself within that which is revealed, which is all that we really know, and reads as George Fox did, in the incarnation, work and atonement of Christ, a lesson of the infinite love of God, and provision for the salvation of all who will accept of His offers of grace. They perceive that the efficacy of this atonement reaches to all who, accepting the universal convictions, drawings and pointings of the Holy Spirit, come to God, believing that He is a rewarder of them that diligently seek Him.

"I saw," says George Fox, "that Christ had died for all men, and was a propitiation for all; and had enlightened all men and women by His divine and saving light." Perceiving these great truths as revealed in Scripture, he could rest in God's love and righteousness, and not go into any system of universalism. If anything be revealed clearly in Scripture it is that souls who go from this life rejecting the love of God, and the pleadings of His Spirit—doing despite to the spirit of grace—enter a state of suffering. "He lifted up his eyes being in torment." The Lord Jesus knew of what He spoke. The last account He gives of those who are judged is that to one class it will be said, "come," to the other "depart." This is what we know. What is all else but conjecture and inference, wherein one man's imaginings have no more authority than another's.

But all around us lies the practical work of alleviating the sorrows, and increasing the joys of our fellows, and of leading them to faith in the Lord Jesus Christ whereby they may be saved.

"Go thou and preach the kingdom of God" is a word which every Christian may accept, for each may do it by Christ-likeness

of life, and by spreading in some way the word of the truth of the gospel. This gospel warns the sinner "to flee from the wrath to come"—that "the soul that sinneth it shall die"—that forsaking sin and trusting in the Lord Jesus, who put away sin by the sacrifice of Himself, he can find pardon; and submitting all to Christ, who will sit as a refiner with fire, he may have a clean heart, be restored to the image of God which was lost by transgression, and have everlasting life.

SARAH B. SATTERTHWAITE, since North Carolina Yearly Meeting, has been visiting first the meetings in the Southern and Western Quarters of that State, then those of Westfield and others, among the mountains, those in Guilford County, and on the 25th ult. was at Company Shops, and expected to go thence to Goldsboro that day to attend the meetings of Contentnea Quarter, and afterwards those of the Eastern Quarter, in the extreme north-eastern part of the State. She would then visit the meetings in eastern Virginia, and probably reach Richmond, Va., on the 7th inst.

PEACE JONES, a minister of Dirigo, Maine, has been engaged for the last three months in visiting the meetings of Friends in New England—was at the homes of many of the aged and of invalids, to whom she was enabled to impart words of counsel and sympathy. She reached her home on the 30th ult.

IN order to complete this week the publication of the report of the Biennial Bible-school Conference, we issue a Supplement containing the remainder.

PUBLICATIONS OF FRIENDS' MEXICAN MISSION.—We have received from Samuel M. Purdie, of Friends' Mexican Mission at Matamoras, copies of an illustrated Primer, and a brief history of Mexico, from the Spanish conquest to the war of the revolution, intended for schools. Also copies of El Ramo de Olivo for Twelfth month, a monthly periodical, and of La Luz de la Ninez, a weekly, all printed in Spanish, in good clear type, by the Mission press. Suitable cuts illustrate each, and their contents, pervaded by good Christian sentiments, or direct teaching, must diffuse light and knowledge which will be blessed to many.

MARRIED.

BIRDSALL—MORRISON.—At the residence of the bride's parents, Starksboro, Vermont, on the 27th of Twelfth mo., 1877, Lindley F. Birdsall, of Newburg, N. Y., and Abbie J., daughter of Nathan and Mary Morrison.

SINCERBOX—VANDERBURGH.—At the residence of Thomas T. Marriott, Stanfordville, Dutchess county, N. Y., on the 20th of Twelfth mo., 1877, by Friends' ceremony, Alvin Sincerbox and Ida Vanderburgh.

DIED.

HOAG.—At Cambray, Victoria county, Canada West, on the 15th of Eleventh mo., 1877, Anna Underhill, wife of Elijah Hoag, in the 83rd year of her age. She was a member of Yonge Street Quarterly Meeting, but in early life resided in Chappaqua, New York. Being unconscious during most of her short sickness, she said very little, but at one conscious interval remarked that she was "going into the hands of a merciful Saviour." We trust that her end was peace. A worthy Friend and Elder who was at her bed-side during her last moments, said that in answer to her earnest prayer, she had a satisfactory evidence that she was at rest, for it seemed as though she was permitted to see her as she stood before the throne of God, singing praises unto Him.

McCOLL.—At his residence on Cape Breton Island, Nova Scotia, on the 27th of Tenth mo., 1877, Dugald McColl; a member of China Monthly Meeting, Maine. He was one of a family of five in number, who joined the Society, by request, a few years since. They were not the descendants of Friends, and most of their knowledge of the Society was derived from books. The principles of peace, and the doctrines of Woolman concerning oppression and the changing fashions of the world, were very dear to them. This dear Friend never mingled much with Friends, yet he highly prized a membership in the Society.

MARSHBURN.—At Snow Camp, N. C., on the 25th of Twelfth mo., 1877, William Marshburn, in his 90th year; a member of Cane Creek Monthly Meeting. He was too feeble to attend meetings for many years during the latter part of his life. He was enabled, with patience and resignation to the will of his Heavenly Father, to bear the infirmities attending the decline of life, and death to him was only a change to a more glorious home, eternal in the Heavens.

STRATTON.—On the 16th ult., in Mastersville, Harrison county, Ohio, at the residence of her son-in-law, John M. Homes, Hannah T. Stratton, aged 77 years and 10 months; a member of Damascus Monthly Meeting, Ohio.

EDUCATIONAL CONFERENCE AT BALTIMORE.

Twelfth mo. 21st; 9½ A. M.—After a devotional pause, in which the hearts of many were turned to Him who is indeed the Teacher of teachers, and fervent prayer was offered for Divine assistance in the consideration of the important subjects which were to come before them, the Conference was organized by the appointment of Francis T. King, of Baltimore, as Chairman, and Augustus Taber, of New York, as Secretary.

The roll of delegates was called, of whom about two-thirds were in attendance, from fourteen States and Canada, representing all the Yearly Meetings on this continent.

After reading letters of cordial approval, from delegates who were unable to attend, the Chairman stated that the meeting was a voluntary and informal one, with no power beyond the

influence that may be exerted by an intelligent and prayerful consideration of the subject of education. The Conference was intentionally made small in order that it might work more efficiently. Our colleges, boarding-schools and academies were mostly represented, and experienced members of educational committees were present from all the American Yearly Meetings except Iowa, Kansas and Canada, and these sent written reports. He referred to the advanced views on education which marked the early history of the Society, and especially to the directions given by George Fox, the legislation of William Penn, and the first rules in the Books of Discipline. We may well ask: Have we continued the work of our fathers as we should have done? Have we kept pace with the progress of the age, and met the demand for men of thought and culture as teachers and authors? Are we heard and felt in the centres of thought, through the press and in legislative halls, upon the great moral problems of the day? Are our distinctive religious views as strongly and clearly set forth as they were at the rise of our Society? In view of the large accessions to our membership in the South and West, and the general revival of religious interest within our limits, it is our manifest duty to provide ample opportunities to our new members, for educating their children and giving them clear views of our principles. Above all we should remember that he can best serve his Lord who is taught in the school of Christ.

President Gilman, of the Johns Hopkins University, then delivered a very interesting address on "The Home, the School, the College, and the University." The germs of success are generally traceable to the nursery, where the habits of life are formed. Parental oversight of the child's education is too nearly a lost art. The education received *at home* is more important than any other. The want of good preparatory schools is sorely felt. The public schools are adapted to the general needs of the country, but there is a large class that they do not reach. Private and denominational schools are necessary. Boys of seventeen or eighteen are not so well instructed as they were twenty-five years ago. The college is not a place for professional study, where doctors, engineers, lawyers, &c., can receive their technical learning, but a place where a comprehensive general education can be obtained, fitting one for *all* the walks of life, and a liberal foundation can be laid for future special study. Its theory presupposes good secondary schools, and good teachers, who know how to direct the moral and mental training of young men between the ages of fifteen and nineteen years or over. A university does not mean an old college, nor a rich college; but it may include several colleges. It should aim at the perpetuation of the knowledge of previous generations; the increase of human knowledge by research and discovery; the providing of thorough professional training; the building up of valuable collections of books, museums, and apparatus; the furnishing of laboratories and observatories; and the publication of the results of research. It should provide, either in or near the university, for the education of women, as well as of men, but the question of co-education is still a mooted one. The great University of Oxford was the outgrowth of a society of women, who were patrons of learning, and especially of the Greek language. The oldest known literary work in English was due to a woman's patronage. At the Johns Hopkins University, although a majority of the trustees are members of the Society of Friends, it is their endeavor to make the institution non-sectarian, but yet pervaded by a spirit of enlightened Christianity, their great aim being the promotion of the higher Christian culture. Every step forward in knowledge is but a step further in appreciating the greatness and comprehending the wisdom of God. Those who come after us, far wiser than we are, will also say: "O, Lord, how wonderful are thy works!"

In the course of his remarks, President Gilman referred, with satisfaction, to the recent instance of a Haverford graduate carrying off a Johns Hopkins fellowship, against above a score of competitors from the alumni of other colleges.

Afternoon.—The Business Committee submitted the following topics of discussion: 1st. What is the present condition of the high schools and academies in the Society of Friends, and how can they be made tributary to the higher colleges? 2d. What is the best location for a Friends' college for young women, of the grade of Haverford?

Interesting remarks were made by many of the delegates, in regard to the schools in their several neighborhoods. The lack of any concerted system, whereby the schools would be so grouped as to lead, by easy steps, from the elementary school to the college, was universally felt. Desires were expressed that a judicious course of study should be prepared, which could be simply and easily modified, so as to suit the wants both of those who were obliged to leave school early, and of those who seek the best possible collegiate education. Special efforts should be made to raise the grade of the secondary schools, so that they would become good feeders to the colleges.

In order to accomplish the greatest good in the most economical manner, it was thought by many that a young woman's college might be advantageously established on the Haverford grounds. Both institutions might use the same library, the same museums, the same apparatus, and the same courses of lectures. The discipline could perhaps be more easily enforced if they were in the same neighborhood, than if they were a few miles apart, and if it should be deemed desirable, at any time, to try the experiment of complete co-education, it could be easily done. On the other hand doubts were expressed, partly on physiological grounds, as to the advisability of any attempts at co-education during the years which are usually devoted to college study, and it was argued that, as a matter of fact, many of the best patrons of our colleges for young men would be unwilling to send their sons or their daughters to mixed colleges.

Evening.—President Chase, of Haverford College, delivered an instructive address, in which he spoke of the peculiar importance, in the Society of Friends, of the general diffusion of high mental culture. In this age of universal questioning and intense intellectual activity, Christian scholars are greatly needed. As constituting one household or fraternity, in the bonds of a

common faith and love, Friends should feel bound to provide for the education of every one of their members, up to the highest point of cultivation to which each is able to attain. The crying need of larger and more adequate endowments both of professorships and scholarships, as well as large funds for general expenses, was forcibly presented. Friends' schools and colleges should be made at least equal to the very best in the land. The speaker then referred to the wide and important field of service, to which it appears that Friends are about to be called, as promoters of general education and teachers of the community at large; spoke of the university features which Haverford, like many of the American colleges, contains; and ended with an exhortation to earnestness in a work so beneficent and noble.

President Moore, of Earlham, then made an interesting address. He said that while the motive power of all well-doing was love, yet the efficiency had to exist, and that this efficiency was afforded by intellectual culture. The one fact that Friends have souls is argument sufficient in favor of their higher education. A sound moral tone should be cultivated in the family, school, college and university. This is a first object to be pursued. Important statistics were given of the number of children among Friends between the Alleghanies and the Mississippi, and the provision made for their mental and religious training. Greater concentration of effort upon a few points is to be desired. In Ohio, Indiana, and Western Yearly Meetings, there were 445 teachers and ten thousand youth attending Friends' schools, but only one out of every fifteen learn higher branches than the ordinary reading, writing, and arithmetic. Of twenty-four hundred that might obtain an advanced education, only one in thirty-five are in attendance at any collegiate institution, and only one in fifty-five pursuing collegiate studies. It would perhaps be advisable that Earlham should be supported by the three Western Yearly Meetings instead of one.

Henry Wood, of New York, said that as Friends could not, in accordance with their belief, send their children to seminaries for special preparation for the ministry, it should be the more incumbent on them to educate all their youth, so that they should be fit for any work into which they might be called. It is especially important that they should be thoroughly indoctrinated in Christian principles, and that they should pursue a course of legal reading sufficient to qualify them for a proper exercise of their political privileges, and for legislative or executive political service.

Thomas Chase, Joseph Moore, and Dr. James Carey Thomas were appointed to prepare an address on the subject of education, embodying the sentiments of the Conference on the several subjects of its deliberations.

Twelfth mo. 22nd, 9½ *A. M.*—After an interval of reverent silence and vocal supplication for continued Divine guidance, the Secretary read the following additional subjects of discussion:

1. The best means to secure thoroughness in the education of scholars and incite to hard work.

2. The adequate endowment of professorships, and the establishment of funds to aid deserving young men and women in obtaining advanced education.

3. The collection of accurate and complete educational statistics, and the compiling of a directory of teachers, committees and friends of education.

4. The establishment of a first-class high school in Eastern North Carolina, and of academies in each of the Quarterly Meetings of Kansas.

5. The best plans for lighting, heating and ventilating schools, and the importance of urging upon teachers the necessity of attention to sanitary conditions and arrangements.

To the discussion of these questions, the different speakers from the North, the Middle States, the West, and the South, each contributed from his store of experience and reflection, with great ability and instructiveness; special methods of thoroughness were explained, and vividly illustrated by the results of personal observation. President Gilman's testimony in favor of Haverford was confirmed by like testimony from Harvard professors and others. The success of Earlham, in elevating the educational standard of the West; the important influence of Friends upon the public schools in Indiana and other neighboring States; the valuable work of the boarding-schools at Providence and New Garden; of the Howland school at Union Springs, and of the Penn Charter School in Philadelphia; the rapidity and amount of progress made by students in Friends' colleges, in spite of the defective preparation which springs from a lack of concerted action, were all tersely and forcibly stated. The unobtrusive generosity of a few liberal Friends, of whom the larger number live in and near Philadelphia, in assuming an undue share of the expenditure at Haverford, was gratefully recounted. The self sacrifice of Presidents and Professors, laboring for salaries much inferior to those that are paid for similar services in other denominational colleges, was spoken of as entitling their contributions for the cause of higher education to a consideration like that of the widow's mite. The history of Haverford, in connection with the modern efforts to blend scientific and classical instruction, and the contributions to astronomical knowledge which have emanated from its walls, special reference being made to the labors of John and Samuel Gummere, and of a former Haverford graduate who is now one of its managers, were brought forward in illustration of the good results that have rewarded the generosity of contributors and the self-sacrifice of officers and teachers. In order to promote adequate endowments of professorships and scholarships, it was recommended that each person in attendance should be a self-constituted committee of one, to bring home the searching question, "How much owest thou unto thy Lord?" The debt may be as various as the stewardship: for worldly goods; for intellectual talents; for instruction in that highest of all education which is obtained in the school of Christ; for influence and advice in the distribution of property, either during life or by will: it rests in some shape upon every one, and individual faithfulness may accomplish great results. In consequence of birthright membership, every Yearly Meeting should feel the incumbent duty of providing for the intellectual and spiritual needs

of all its children. The Society of Friends has also a duty to the world at large. In this day of intense devotion to physical investigation, tendencies to materialism may be best antagonized by the pure and lofty spiritualism of "a peculiar people, zealous of good works."

The great value of careful and trustworthy statistical information, the claims of our rapidly growing membership in North Carolina and Kansas, the serious evils attendant upon defective plumbing, and the importance of sanitary knowledge, were referred, after such brief discussion as the limited time allowed, to the committee which had been appointed to prepare an address.

A standing committee was appointed representing the different Yearly Meetings, to consider the whole subject of education, as affecting the Society of Friends, and the question of establishing a permanent Board of Education with a permanent General Secretary. The same committee was entrusted with the printing and distribution of the proceedings, and empowered to call another Conference.

After a period of religious exercise, in which the importance of making all instruction subsidiary to the service and cause of our Lord and Saviour Jesus Christ, was impressively urged, and fervent thanksgivings arose for the felt presence of Divine guidance, the Conference adjourned.

The object of the call was "to promote a deeper interest in education in the Society of Friends, and to make suggestions for the strengthening and improvement of our various schools and institutions of learning." The earnestness and liveliness of the discussions were remarkable. Few conventions were ever held in which the interest of the members and the audience was so fully held, and the exercises from first to last were heard with so much attention and pleasure. The deep interest excited is a good augury of important practical results, both in the faithful energy of teachers, and in the enlightened liberality of generous patrons.

Before separating, the delegates visited the well arranged and well furnished school-rooms of the Friends' Academy, adjoining the Meeting-house. The evidences of careful oversight and of thoughtful prevision, which were displayed in the building and in the educational appliances, were very gratifying.

BASIL PATRAS ZULU.

Basil Patras Zulu was born in Greece in 1804. He was a chief by birth, and when only eleven years old, his father being dead, he was taken from under the care of his mother by the chiefs of his tribe, and placed at their head. The Greeks were then in active rebellion against their old masters, the Turks. Basil was taught to hate the oppressors of his people with an intense hatred, and for many years fought against them with valor and success. At length, however, he became sick of the bloody scenes he witnessed, and, having on one occasion remonstrated in vain with his countrymen against the cold-blooded murder of a band of captive Turks, he retired from the Greek army in disgust. His character and actions had won him the respect and admiration of many, and he found faithful friends, under whose auspices he continued until 1828, when he was awakened to a consideration of the condition of his own soul, under the ministry of the Moravians.

In a hotel in Dublin he heard a Moravian woman pray in a manner which immediately drew his attention. He inquired to what community she belonged, read the history of the Moravians, attended their worship, and joined in communion with these simple-hearted Christians. He had deemed that to fight for one's country was a glorious privilege, and thought himself bound to hate the enemies of Greece. He had often declared his belief that the Lord Jesus Christ and His apostles would have had no mercy on the Turks. But one of the Moravians, who had been specially delegated to answer his inquiries, was surprised, one day, by Basil entering his room, and in great agitation exclaiming: "Come now, come! come! I see it now!" Hastily leading his instructor to his own apartment, the late soldier pointed to the text, Matthew v. 44: "Love your enemies!" "I see it now!—even the Turks! It bids us love our enemies, *even the Turks! even the Turks!*" He spent the rest of his days in quiet retirement in Ireland, in loving labors for others, and for the spreading of the Redeemer's kingdom of righteousness and peace.—*Abridged from Musings and Memories.*

LABOR SCHOOLS IN EUROPE.

A remarkable report has lately been published by the University of Cambridge, England, on the subject of industrial education. Premising that since workingmen cannot come to the university, it is the university's duty to go to them, it proposes to open a course of specific training, not for the so-called liberal professions, or for middlemen of any kind, but for the veritable producers—in other words, for the working class. This design is worthy of an institution which, since the days of the Long Parliament, has been outspoken in the expression of popular sympathies and steadfast in promoting reform.

Since the decay of the old apprentice system, very little has been done for the education of labor. It is plain that the establishments known under the name of ragged schools scarcely belong to the class of industrial seminaries. As their title indicates, these institutions receive the children of poor parents, or orphans, afford them

lodging and nourishment, and employ them in various trades. The extreme youth of these children—they graduate, as a rule, at the age of 15—prevents them from receiving a substantial technical training. On the other hand, considerable progress has been made in this direction by certain countries on the Continent, and some examples specially worthy of imitation are pointed out in this report.

Industrial schools seem to be quite numerous in the German empire and Austria, in Denmark, Sweden, Holland and Belgium. They are generally known as "apprentices' workshops," but they combine theoretical with practical instruction, and presuppose graduation from primary schools. In Belgium, pupils are admitted from the age of 12, or even earlier, if they can show the requisite measure of elementary knowledge. The articles made in the shops are sold for the account of those who furnish the raw material, and the latter are indemnified for damage occasioned by unpractised hands. A point to be noticed in the Belgian system is the payment to the pupils of a small stipend, by way of compensation to straitened families dependent to some extent on the earnings of their younger members.

In Holland, the most important technical academies for producers are those of Amsterdam. The school for boys, founded in 1861 by the "Society of the Working Classes," is designed to train workmen for those trades which are connected with architecture and ship building. The course of instruction lasts three years, and includes—besides certain studies supplementary of primary acquirements—the elements of metrics, of me chanics and natural history, the art of drawing, the study of tools and materials, carpentery, masonry, the use of the lathe and the forge. The pupils must be at least 13 years of age, and have received a good elementary education. They are required to pay an annual fee, which does not exceed, however, $13. There is likewise a training school for girls in Amsterdam, whose management has been attended with good results, because it has avoided the common error of wasting time on lady-like accomplishments. Special attention is paid to the commercial applications of the art of design to dressmaking, tailoring, and lace making, and to those branches of knowledge requisite for the preparation and vending of drugs. Girls are admissible to this institution at the age of 12, and pay a fee of $21.

In Scandinavia and the German empire, the apprentice schools differ only in some details of small importance from those above described. We merely note that they are government institutions, whereas in Vienna, Prague, and throughout Austria, the industrial academies were created by private enterprise, although they receive a subsidy from the State. Passing to other countries, we find the idea of technical training for the working classes has borne but meagre fruit in Switzerland, although the system of rudimentary instruction is singularly efficient. There exists, it is true, what is known as an Industrial School, where a pupil gains some acquaintance with the theory of the applied sciences, but very little help toward the practical mastery of a given craft or calling. In Italy, too, not much has been accomplished for the professional education of those producers who form the mass of its population.

Notwithstanding many projects brought forward at the epochs of its various revolutions, France, as a nation, has done almost nothing in the way of providing a substitute for the old system of apprenticeship which passed away with the *ancien régime*. She seems to have taken thought for everything except skilled labor. But of schools for workmen the State has none, if we except the establishment founded by the Sardinian government, and transferred to France upon the annexation of Savoy and Nice. It is true that a few municipalities have created apprentice schools, but their number is extremely limited. Paris has only one institution of the kind—the apprentice school of the Boulevard de la Villette. This, however, merits special attention, because, according to Prof. Stuart of Cambridge University, it presents the most perfect type of an industrial academy. We may add that at his suggestion a fac-simile of it is about to be organized in Englaud.

The single object of this school, first opened in 1873, is to produce intelligent and skilful workmen. The specific callings for which its pupils are trained are those of workers in iron and workers in wood. Boys are admitted between the ages of 13 and 16, after an examination which has regard to orthography, arithmetic and the metric system. Not only is tuition gratuitous, but deserving students receive once a fortnight a certain compensation for their labor, varying from 40 cents to a dollar. The period of apprenticeship is three years. During the first two years a day's labor includes six hours in the workshop and five in the class, while for the last year it means eight hours of practice with tools and three hours of study. Among other judicious features of the plan, we may note that during the first twelvemonth the pupil passes one or two months alternately in each of the specialties taught, so that he can determine which suits his taste, while the directors can

observe his aptitude. Only at the beginning of the second year does the apprentice, with the advice of his parents and teachers, decide upon a given trade, to which thenceforward he devotes himself exclusively.

The creation of this school would have been impracticable during the second empire, and under the existing *régime* it has encountered many obstacles. Yet its progress has been remarkable. The number of apprentices, which four years ago was 17, is now nearly 200. But it was the quality of the education conferred which most impressed Prof. Stuart. Two things commonly supposed to be irreconcilable in practice had been effected. In the class which had just completed a three years' course he found each graduate, in the most exacting sense, a skilled workman. Not only this, but he found these apprentices had acquired an amount of general knowledge at least equal to that bestowed by most business colleges, and of a kind far more pertinent to the affairs of life than that demanded by a degree of Bachelor of Arts. In other words, the young workman had gone forth from this admirable school at once a producer and a citizen.—*The Metal Worker.*

From Hamlin's "Among the Turks."

THE SACRAMENT OF BROTHERHOOD.

In the evening the Bey had his dinner in the highest style of an Oriental prince. . . .

I gave my traveling companion notice that we should probably have not less than fifteen courses of food; and, as we must taste of all, we must act accordingly; and so we did. But we had *twenty-two* courses, and it need not be said that the latter part of the dinner dragged. After dinner, pipes, and a small cup of strong black coffee; and we were soon disposed to sleep.

While eating, the bey asked me if it was true that in Frankistan we all eat at high tables, sitting on high stools, and having every man his plate, knife, fork, spoon, and his food doled out to him as we do to prisoners? I explained and defended our table-habits as well as I could; except the drunkenness, which does sometimes disgrace them.

"But how would you do an *ikram* to a guest" (an act of honor and regard)? "Now *this* is what we do;" he said, as he detached a piece of roast mutton with his fingers, and passed it to me, which I took with my fingers from his and ate. "Now do you know what I have done?"

"Perfectly well. You have given me a delicious piece of roast meat, and I have eaten it."

"You have gone far from it. By that act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you. For that space of time we are brothers."

"But does it not make a difference whether you eat with a Moslem, a Christian, a Jew, or a pagan?"

"We don't eat with pagans. They are kitabsiz and dinsiz (bookless and faithless). But as to Moslems and kitablis,* it makes no difference. We are all brothers of the dust."

He expressed a very strong dislike to Frank modes and fashions at table. He thought them *uncivilized*, and not susceptible of expressing kindness and good-will. "If they only once knew our customs," he said, "they would adopt them forever." This sacred regard to eating and drinking is such a peculiar trait of the Eastern world, that it will repay a little attention. It has evidently been a kind of sacrament, from very ancient times. It was a sacrament of brotherhood. The bey expressed it, in saying, we are all brothers of the dust, made out of the same clay; but he illiberally excluded the pagan from it. It seems, at this day, to be in greater force among the Moslems than others.

SCIENTIFIC NOTES.

Musical Bubbles.—If a lamp-chimney is dipped into soapy water a thin film forms over the opening. On singing near the open end, the forms which belong to the various notes become visible in the film, and on reflecting the calcium light to a screen by the film, the figures appear on the screen with great beauty. If the film is thick a gorgeous effect is produced by the masses of prismatic color whirled hither and thither by the musical vibrations.—*Nature.*

Boiling Water in a Sieve.—De Romilly covered the bottom of a bell-glass with a cotton netting with meshes from one-eighth to one-twelfth of an inch in diameter. Water was drawn up into the glass by capillary attraction, and the water was boiled by placing the netting over a lighted Bunsen burner.

Origin of Meteorites.—Microscopic glassy spherules are formed in meteorites, which indicate that the melted glassy spray was projected into so hot an atmosphere that the particles could collect into drops without being drawn out into fibres. Sorby thinks that this and other peculiarities can only be explained by supposing that the meteoric matter was originally projected from the sun.—*Nature.*

*Those who have a revelation.

"Fertilizer-control."—The Connecticut Agricultural Experiment Station has introduced a "fertilizer-control system" substantially on the German plan. An agreement is secured from dealers in commercial fertilizers, binding them to place all of their wares which are sold in Connecticut under the supervision of the Station. The average cost of the fertilizing ingredients which were sold under the supervision of the Station, was less than half the cost of the same ingredients in the articles sold during the season before the Station was established.

Confirmation of Franklin's Hypothesis.—Eellsend has investigated the electrical currents produced by the flow of liquids in tubes. He finds that they cannot be satisfactorily explained by the French theory of two fluids, but they can be easily accounted for by Franklin's assumption of excess or deficiency, positive or negative electricity.—*Pogg. Annalen.*

Detection of Spurious Butter.—To find whether butter has been mixed with margarine or animal fat, P. Juillard places a thin film between two strips of glass, and examines it with a microscope. If the butter is pure, only fatty globules can be seen; if it is adulterated, there will also be branching crystals, in greater or less quantity.—*Les Mondes.*

Self-winding Clock.—F. Helling describes an automatic clock, in which the winding machinery is driven by alternate expansion or contraction of glycerine, or some other suitable liquid. A piston, on the surface of the liquid, is so connected with toothed racks and ratchet wheels, that motion in either direction will wind up the weight. The inventor thinks that the contrivance will be especially valuable for self-registering meterological instruments.—*Germ. Engineering Times.*

Oregon Salmon.—The fisheries of Oregon have been so active, that there is already a marked diminution in the supply. The United States Fish Commissioner has accordingly entrusted Livingstone, who has charge of the California Salmon-hatching Station, with the work of hatching out and planting in Columbia River, many millions of fish.—*Harpers' Weekly.*

THEORIES OF THE ATONEMENT.—Condensing into a paragraph, we may say that there are three principal theories of the atonement: 1st. That a sense of justice, universal in God and man, requires some suffering as a penalty for sin and before it can be pardoned, and that the object of Christ's death was to satisfy this sense of justice and make pardon possible; this is the "Satisfaction theory." 2d. That punishment is necessary to law, which without penalty is mere advice; that if the punishment breaks down the government breaks down, the lawgiver is weak, and his penalty a mere idle threat; that the penalty of death having been attached to the Divine law, it could not with safety be set aside without some substitute, and that Christ's death, in the sinner's stead, furnishes such a substitute; this is the "Moral Government theory." 3d. That the death of Christ is simply an expression of the Divine sympathy for the sinner; that through and by it forgiveness is extended to him, and he himself becomes softened and ready to be reconciled; this is the "Moral Influence theory." It is impossible to do it justice in a sentence.—*Christian Union.*

HYMN.

Jesus, my strength, my hope,
On Thee I cast my care,
With humble confidence look up,
And know Thou hear'st my prayer.
Give me on Thee to wait
'Till I can all things do,
On Thee, Almighty to create!
Almighty to renew!

I want a sober mind,
A self-renouncing will,
That tramples down and casts behind
The baits of pleasing ill:
A soul inured to pain,
To hardship, grief and loss;
Bold to take up, firm to sustain,
The consecrated cross.

I want a godly fear,
A quick discerning eye,
That looks to Thee when sin is near,
And sees the tempter fly;
A spirit still prepared,
And armed with jealous care,
Forever standing on its guard,
And watching unto prayer.

I want a heart to pray,
To pray and never cease,
Never to murmur at Thy stay,
Or wish my sufferings less.
This blessing, above all,
Always to pray, I want,
Out of the deep on Thee to call,
And never, never faint.

I want a true regard,
A single, steady aim,
Unmoved by threat'ning or reward,
To Thee and Thy great Name;
A jealous just concern
For Thine immortal praise;
A pure desire that all may learn
And glorify Thy grace.

I rest upon Thy word;
Thy promise is for me;
My succor and salvation, Lord,
Shall surely come from Thee.
But let me still abide,
Nor from my hope remove,
'Till Thou my patient spirit guide
Into Thy perfect love.

CHARLES WESLEY, 1742.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 8th inst.

THE EASTERN WAR.—Gen. Gourko fought a severe battle on the 31st ult. at Tashesan, before capturing the Turkish intrenchments. The Turks retreated towards Sophia. On the 3rd inst., after a slight skirmish, the Russians captured Sophia. Gen. Gourko announced that a desperate engagement occurred near Bograd on the 2nd. The Turks attempted to surround the Russian forces, but were defeated, losing nearly 1000 men. A detachment under Gen. Dandeville, which supported Gen. Gourko in his movement over the Balkans, had 53 men frozen to death in one night, and 820 frost-bitten. An official report stated that the Russian loss in crossing the Balkans was not so great as was first supposed. The Turks suffered greatly, and immense numbers of sick and wounded were found in their abandoned positions. It was reported from Bucharest on the 6th, that Gen. Radetzky had crossed the Balkans through the Schipka Pass, the Turks having previously abandoned their positions because of the severe cold. It had been supposed that the deep snow, rendering the roads almost impassable to wagons, would entirely prevent this movement at present. Russian troops are reported as passing constantly through Galatz and also crossing the Danube at Ibrail, as if serious operations are intended against the Turkish positions in that region. A telegram on the 6th from Erzeroum said that the Russian infantry and cavalry who advanced to Ilidjo to destroy the telegraph lines, were totally routed after a severe engagement.

The Earl of Caernarvon, Secretary of State for the Colonies, in replying to a deputation on the 2nd inst., said he did not think, in spite of the fall of Plevna, that there had been any material change in the situation since Lord Derby's speech. The attitude of the government remained the same;—watchful of all real British interests, friendly toward other nations, and neutral between the belligerents. Though not prepared to bolster up Turkish interests as such, it was resolved to have a voice in the settlement of the question. England had not offered to mediate, but had merely conveyed overtures of peace from one belligerent to the other. He did not consider Russia's answer to these as any affront or insult to England. He hoped on one hand that England would well discriminate between real and secondary interests, and on the other, that Russia would remember that many questions now arising are not for settlement between the belligerents alone, but involve European interests, and that England, as a member of the European family, ought to have a voice in their final decision. Recurring to the way in which England drifted into the Crimean War, he thought few persons now looked back on that war with satisfaction, and that nobody in England was insane enough to desire its repetition. The London *Times* regards this speech as one which ought to terminate the public alarm and excitement, and believes that the most earnest and energetic section of the community is prepared to act in support of its principles; while the anti Russian journals of London say that England cannot, with due regard to English interests, accept the position that Russia and Turkey can settle terms of peace subject only to Europe's ratification. If this claim were allowed, England would be debarred, except under serious disadvantages, from interfering in defence of her legitimate interests.

The London *Post* reports that the English Government, with the view of ascertaining Russia's terms, has suggested to the Porte to comply with the request for direct communication between the military commanders.

The *Journal de St. Petersbourg* says: "Russia could not, in the interests of peace itself, do otherwise than refuse all intervention, and make it clearly understood that peace must be discussed between the belligerents. It points out that injury by Russia to the Suez Canal i quite out of the question, and if peace negotiation were opened now, Russian occupation of Constantinople would be equally so.

It is said that the Greek Minister of Foreign Affair has demanded of the powers the admission of Greece to Congress preliminary to the conclusion of peace; tha Lord Derby has recognized the claim as just, if othe secondary States be admitted; that Italy has also re plied favorably; and that the Turkish Minister o Foreign Affairs has protested againt it.

TURKEY.—Despite pressure from the police, an threats of dissolution, the House of Representative has been assailing the government with great freedon and bitterness. The popular feeling in Constantinopl is believed to be on their side, and it is doubtfu whether they would obey a decree of dissolution if th government should venture on such a step.

GREAT BRITAIN.—Rumors have been lately curren that the government had pardoned all the Fenian pris oners, or was about to do so. So far as appears, the only foundatton for the report is the release on tickets of-leave of three who were sentenced in 1866 to life long penal servitude.

ITALY.—The King was taken seriously ill on th 5th inst., but his condition was reported somewhat im proved on the 7th. Later, the reports were less favora ble.

The Pope has authorized Cardinal Manning to nego tiate with the British government for the removal o certain difficulties which delay the re-establishment o the Roman Catholic hierarchy in Scotland.

At the foot of Mount Gargano, on the Adriatic, buried town has been recently opened, the house being twenty feet below the surface. A temple o Diana, a portico composed of columns without capitals and a necropolis (cemetery), covering nearly fou acres, have been uncovered, and also a monument erecte in honor of Pompey after a victory over pirates. Th town is the ancient Sipontum, which was partially de stroyed by an earthquake. The Italian governmen has taken measures to continue the explorations.

DOMESTIC.—The mean temperature for the las month, according to the local weather report, was 41° which is 3° higher than for any corresponding mont in the past seven years, and 16° higher than the mea of Twelfth month, 1876. On two days only was th mean belowfreezing point. There were four rainy days and the total rainfall was only .83 inch. This exceptio ally moderate temperature was general over the country A private letter from a place 20 miles south of Mankato Minnesota, says that a cool period at the end of the pre vious month, with a week of sleighing, was followed b a thaw, and two weeks of cloudy, drizzly, foggy wea ther, not freezing even at night. In 20 years' resi dence the writer had not seen the roads so muddy this season, and he saw *ploughing* in progress on th 28th and 29th. On the 30th, the weather becam colder, and on the 4th inst., the thermometer was 6 below zero.

The annual report of the Commissioner of Agricu ture, just published, says that the wheat crop of 187 was highly promising. Fears of grasshopper invasion were early dispelled, except in some counties of Minne sota. The losses from other causes were less than i the previous season. The heaviest production was i the Northwestern or spring wheat States, which ha the lightest yield in 1876; the aggregate in Wisconsin Minnesota, Iowa, and Nebraska, in 1877, being doubl that of 1876, and nearly 20,000,000 bushels greate than 1875. The entire crop promises to exceed tha of the preceding year by 70,000,000 bushels, allowin 100,000,000 bushels for exportation, with a surplu remaining above the actual requirements of consump tion.

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For Friends' Review.

EARLY FROST WORK.

"Fear not, O land; be glad and rejoice, for the Lord will do great things."—Joel ii. 21.

During the heated term of the summer of 1876, it was our privilege, in company with Thomas W. Ladd, John P. Pennington and other Friends, to spend some weeks in the hilly country between the Green Mountains and Lake Champlain; holding a series of meetings throughout the Vermont Quarter of New York Yearly Meeting. This service was followed most earnestly by Stephen Haber and other Friends; the blessing of the Lord evidently accompanying the whole work.

As the result, more especially, of their labors, a Friends' meeting was established at the Town Hall on M—— Ridge; at which about thirty applications for membership have since been received. To build up and strengthen this infant church, the Friends of C—— have willingly left their own convenient Meeting-house and flourishing Bible-school, each alternate First-day morning, and patiently traversed in all weathers, the intervening four miles, that they might join in worship and fellowship with these new converts; and this sacrifice has been abundantly blessed to them all.

During a second visit of five weeks to this locality, from which we have just returned, we witnessed a wonderful outpouring of the Holy Spirit; a manifestation of the Lord's presence and power, and of His willingness to bless, beyond any previous experience that we have had. His seal seemed so to be set upon the word spoken, that every message should find a lodgement in the hearts of the hearers; and the people being willing in the day of His power, definite results seemed to crown every effort to win souls to Him; and direct answers to follow special prayer on their behalf.

In the course of these meetings, at various appointments in and near the town of M——, many Christians revived their faith, and renewed their consecration to the Lord; and there were over *sixty* unconverted persons, many of whom were leading careless and wicked lives, who found, as we reverently believe, peace and rest in the forgiving love of their Saviour; and entered into covenant with Him. Besides these, of whom we can confidently speak, more than twice that number were in various stages of conviction, or awakening, or seeking the Lord, when we left; of whom we have just received glad tidings from the dear friends there, that nearly one hundred have been hopefully converted; and the work is still going on, mightily, in the neighborhood.

We make this record solely for the glory

of the Lord; from whose "presence" alone these "times of refreshing" come.

It was a season of honest, faithful dealing, one with another; and of deep heart-searching before the Lord. There were some shadows in the picture; some hidden, cankering evils to be probed and brought to the surface; some deep sorrows to be entered into and shared; constant care to be exercised that no false word of "Peace, peace," should be spoken, when there was no well-grounded peace realized.

The usual order of our meetings was as follows:—At eleven o'clock each day a Bible reading of an hour, illustrating some important gospel truth; in the preparation of which, as well as in the exercises of all the meetings, the aid of the Lord's Holy Spirit was especially sought. This was followed by such earnest exposition of these truths as He seemed to lead into; after which an open meeting of testimony and prayer followed for an hour or two more, the subject of the Bible lesson, generally, being the leading thought; though the Lord at times set these exercises entirely aside by some especial manifestation of His presence, as the Master of Assemblies. These meetings were mostly attended by Christians, and were often seasons of consecration and blessed communion.

The evening meetings, however, were attended by the people generally; and after the preaching of the gospel, there followed a season of definite work and prayer, with such souls as had been reached by the word of the Lord spoken, or who from any cause were under conviction, or needed help.

From the memoranda of incidents which filled these weeks in Vermont, the following sketches are culled.

THE RIDGE.

At S—— village we met our kind friend D—— M——, who had come to take us to the Ridge. As we turned to ascend the hills, we saw that the valley we were leaving extended for miles to the northward, and he told us that this valley, with its substantial farm-houses, as far as the eye could reach, had once been occupied by Friends.

Their meeting-house stood in a convenient location, and within the recollection of those now living, had been the centre of a large Quarterly Meeting; but the usual elements of disintegration—dissensions, divisions, removals and deaths—had wasted it, till the house was finally closed and sold to the Roman Catholics. We saw the building afterwards at B—— Corners, remodelled and surmounted by a cross, the gathering place of Romanists from all the country around.

The Friends' graveyard only now remains on the old site; and fifteen months ago, one of our number had preached at the funer of the last Friend of the old generation i S—— valley.

A cheering surprise, however, awaited u not long after, as a turn of the road led u down through a deep, rock-bound ravine the kindly face of a dear old Friend, who we had met a year ago, beamed on us fro the window of a little red house. She ha been praying for us to come, she said, an for an outpouring of the Holy Spirit upo the place, and was assured that the blessin was not far off.

After this, the ascent grew steep, the cla roads deeply rutted and difficult, the sha ows of evening darker; but we forgot the things in listening to our dear companion story of the Lord's dealings with him.

He had been a birth right Friend—di owned for marriage, but re-admitted by r quest—and is now an Elder in C—— mee ing. Some years since he realized that the was a blessing he yet lacked, a void in h life unfilled; and hearing that a Gener Meeting was to be held at Glenn's Falls, h resolved to go there; determined, if possibl to get that blessing, and to receive a full a surance of salvation before he returned. Th Lord says, "Ye shall seek Me, and find M when ye shall search for Me with all you heart." And the word was made good i D—— M——'s case. He found at th meeting forgiveness and peace, and joy u utterable. He told us that so anxious w he to get home to bear back to his wife an children and neighbors the glad tidings, th car-wheels did not seem to roll fast enoug to carry him home. When there, he assen bled his family and told them his stor They heard him at first with amazement an incredulity; but soon, one by one, becam convinced of the reality of the change. T his undoubting prayers and faith, not on the eventual bringing of all his family to th Lord, but the establishment of the meetin at the Ridge, is largely due. The interes of the kingdom of heaven are first with hi and he asks and expects practical and imm diate results.

"The man who lives there," he sai pointing to a small house standing near th spur of a mountain, "was sitting with companion at this corner, as you passed fi teen months ago, and received from you tract. He had been wicked and profane, b he was converted through reading that trac He has since joined Friends and is now consistent member of our Society." Th story the man himself, J—— D——, afte wards abundantly confirmed to us; his wi also has now given herself to the Saviou and they have been encouraged to establis daily family Bible reading and prayer

eir house; and we believe they have done

The houses of the village on the Ridge w rose before us, dark in outline against e evening sky. This is one of the most autiful spots that we have visited in Ver-ont. On the east, a series of hills, with lleys intervening, backed by the Green ountains; on the west, in the immediate reground, a small placid sheet of clear ountain water; beyond this a wide sweep country, farms, fields, woods and hills. ake Champlain gleams a silver line in the stance, and still beyond it rise the many aks of the Adirondacks, with their ever-rying pearly and roseate tints in the sun-ght.

THE TARGETS.

At the close of one of the early meetings the Ridge, a young man, E—— C——, as introduced to us. Gloomy, downcast, idently under conviction, he said little of s own condition, except that he could not ay for himself and it was useless for others pray for him; and when the day following heard that he was having a prize shoot-g match with some profligate associates his own home, it did seem hardly worth hile to spend time over his case. But a ung neighbor of his, E—— M——, him-lf "a brand plucked out of the fire" little ore than a year ago, full of faith, would t relax his efforts for his friend. So night er night he persuaded him to come; only, wever, to sit and listen hopelessly and to away in despair, while day after day his le-shots could be heard among the hills.

His parents, professing Christians, but thless at first as to the possibility of his formation, now became interested, and blicly humbled themselves before the rd; asking grace so to walk before their ly son that he might be won to Christ. ter confessing their own short comings, ey then most earnestly implored the for-veness and salvation of their boy. This as evidently the turning point in his ca-er; his attendance at the meetings became ore constant, his attitude humble and pen nt. He sought for pardon with great rnestness, until the Lord graciously ap-ared to him, in the forgiveness of all his nsgressions, and the fulness of peace and ve. His conversion was marked by no tburst of joy, his manner was subdued d gentle, because he had sinned much; achable and confiding as a child, for he alized his own weakness, and the need of alking softly before the Lord, in entire de-ndence upon Him; but full of trust and ace, and longing to bring others to the viour.

His surrender was a full one. As we had passed his father's farm day after day on our way to the meetings, we had seen on the quiet hill-sides E—— C——'s targets placed there for his rifle practice. After his conversion he was gently counselled to give up these targets for the Lord's sake. He was an expert with the rifle and had just purchased a costly gun, and at first he made no promise to do so. But with thankful hearts we heard on the following night, and saw for ourselves the day after, that the targets had all been taken down—hardly a trace of them left.

That this act of consecration was accepted, was evident from the increasing peace and faith of E—— C——. A few days after he told us that he had found in one of his coat pockets another "target" to give up—a pack of cards. These he had promptly consigned to the fire.

(To be concluded.)

SERVANT, SON AND SANCTIFIED.

BY A. ATWOOD.

The visible Church is composed of three classes. First, those who fear God and try to obey Him, or keep His commandments, by working righteousness, according to their light and opportunities. Such was Cornelius the Centurion. He was constant in his devotions, heard and accepted of God, and therefore in a state of incipient salvation. How long he was in that state is not said, but He who does "not quench the smoking flax, but raise it to a flame," failed not to lead him into a more satisfactory experience.

Thousands of such, are in the Church now, and have been in all its history. Some fear God greatly, and as sensibly fear to offend Him or grieve the Holy Spirit, lest the small ray of light they have may go out and leave them in the darkness of despair. And whilst they should be encouraged, influenced, and kindly dealt with, they should be "instructed in the way of God more perfectly," by those of higher experience. They are servants and not sons, and should be tenderly told so. Some of these try to believe that this is all of true religion, though they know it is not satisfactory, even to themselves. Conscientious and sincere they know they are; but they know equally well that the peace which Christ left as a legacy to His disciples, does not "rule in their hearts." Others who habitually hear a more perfect gospel, are ever hungering and thirsting for a more joyous life than they now live.

How tenderly all such should be dealt with, I need not say to those who have the mind of Christ. Like their Master, they

are usually sympathetic, and will not break the already bruised reed; but minister words of encouragement, telling them that a good work is already begun in them, and thus lead them to see and struggle up to a higher attitude of joyous experience. The work of leading souls into the way of life, is more delicate than some are apt to think. *Such servants are not in the way of death, but of life,* because they fear God and keep His commandments. *This incipient grace is as much the work of God as the more advanced stages of Christian experience.* But it is not satisfactory. Hunger and thirst for a clearer experience, are its usual accompaniments. So it was with both Nicodemus and Cornelius, and so it is now. God is leading all such, and so should all the truly pious, until they come into clearer light and higher enjoyment.

Secondly—Those who have received the higher grace of adoption into the family of God. With this comes the Spirit of adoption, or the witness of the Holy Spirit to their pardon and regeneration. They now not only fear God, but think of Him in the relation of a tender, loving Father. This change rarely comes without much tenderness and tears. The whole man is greatly affected, out of doubt and fear, into light and peace. Language of joyous praise comes from the heart and lips, unbidden sometimes, as strongly as from him who was healed at the beautiful gate of the temple. "We speak that we do know, and testify that we have seen," whether men receive our testimony or not. This is what is called in the New Testament, pardon and regeneration, conversion and justification. This is a precious work of grace which every servant of God should be urged to seek after as for hid treasure, and he need not be long in finding it, for 'the Spirit will help our infirmities and lead us into all truth."

The writer has seen thousands who were *only servants most of their lives,* come into the clear light of pardon and regenerating grace. Their testimony has usually been that they had deemed themselves true Christians until under a thrilling sermon on the New Birth, their eyes were opened to their higher privilege, or by seeing others converted in time of a great outpouring of the Spirit they were convinced of their great need of a change of heart. This is the most important change in a man's life, as it usually changes his entire course of life in all things; new tastes, new desires, new joys, new and deep interest in others, are soon to follow. All things are new, for he is a "new creature in Christ Jesus." But he must fight to retain his new life, or "lose the beginning of his confidence." "The flesh will lust against the spirit Tempers may rise into hatred. He w find that nature will crave forbidden thing Ambition will crave notice, selfishness a pride will absorb his heart, and condemn tion will rest on his conscience, without co tinual watchfulness and prayer, with t use of all appointed and prudential means grace; but he need not fall from his stea fastness, or lose his fellowship with God.

Thirdly—Those who enjoy the high grace of perfect love. Holiness begins pardon and regeneration, but it does not e there by any means. What justified pers has not felt the need of cleansing? I ha rarely met one. "Nearer, my God, Thee," is the language of most professors all the churches. The first Church and t house of Cornelius received the Holy Ghos and Peter, Acts xv. 8, said "It purified the hearts by faith." That was a type of t Church of Christ in all ages. Chri breathed on His disciples and said, "Recei ye the Holy Ghost." They were rege erate before that. Yet the Holy Ghost, *in more full baptism,* was a necessity to the work. It came, and "was in them a w of water," ever after; eliminating ambiti and all evil tempers, as well as of all fear man. So is the Holy Spirit now, necessa as then to all workers in the Church to them for work.—*Advocate of Christi Holiness.*

THOROUGH RELIGION.

Seventh mo. 17th, ——.—After I awo this morning, this text sprang in my min "Christ gave Himself for us, that He mig redeem us from all iniquity; and puri unto Himself a peculiar people, zealous good works;" with a strong desire th whatever it cost me, whatever labor, se denial, or seeming hardships, I may obta the great end, for which I have a bein the one thing needful, which Mary made h choice, and thereby pleased her Lord, viz That of being more thoroughly redeem from every corruption of nature, or negle of duty to God. May I be more purified heart and life; more inflamed with a ho zeal for His honor, "laying aside eve weight and burden, and the sin which do so easily beset, and run with patience t race set before me, looking unto Jesus, t author and finisher of our faith, who, for t joy that was set before Him, endured t cross, despising the shame, and is set dow at the right hand of God." I am like soon to set forward as a poor pilgrim, to t coldest and remotest parts of the north this nation, which are rarely visited by a Friends in the ministry, they meet with

uch discouragement that way; but I must and labor among them, according to the ility given for the working out of my sal- tion with fear and trembling.

When I first gave up to the holy visita- n, how was my heart melted into holy miration of the love of God, and of His ndescension to my low estate; pure good- ss was then all my desire and delight. In e intervals of labor I loved to retire from e world, to Him, my best friend, who was ith me in my labor, instructing and help- g me in it, and making hard things easy, that I walked by faith, and not by sight, y mind being in heaven, and often over- wing with the effusion of His grace and odness.

Under this enlivening recollection, an dent desire was rekindled in my heart to new my covenant, to return to my first ve, and do my first works, in an unre- rved resignation, to do the will of God.

JAMES GOUGH, 1777.

N ADDRESS BY DR. JOSEPH THOMAS,

elivered before the Students of Oakwood Semi- nary, Union Springs, at the close of the summer term of 1877.

The life of a Christian in this world has en appropriately compared to a warfare; can only obtain permanent peace after he s won through Divine grace a victory er all his spiritual enemies. Nor is it erely with spiritual foes (or those of his vn heart) that he has to contend; he must so oppose, if he is a true soldier of the oss, various forms of error or sin which esent themselves from without. . . . .

As every person has, so to speak, his be- tting sin (and many of us more than one), every situation or profession in life has s peculiar trials and temptations. It may safely said that those things which men turally covet most, such as wealth, auty, and talents, instead of being a bless- g to their possessor, often prove a curse. have scarcely known an instance in my hole life in which the possession of riches r a *young* man has not proved a real dis- lvantage to him, and in not a few cases it s been his ruin. And how seldom do we d a young woman endowed with rare auty who is not made vain by it, so that proves a serious hindrance to the growth the best qualities of the heart. One ight naturally suppose that uncommon tal- nts ought to contribute to make people ise, if not humble; but we frequently see em produce just the opposite effect: the istinction which they confer, too often akes their possessor consider himself an xception to the generality of mankind, so that the social and moral laws which should govern other men do not apply to him. The moment that any one imagines, with self-complacency, that he is something decidedly superior to those about him, he is in a very dangerous way; and he and his friends have reason to be thankful when some severe mortification prevents the development of his self-conceit into that full-blown pride which is so frequently the precursor of an ignominious fall. When Nebuchadnezzar, in his self-complacent arrogance, said, "Is not this great Babylon that I have built by the might of my power and for the honor of my majesty?" he was just on the point of being driven from men, and being treated as a wild beast.

Philip of Macedon, soon after he had completed the conquest of all Greece, in the flush of victory and overweening vanity, desired his guards on a certain occasion to fall back that the multitude might clearly see what a splendid fellow he was in his triumphal robes glittering with jewels and gold,—the next moment he fell dead, pierced to the heart by the weapon of Pausanias, a man whom he had cruelly wronged, and who was only waiting for a suitable opportunity to revenge himself. That opportunity Philip's ostentatious vanity afforded him. Well may we say in the words of Scripture, "Pride goeth before destruction, and a haughty spirit before a fall."

It may be said not merely that every man has his besetting sin, but that every age has its besetting weakness or tendency to error.

In some of the past ages, men seem almost universally to have adopted their religious belief as they would adopt a new fashion. They did not inquire if it was a reasonable belief, or if it was supported by satisfactory evidence. It was enough that it was the generally received belief. As it was adopted without examination or earnest conviction, it usually exerted but little influence upon the lives of those who professed it. Such a faith, if faith it can be called, readily lent itself as a tool to a deceitful, designing, and tyrannical priesthood.

But those times have in part passed away, and a new order of things has arisen. Now, men tell us that no possible evidence can suffice to convince them of the truth of religion, because, forsooth (as they allege), man has no faculties capable of apprehending truths of this class We should therefore leave those inquiries which are beyond the reach of the human mind, and limit ourselves to science. Using great swelling words of vanity, they tell us that the deductions of science are necessarily true. Precisely what they mean by this assertion it would be hard to say. But it would be

very easy to show that opinions which have been almost universally regarded by scientists themselves as the certain deductions of science have again and again been proved false in a subsequent age. Sometimes it has not required an age—even a single decade has been sufficient to overthrow the infallible deductions of a previous decade. It may be safely said that the errors which have been given to the world under the name of science, have been vastly more numerous than those which have appeared under the name of religion. I do not affirm that they have generally been as injurious as religious errors, for the influence of science is very feeble compared with that of religion, which is always a mighty power either for good or for evil.

But there are two errors taught by some of the scientists of the present day, which are equal in magnitude and in their power for evil to the worst religious errors ever broached. One is that we are to believe nothing and accept nothing, which cannot be submitted directly to the cognizance of the senses. But though this doctrine is taught by some noted men of the present day, scarcely one of them believes it, or at least scarcely one of them acts upon it. They all, without exception, so far as I know, *assume* the existence of a subtile fluid pervading all known space—a fluid absolutely imperceptible to the action of the senses—because it is necessary to do so in order to explain the phenomena of light and heat. And following their example in this *one* thing, I assume and believe in the existence of a supreme Creative Intelligence, because this is absolutely necessary to explain not merely the phenomena of one or two departments of nature, but of all nature; for without such an assumption, all the innumerable phenomena of the infinite universe would be wholly unintelligible.

The other error is taught by a somewhat different class of persons. It is this: That we are to have no religious opinions or belief except so far as these can be made completely to harmonize with what they call the deductions of science. But what are these deductions? Surely not that perfect science as it appears to the mind of Omniscience, but that superficial and imperfect science, necessarily erroneous in many respects, which the human mind, feebly groping through the infinite mysteries of the universe, laboriously works out; necessarily different in important respects in every successive age.

I have known a class of theological *acrobats*, as they might be termed, whose whole ambition seemed to be to show with what dexterity they could make their religious views correspond with every change of the scientific weathercock. I will not attempt to estimate the value of such religious opinions.

I would exhort my young friends, who hear me to-day, not to be too much alarmed if they should hear some who boast themselves as scientists, say, in grandiloquent style, that religion must inevitably succumb before science, because, forsooth, "the final deductions of science are necessarily true." I venture to assert on the contrary that with the single exception of pure mathematics, and those principles which are directly based upon mathematics, *all* the deductions of human science are necessarily erroneous in some respects. One of the greatest men of this age has remarked that all our boasted science is but a *thin film* floating upon the infinite ocean of nescience.

I met last summer in the far West one of those boastful scientists to whom I have referred. He was satisfied that the time had at last arrived when science was to be the sole ruler of the universe. I had a curiosity to talk with him, and try to find out just where he stood. I was rather disappointed to find that his whole stock in trade was that one word, "science." He did not know the meaning of a single term in mathematics, in chemistry, in natural philosophy, or in natural history. This is not the only instance that I have met with in which a man did a large and apparently a very prosperous business in scientific boasting, on an extremely slender capital.

It is a just cause for devout thankfulness to that Being who looks down upon and overrules all human wisdom as well as human folly; that if any one can point to an eminent scientist who is an unbeliever, it is always in our power to point to one still more eminent in the same department of science who is a believer. If La Place was a skeptic, a greater than La Place, Sir Isaac Newton, was a devout believer. If Prof. Tyndall is a skeptic, Faraday, who was greater even in the same domain of physical science, was a sincere and fervent Christian. I am aware that Tyndall attempts to break the force of this testimony by asserting in substance that Faraday kept his religion entirely separate from his scientific deductions. But when we come to inquire more particularly into this subject, we find that Faraday fully realized the necessary imperfection of all human science, and that it must of necessity change or fluctuate with every successive decade of years. He therefore refused to build the edifice of his faith on a basis of shifting sand. But he estimated and rev-

*I recently saw these very words in a periodical of some note.

enced the great, eternal, unchangeable inciples of science (for science has some changeable principles) as highly as any her philosopher.

Again, if some small historical critics of e present day deny the truth of the Bible d all Divine revelation, Niebuhr, the eatest of all historical critics, though edu-ted as a skeptic, records as the result of an partial examination, his full belief in the ivine inspiration both of the Old and New estament.

We may safely say that all the very great-t men who have lived since the origin of hristianity, and whose characters were ch as to inspire general respect and confi-nce, have, with scarcely an exception, en believers in Christianity. I may add the eminent names already cited, those of epler, Pascal, Milton, Locke, Leibnitz, and urke,—all of them men of the very highest der of intellect, and distinguished for an rnest love of truth.

But it is not enough to refute the preten-ons of science—falsely so called. It is ot enough to establish the truth of the criptures by irrefragable arguments. This all in vain, unless we study those Scrip-ures and endeavor sincerely and faithfully follow their teachings.

But first of all we must be careful to un-erstand the Scriptures, before we can follow em. There is a wide-spread popular error at while everything else requires study nd attention in order to understand it well, e truths of religion lie on the surface and equire no searching to find them out. No oubt, as some of the truths of every science re obvious at a glance, so *some* of the great ruths of religion, unless hindered by a false ducation, present themselves at once to the inds of all. But this is the exception, and ot the rule. There is no promise in Scrip ure to the inattentive or careless. But ve are told to *seek*, that we may find. "Ye hall seek me and *find* me when ye shall earch for me WITH ALL YOUR HEART." No ne can make progress in any kind of knowl-dge without earnest search or study.

We are not, therefore, to suppose that the meaning which first strikes our attention in eading the Scriptures is necessarily the cor-ect one, though it may generally be so. n order to understand any Scriptural sub-ect thoroughly, we must carefully compare ne passage with another. It is too com-non for people who profess to take the Bible or their standard, to form their opinions in dvance, and then search the Bible for pas-ages to support them. A witty writer ompares men searching the Scriptures to a hedgehog hunting for grapes. He rolls him-self among them, and whatever stick to his quills or prickles he carries away. So, this writer says, men carry off from the Scriptures not those passages they most need, but those which most readily adapt or assimulate themselves to the sharp corners or defects of their characters.

(To be conclud d.)

WHAT IS A CHURCH.—"He asked me, what a church was? I told him, the Church was the pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head of; but He was not the Head of a mixt multitude, or of an old house made up of lime, stones and wood."—*Geo. Fox's Journal*, p. 16.

THE MANY GATES.

At the Meeting of the Congregational Union at Detroit, G. L. Walker preached a sermon on the text Rev. xxi. 13, and referring to the opposite directions from which those who entered the city came, not only geographically but religiously, he said:—"How reassuring, in view of an almost interminable catalogue of controversies like these, to remember the many and opposite-looking gates of the Heavenly City. How comforting to know that not one road but many roads, lead thither! And what a suggestion this affords of the surprises which will await those who finally enter; the unexpectedness to multitudes of the arrival of multitudes besides. . . . Devout Romanists who on earth would have piously burned devout Protestants, greeting one another in that common home! Arminians and Calvinists, Quakers and Presbyterians, Puritans and the Anglicans who drove them out; surely something like a smile will be on their faces, remembering the arguments against one another's admission they had sometimes used!" He instances Toplady and Wesley, Erasmus and Luther, Calvin and Servetus, as meeting in the New Jerusalem, and stating that he himself is a Calvinist, then adds:—"Nay! these surprises will be, perhaps, wider still in their reach. Out of Pagan lands, where the tidings of the gospel never went, may come sheep of the true fold, *led by ways we know not*, and spiritually prepared to met the true Light of Life wherever it should arise. Saved, *not indeed without Christ; but saved through the working of the Divine Spirit*, fitting them to the efficacies of *an atonement as yet to them unknown*. . . . ." Surprises, too, doubtless, there will be of another kind. Unexpected vacancies of places we thought certain to be filled. People looked for, but

not found. Many who professed the gospel, but did not practice the gospel,—who said, "Lord, Lord," but never came within the gate.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 19, 1878.

It is seldom that the varying states of those who are in some degree of acceptance with God are more clearly set forth than in the article on "Servant, Son and Sanctified," upon another page. The Bible authorizes us to cherish the belief that "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

The same class is referred to as "them that fear Thy name, small and great," whom the Lord shall reward at the time when the dead are to be judged. It is well indeed when any fear God and work righteousness, but just as Peter was sent to Cornelius to "tell him words whereby himself and all his house should be saved," so those who know the glad tidings of the grace of God, should tell it to others, that they may come to have an assurance of the remission of their sins through the blood of Christ, and receive the witness of the Spirit to their sonship. Furthermore, those who have experienced the blessings of heart-purity—of knowing that "perfect love casteth out fear," should teach to others this further privilege in the gospel, as many are now doing through the various branches of the Church.

This full salvation was the very testimony with which Friends started in the beginning, and there may be excellent results expected from clear teaching and testimony upon these differing states.

INTERNATIONAL PRISON CONGRESS AT STOCKHOLM.—In 1872 an International Prison Congress was held in London, which created a permanent International Penitentiary Commission. This Commission has made arrangements for another International Congress to be held at Stockholm, to begin on Fourth-day the 20th of Eighth mo., 1878. The government of Sweden has taken a deep interest in this subject, and has extended a cordial invitation to all the governments of the civilized world to participate in it.

The problem of the prevention of crime and the treatment of criminals is one of the most important which should engage the attention of statesmen and Christian philanthropists, and inasmuch as much good resulted from the former International Congress, far greater results are looked for from this. One-half of the States of the Union were represented by delegates at the London Congress, and it is hoped that nearly all will be so represented at the coming one. Statistics for full reports on the prison systems of each State are being collected by Dr. E. C. Wines, of New York, President of the International Commission, who is preparing a work on "The State of Prisons and of Prison Discipline and Reform throughout the Civilized World," which he hopes to have printed before the meeting of the Congress, to be laid before it.

THE Fourteenth Annual Report of the Temporary Asylum for Discharged Female Prisoners at Dedham, Mass., tells of continued success in its excellent work of making an honest and virtuous life possible for women, as they leave the walls of a prison, and enter upon a world full of temptation, and under the ban of a convict's name. Of 130 women, 55 have been sent to places to work as domestics, and 8 returned to their friends. Beside these, 32 children, from four months to three years of age, have been cared for. But the event of the year is the opening of the Massachusetts State Reformatory Prison for Women, an immediate outgrowth of the Dedham Asylum, both originating in the broad Christian philanthropy of Hannah Chickering, who lives to see the labor of years crowned with success. This Reformatory Prison will accommodate 500 prisoners; is surrounded with thirty acres of land; is built with careful regard for its use as a Reformatory Institution; will admit of full classification of prisoners, and will be officered by women. This is another step forward in the treatment of criminals, a progress so greatly to be desired in our country.

MOVEMENTS OF MINISTERS.—Stanley and Sarah G. Pumphrey have been chiefly engaged since the beginning of Twelfth month, in visiting the meetings in the northern part of Indiana Yearly Meeting. They were at Mississinewa Quarterly Meeting on the 8th ult., at Northern Quarterly Meeting on the 15th, and at Wabash Quarterly Meeting on the 22d. On each of these occasions the opportunity was given for S. P. to deliver his lecture on the distinguishing views of Friends. The intervening time was spent in going round to the greater part of the meetings comprised in these Quarterly Meetings.

On the 20th, these Friends were at White's Manual Labor Institute, the prospects of which are more encouraging than they have been for years. Under the judicious and energetic care of Oliver and Martha Bales, improvements have been made which promise to bring the Institution nearly up to what was intended by its benevolent founder, though, as is well known, the design is not an easy one to carry out. The industrial, intellectual, and religious training of the twenty inmates appears to be well looked after.

At Northern Quarterly Meeting of Ministers and Elders, held at Back Creek on the 14th, a good number who are not members of that meeting were specially invited to attend, and it proved an interesting and instructive occasion. Wabash Quarterly Meeting held at Amboy was, throughout its sittings, a time in which the Lord's blessing was graciously manifested. The Friends residing there felt encouraged to follow it up by a series of meetings, which were held under the direction of Luke Woodard, closing on the 31st. These meetings were much blessed, several made and many renewed their covenants with God, and perhaps a still larger number acknowledged with gratitude the strength they had derived from the teaching imparted. The interest manifested was remarkable. The nights were dark and the roads muddy in the extreme, yet every morning there was a good attendance, and every night a thoroughly eager crowd. S. and S. G. P. attended these meetings, with the exception of three days, and the latter remained at Amboy until the 8th inst., while her husband visited some of the outlying meetings of Kokomo Quarterly Meeting. On the 11th they were intending to leave for Richmond and Cincinnati, expecting to attend the Quarterly Meetings in Ohio which belong to Indiana Yearly Meeting, commencing with Fairfield on the 26th.

The Council Fire is a monthly journal, edited by A. B. Meacham, formerly Superintendent of Indian Affairs, and one of the Peace Commissioners at the parley with the Modocs, when General Canby and Dr. Thomas were killed, and A. B. Meacham himself fearfully wounded. Few men have more right, from knowledge and sympathy, to speak for the Indians. The first number of the journal is a valuable one, and the paper promises to be very useful to the common cause of the Indians and the people of the United States. Terms, $1.00 a year. Address Box 1949, Phila.

DIED.

SHERMAN.—At New Bedford, Mass., on the 23rd of 12th mo., 1877, Rufus Sherman, aged nearly 86 years; a member of New Bedford Monthly Meeting. As a citizen, his character was prominent for integrity and usefulness; as a member of a religious body, his daily walk was in uprightness and consistency; all the duties with which he was entrusted were faithfully discharged. In the latter part of his life there came upon him that deeper baptism that leads away from a dependence upon outward rectitude of conduct and upon a careful conformity to denominational rules, as an assurance of salvation, or as qualifying for service in the church. Christ and Him crucified, was now his hope and his theme; and not only in the meetings of Friends, but in the prison, the Bethel, the First-day school and the mission chapels, was his voice often heard, pleading the cause of the Redeemer.

AUSTIN.—At the residence of her brother-in-law, Joshua Davis, near New Market, Ontario, Dominion of Canada, on the 20th of Seventh mo., 1877, Anna Austin, aged 92 years, less 9 days, widow of the late Cornelius Austin, formerly of Dutchess county, N. Y.; a beloved member and Elder of Yonge Street Monthly Meeting. Some of the traits of her excellent character and the peaceful close of her long life, seem to deserve a brief notice for the encouragement of survivors. She was confined to her room more than a year, during which time she was deprived of sight. She often expressed her willingness to depart; and sometimes was heard to say, "Why are Thy chariot-wheels so long in coming?" When in the cold embrace of death, she said, "Happy release," and "I am going home." In the troublous times in her beloved Society of 1828, she, with her husband, remained as pillars in the church, and faithful standard-bearers in the cause of her Redeemer.

COPELAND.—On Tenth month 12th, 1877, Eddie Hadley, aged 10 years, son of Edwin G. and Sallie A. Copeland; members of Nahunta Monthly Meeting, Wayne county, N. C. He was happy, and remarked to his parents that he would soon be in Heaven with his little sister. He blessed God for His wonderful goodness to him, and said, just before he died, "Don't weep for me."

Bless God! my son, for thee death hath no fears;
Bereavement may call forth our parting tears,
But mercy mingles balm with ev'ry cross,
And hope gives thee advantage in our loss.

GUTHRIE.—In peace, on the 26th of Tenth mo., 1877, in Chatham county, N. C., Nancy, wife of John Guthrie, in the 52nd year of her age; a beloved member of Spring Monthly Meeting. She was a faithful wife and was much esteemed by those that knew her. A few hours before she died she said, "I shall soon be with Jesus," and so passed quietly away.

GUTHRIE.—On the 12th of Twelfth mo., 1877, Dellar C., daughter of the above, in the 11th year of her age.

GUTHRIE.—On the 15th of Twelfth mo., 1877, in Chatham county, N. C., George F., in the 5th year of his age, son of George and Sarah A. Guthrie, members of Spring Monthly Meeting.

CORRESPONDENCE.

The General Meeting held at Springdale, Leavenworth Co., Kansas, under the auspices of the Missionary Board, commencing on the 20th of Twelfth mo., continued its sessions four days. Notwithstanding the rain and mud they were well attended. The interest seemed to increase each day. The presence of the Great Head of the Church was very sensibly felt, under the influence of which, the fulness and freeness of the gospel was preached, the believer strengthened, the

lukewarm aroused to a sense of their danger, the sinner pointed the "Lamb of God which taketh away the sins of the world," reminding them that "*Now* is the accepted time, now is the day of salvation." The baptising power of the Holy Ghost accompanied the word spoken, contriting the hearts of most present, under the influence of which several were constrained to confess their need of a Saviour and ask for the prayers of the Church.

Some of the closing sessions were particu larly blessed seasons. To the Lord alone belongs the praise.

Also, the General Meeting under the direction of same committee at Spring Grove in Miami Co., commencing 1st of last Eleventh mo., was held four successive days. The meeting continued to increase in interest each session. Several conversions took place, and some others acknowledged that they had experienced a deeper work of grace and were made to rejoice in full salvation from sin. After the close of the General Meeting, two ministers in attendance continued a series of meetings for a week, during which time several other conversions took place. The result to the Society of Friends there, besides being built up and more established, has been an addition of ten members.

May we all thank God and take courage that the revival begun at our late Yearly Meeting is deepening and widening.

DRUSILLA WILSON, Sec. of Com.

Dear Editor:—On the 29th ult., in company with Mary P. Moon and husband, from Ind., and H. Allen of our own Monthly Meeting, we commenced, and for six days continued a meeting at Prosperity, in Moore county, N. C. Owing to excessive rain, very few persons were in attendance the first two days, after which, the numbers and interest increased until the close of the meeting. This place is twenty-five miles distant from the Monthly Meeting. There are five Friends residing in that vicinity, two of whom were deprived of the privilege of being with us on account of high water. They have a good house, though not yet ceiled. New strength was imparted to the little flock; seven or eight professed to find peace in God, and six were added to their number, who were received at Cane Creek Monthly Meeting on the 5th inst. We sensibly feel the need, not only of laborers to gather into the fold, but of an increase of shepherds and nurses to care for and feed the lambs, lest after starting toward Zion they miss their way and fail to reach their desired haven. May we all pray for more earnestness.

ISHAM COX.

First Month 10th, 1878.

AMERICAN MISSIONARY ASSOCIATION.

From "The Thirty-first Annual Report of the American Missionary Association," it appears that the condition of the Freedmen as a whole, "has been gradually and constantly improving since emancipation," while considerable increase in their numbers, despite adverse influences, is expected to be shown by the next census. It is thought the withdrawal of political support by the general government, although hard at first, yet leaving them the ballot, insures their being yet sought for as a factor in the political life of the States and nation, and that, meanwhile, they should be fitting for present and coming duties. The Association supports in the South, eight collegiate institutions, two of them normal institutes, eleven schools of superior grade, and seven common schools. There are three theological schools. The total of pupils is 5,414. Fifty-nine churches, with 4,004 members are reported, and three men, a minister, a physician and a teacher, trained in the institutions of the Association, have been sent to the Mendi Mission in Africa.

The work of the Association among the Chinese on our Pacific coast, has been prosperous. Eleven schools have had 1155 scholars, of whom 85 have given evidence of conversion to Christianity.

The expenditure for the year for missionaries and teachers among the Freedmen has been $110,901. For superintendents and teachers among the Chinese of the Pacific coast, $7,302.

MINUTES OF A CONFERENCE ON DOCTRINAL SUBJECTS.

Held by appointment of Iowa Yearly Meeting of Ministers and Elders, at Le Grand, Iowa, the 20th to the 22d of Twelfth month, 1877.

1st. A committee being appointed to propose the names of two Friends to act as Moderator and Secretary respectively, they recommend the name of Charles A. Tebbetts as Moderator, and that of Charles Hutchinson as Secretary, which being separately considered and approved, they are appointed accordingly.

2nd. The Committee on Programme (appointed by the Yearly Meeting of Ministers and Elders) have produced a report assigning the various subjects to individual Friends for introduction in rotation during the sittings of the Conference: the report is adopted.

3d. The subject of the Trinity, or existence of three persons in the unity of the Deity, has been introduced and considered

with solemnity and profit; we have rejoiced in full unity of feeling on the subject as far as expressed; we believe it proper to speak of the personality of the Father, of the Son, and of the Holy Ghost, while fully realizing that we thus speak of the one only and true God.

4th. The Deity or Divinity of our Lord and Saviour Jesus Christ, has been dwelt upon with much interest. We believe that Jesus Christ of Nazareth was both God and man; worthy to be worshipped as God, and at the same time tempted in all points like as we are, yet without sin.

5th. The work of the Holy Spirit in His convicting, drawing, sanctifying and comforting power, has been explained and rejoiced in; when, yielding to His convicting and drawing power, the door of the heart is voluntarily opened, the Spirit in the name of Christ enters, and the recipient becomes a child of God, an heir of God, and a joint heir and fellow-laborer with Christ; thus receiving power to keep His commandments, to grow in grace and the knowledge of our Lord and Saviour Jesus Christ. We may still fall from this state: finally by rebellion, or temporarily through weakness and yielding to temptation; we then have Christ as an Advocate with the Father, who always receives the returning prodigal with joy.

6th. The relation, connection and different offices of the Holy Spirit and the Scriptures of truth, have been under consideration at this time. We have rejoiced in believing that all Scripture was given by inspiration of God; that it is able to make wise unto salvation through faith which is in Christ Jesus; and that they are the only outward and infallible guide or rule of faith and practice; it is by the same faith that we receive the fulfilment of the promise of the baptism of the Holy Spirit, who thus becomes unto us a spirit of wisdom and understanding in His fear, sanctifying and directing our bodily and mental powers to His use; and thus the Word of God has free course through us and His holy name is glorified through the manifestation of His Spirit in us, which is given to all who thus receive it.

7th. The use of the phrase, the "Word of God," as applied to the Bible has been now considered, and it is felt that it is advisable to avoid confusion by using some distinguishing word or sentence when so using the phrase.

8th. On the doctrine of the resurrection of all the dead, we thoroughly agree that there shall be a resurrection of the dead, both of the just and of the unjust, and that the hour is coming in the which all that are in their graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. As to how the dead are raised up and with what body they come, the Apostle tells us all we need to know, viz.: That our bodies are sown natural and raised spiritual —that as there is a natural body, so there is a spiritual body, and that therein we shall ever be with the Lord.

9th. The desirability of our responding to the invitation of other Christians to offer prayer or thanksgiving at the table or in religious gatherings, has been before us and fully discussed. We commend our members to the influence of the Spirit, both in His constraining and restraining power, as a guide for our conduct at such times.

10th. The teaching of the Scriptures in reference to singing as a Christian's privilege and duty, has been under consideration, and has given rise to profitable interchange of sentiment. We are united in approving of that singing which is with the spirit and with the understanding also; but we feel that there is a danger in that which is lacking in either or both of these essential qualifications.

Signed in and on behalf of the Conference,

CHARLES HUTCHINSON, Secretary.

PARLOR MEETING ON PEACE.

On the occasion of the presence in Philadelphia of E. S. Tobey and Charles Howard Malcom, of Boston, the President, and the Secretary of the American Peace Society, a parlor meeting was held at the house of John B. Garrett in the interests of Peace. Howard Malcom, George Dana Boardman, J. S. Wallace, Thos. S. Malcom, Herman Bokum, all ministers of different churches, and several Friends of the city, were present.

Philip C. Garrett was called to the chair, and after some devotional exercises, E. S. Tobey addressed the meeting, "asserting that a convention, such as those held at Antwerp, Geneva, and other places, of the most intelligent and noted statesmen, jurists and publicists of Europe, men known in their respective countries as of acknowledged practical ability, should be regarded as evidence that the question of international arbitration, to be adopted by Governments, was not a mere sentimental or abstract question, but one which appealed to the sound judgment of reflecting and intelligent men of all civilized countries. Indeed, the fact that Great Britain and the United States had, in the last half century, settled so many important and complicated ques-

tions, was an indication that other nations might also settle almost every question of difference which might arise, by peaceful arbitration.

"It is a peculiar and suggestive fact, that on this subject as on no other, the literary journals as well as the newspaper press of the world, are in entire accord. All agree that every nation, and especially the people of the United States, are groaning under the burden of taxation created by war. This burden emphatically rests on the masses of the people who are least able to bear it. The unemployed thousands of the country are suffering from the reactionary effects of our late war. The nature of this subject is such that the needed pecuniary response to support the associations in this country, can be expected only from the intelligent few who can appreciate the earnest efforts now being made to create a public opinion which shall exert its proper influence in governments, and secure corresponding action."

"Charles Howard Malcom made a brief address, referring to his visit to Antwerp some months since, as the representative of the American Peace Society at the Peace Convention held in that city. The men assembled at that Congress, said the speaker, were not men of visionary speculation, but men of attainments to fame and wealth. He mentioned this fact to refute the assertion that the Peace Congress was but a convocation of day dreamers. The speaker advocated establishing a grand court of arbitration, which should settle by law all international disputes, and do away with the present mode of settling all disputes by brute force, when brother takes arms against brother.

"He suggested the organization of a Peace Society in Philadelphia, whose basis should be the constitution of the American Society, and which should be to the main association a sort of auxiliary."

"Howard Malcom, the venerable honorary President of the American Peace Society, made a few remarks, denouncing the horrors of war, and saying that children should be brought up to detest and abhor everything appertaining to warfare. 'If the legislators who provoke the battles would be sent to fight in them, there would be more peace in this country,' said the reverend gentleman."

"Herman Bokum related his experience consequent upon his visit to Antwerp last summer. He had met many distinguished men in Europe, he said, and while some were warm friends of the Conference and its cause, many there were who laughed at and ridiculed the peace movement, saying it would do well enough for America, but would never get along in Germany."

The Chairman thought that the peace movement was one that progressed slowly but surely, likening it to time itself, which innovateth all things, as Lord Bacon said. He heartily approved of the suggestion of Dr. Malcom, which related to the organization of a Peace Society in Philadelphia.

In relation to this matter, E. S. Tob y suggested that Dr. Malcom remain in Philadelphia to spur on the friends of peace to action. Other remarks were made, and it was resolved to hold another meeting shortly, to discuss the matter.—*Ledger.*

I WILL TELL IT.

Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and may be a poor soul will say, "This is a message from God to me." Above all, publish abroad the Lord's goodness for Jesus' sake. He deserves your honor. Will you receive His blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of His garment, and then would have slipped away? If so, I pray the Master may say, "Somebody hath touched me;" and may you be compelled to say, "I was sore sick in soul, but I touched Thee, O my blessed Lord, and I am saved, and to the praise of the glory of Thy grace I will tell it, though devils should hear it; I will tell it, and make the world ring with it, according to my ability, to the praise of Thy saving grace."—*Spurgeon.*

From The Spectator.

NEWS FROM JUPITER.

Singular news has recently been received from an Australian observatory respecting the largest and most massive of the planets. We have from time to time called the attention of our readers to certain novel views respecting the planets Jupiter and Saturn, which have been advanced during the last few years. Regarded, since the Copernican theory was established, as simply the largest members of the family to which our earth belongs, these giant orbs were made the subject of many interesting speculations respecting the conditions under which such life as we are familiar with may exist upon their surface. These speculations were to some degree checked by the well-known treatise in which Whewell attempted to show that Jupiter and Saturn must needs be too cold for life, unless perhaps some wretched gela-

tinous creatures float languidly in the half-frozen seas which he regarded as constituting the chief part of the bulk of the two largest planets. Even Whewell's views, however, widely though they differed from those which were in vogue when he announced them, were yet based on the ideas which had been so long entertained respecting the family of planets. It was because he regarded Jupiter and Saturn as in the same state as our own earth that he inferred from their small density that their substance must be in the main watery, and that he concluded that they must be exceedingly cold on account of their remoteness from the sun. He did not inquire whether they may not be in an entirely different condition, passing, in fact, through an entirely different stage of planetary existence.

It is singular how slowly astronomers allowed other theories which they had learned to regard as practically demonstrated, to exercise their just effect on our views respecting the planets. We do not refer here to official astronomers, who have, for the most part, limited their attention to questions of astronomical time and position, regarding the planets and the moon as convenient sky-marks and time-measurers, without caring much what their true nature may be. But even astronomers more correctly so called, those who look beyond the mere motion of the celestial bodies, and inquire into their significance, have not been careful to inquiry whether, when they came to admit the general uniformity of planetary development, they were not bound to admit also that some planets must be much more fully developed than others,—that some planets must as yet be scarce formed, some must be young, some in mid-life, others passing on towards old age, and yet others decrepit, if not dead. This was an inevitable consequence of the doctrine astronomers had admitted, yet it was not mentioned till nearly half a century later, and when first mentioned was regarded as too wild to be entertained. The arguments in its favor were, however, quietly urged; and it was shown that this theory alone possessed the quality, which every true theory must possess, of according well with all the known facts. This theory made the larger planets of necessity the younger planets—not, of course, in years, but in development. According to it, the giant planets Jupiter and Saturn would as yet scarce have passed through the process of planetary growth; at the utmost, would be still in a condition of intense heat. Enwrapped in enormous atmospheric envelopes loaded with deep cloud-masses, they would not show their true surface, and the astronomer measuring from the outer cloud-layers would attribute to these planets a far greater bulk, and therefore a far smaller density, than they really possess. Expanded by heat, the deep atmosphere would not be compressed by the planet's mighty attraction, as it would be but for that heat. The movements of the atmosphere and of the vast cloud-masses thrown into it from the heated surface below, would be much more active than the movements of air and clouds under the weak rays of the sun which shines in the heaven either of Jupiter or Saturn. In all these respects, and in many others, the aspect and changes of aspect of the two planets correspond well with the theory that these orbs are still passing through the stage of planetary youth, and very ill with the theory which had been in vogue before.

Other circumstances had appeared not merely difficult to explain, but actually inexplicable according to the older theory, and were certainly not less so according to Whewell's ice-and-water theory. It had appeared from many observations that Saturn changes from time to time in shape. His shadow on his ring-system had presented equally inexplicable peculiarities, being at times not at all like the shadow of a solid globe. Jupiter had not been so notably changed at any time, no doubt because of the comparative uniformity of the conditions under which the prince of planets travels. Yet observers had occasionally suspected even Jupiter of changing in shape, and on one occasion, when a satellite happened to be crossing his outline, they had caught him in the act. For the outline, extending at first beyond the satellite (in appearance, be it understood) had shrunk so as to leave the satellite outside. We describe, indeed, rather what must have happened than what was observed, which was simply this,—a satellite, whose transit or passage across the face had just begun, was seen five minutes or so later, outside the planet, so that moving onwards it began transit a second time. But as no one believes that Jupiter's moon had stopped in its course, retreated, and then advanced again, it is to all intents and purposes certain that the outline of the planet had changed. One may compare what had happened, to the case of a bird passing at a great distance between the eye and a still more remote balloon. The bird's flight would at last cause it to be apparently projected upon the dark body of the balloon. Now, if a few moments later, the bird was again seen outside the balloon's disc, not having passed athwart, but re-appearing where it had disappeared, we should be certain that either the bird had stopped, and even gone back a little on its former course, or else that the balloon had shrunk

just at that part where the outline had been crossed by the bird. If we knew for certain that the bird had not stopped, we should be sure that the balloon had shrunk. Astronomers might have been equally sure that on the occasion referred to the outline of Jupiter had changed. Most of them preferred, however, to wait for more observations, many students of science considering that due respect for observations requires us to avoid, above all things, any attempt to inquire what may be the true meaning of observations already made, and to ask constantly for more observations.

Now, however, we receive news of an observation which sets the question finally at rest. When one of Jupiter's moons passes behind the body of the planet, the moon does not necessarily enter the planet's shadow. It only does so when the sun, the earth, and Jupiter are nearly in a straight line; when the earth is considerably removed from the line joining Jupiter and the sun, a satellite passing behind the planet's outline on one side remains in sunlight for a considerable time. It probably has not occurred to any observer to try to see a satellite when thus in sunlight behind the planet. On the old theory, of course, it would have been absurd to look for a satellite under such conditions, when there would be several thousand miles of the planet's solid substance in the way. But of course, if the planet has an atmosphere thousands of miles deep, laden more or less heavily with cloud-masses, it might quite readily happen that a satellite should be seen apparently through the planet—not, of course, through the middle of the planet, but through parts lying thousands of miles within the apparent outline. This is what has now actually happened. We should not quote the observation, if it were not, in the first place, one which will probably be repeated (now that it has once been made), and if it had not, in the second place,been accepted by astronomers. It is thus recorded by the council of the Astronomical Society. "A very interesting phenomenon was observed more than once independently by Mr. Todd, of Adelaide, using a new eight-inch telescope by Cooke, and his assistant, Mr. Ringwood, when a satellite was on the point of being hidden. Instead of disappearing gradually behind the planet, it was apparently projected on the disc, as if viewed through the edge of the planet, supposing the latter were surrounded by a transparent atmosphere laden with clouds. This curious phenomenon was noticed on two occasions at the disappearance of the first satellite, when it was thus distinctly visible through the edge of the disc for about two minutes before it was finally concealed." It must, therefore, have been seen where the line of sight passed fully two thousand miles below the apparent outline of the planet, or along a range of fully twelve thousand miles of cloud-laden air. It may safely be inferred from this observation that the planet has an atmosphere extending six or seven, probably ten or twelve thousand miles below the apparent outline, so that a globe as large as our earth lying on the surface of Jupiter might not reach, or only barely reach, his outermost cloud-layers.

This is one of the most interesting discoveries yet effected by direct astronomical observation. It had indeed been inferred by a few astronomers, careful to interpret results already obtained, that Jupiter must be in the condition which the Australian observation indicates. But at present, and probably for many years yet to come, theories based on mere reasoning, however conclusive in reality, most be "caviare to the general," and we must still be content to wait (as recently in the case of the solar corona) till observations which every one can understand have demonstrated what only the few could infer confidently from reasoning based on less simple observations.

A LITTLE KNIGHT AND GENTLEMAN.

I was sitting at the window looking out one cold, slippery day last winter. I suppose a good many of you children have amused yourselves looking at the people who pass on slippery days, smiling a little to see how queerly some of them walk; I hope, though, that none of you laugh if you see some fall. As I looked out of the window I saw a knot of boys, all neighbors of mine, who were standing, talking and laughing. Two or three persons had passed, and almost all slipped at one particularly dangerous spot (I think the boys had been sliding there), and now a little girl came by with a basket of buttons, tapes, shoe-strings, and such things. Down she went, her basket falling on its side, and half the contents rolling out. Through the window I could hear the boys laughing! Not one of them stepped forward to help the little girl; but the door of the house opposite opened quickly, and a little boy, without overcoat or mittens, ran down the steps, and hurrying to the poor girl, after saying a word or two to her, helped her put her things in the basket. The poor girl was so stiff and cold that half her things might have been lost but for this kind little knight and gentleman. I call him a knight, because the knights in old times helped the poor and helpless wherever they found them; and a gentleman, because a gentleman—a true Christian

gentleman—is polite to rich and poor alike. He remembers that his Saviour has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Selected.*

THE BIBLE IN JAPANESE.—The American Bible Society has just issued "The Acts" in Japanese, and its Committee are engaged in the translation of Galatians. All the New Testament as far as Romans, is now published in Japanese, with Hebrews, and the three Epistles of John. Three chapters of Genesis, issued by the British and Foreign Bible Society, are the beginning of the Old Testament.

SUCCESSFUL PRAYER.—George Muller gives three conditions for success in prayer: "1st. According to the will of God. 2nd. It must be offered in the name of Jesus; it must be mixed with faith. 3d. It must be persevered in until an answer comes." To which may be added as implied, though not expressed, that it should be "in the Holy Ghost."

SCIENTIFIC NOTES.

Home of the Ox.—Dr. Von Frantzius has endeavored to ascertain the original home of the European domestic ox. He concludes that it must have been in existence during the diluvial period in Africa, from which continent it was transported to other parts of the globe.

Liquefaction of Oxygen.—On the 2nd of Twelfth month, Cailletet in Paris, reduced oxygen to a mist, and on the 22nd Pictet, in Geneva, liquified the gas completely by a pressure of 46,000 pounds to the square inch, and at a temperature of 148° below zero, Fahrenheit. Nitrogen and hydrogen are now the only gases that have resisted all efforts at liquefaction.

Globular Lightning.—G. Planté has experimented upon distilled water, with electric currents of great quantity and high tension. He thus produced a number of beautiful luminous effects, as if in "a true electric kaleidoscope." Among other results, he imitated the phenomena which result from the fall of liquid drops on a plain surface, and showed that, with a sufficient quantity and tension of electricity, we can obtain not only electrized liquid globules, but even the electric spark itself in globular form.—*Comptes Rendus.*

Blood as a Fertilizer.—In a patented French process blood is coagulated by means of superheated steam, and then filtered through linen cloths stretched on suitable frames. The coagulated mass, which remains in the cloth, is submitted to hydraulic pressure, in order to free it from the remaining water, and then dried by means of a blast of hot air.—*Workshop.*

Heating Cities by Steam.—Holly's experiment, in Lockport, is progressing satisfactorily to the stockholders. He proposes to heat all buildings within a fourth of a mile, in all directions from the location of the boiler. The anticipated saving, in coal and stoves, and the great wear and tear consequent upon their use, is from one-third to one-half the present outlay. The main heating pipe is of iron, about five inches in diameter, wound with hair cloth one-half to three-quarters of an inch thick, over which is wrapped heavy Manilla paper. The pipes, thus prepared, are laid in hollow logs, which are covered with zinc. At proper intervals are located stations or receiving boxes, the pipes entering and leaving the station at opposite sides, so that a foot or more of intervening space permits the expansion and contraction of the pipes without injury to the general works.—*Ibid.*

FALSE AND TRUE.

There are two freedoms: the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.

Two equalities: the false, which reduces all intellects and all characters to a dead level, and gives the same power to the bad as the good, to the wise as the foolish, ending thus, in practice, in the grossest inequality; the true, wherein each man has equal power to educate and use whatever faculties or talents God has given him, be they less or more. . . . .

Two brotherhoods: the false, where a man chooses who shall be his brothers, and whom he will treat as such; the true, in which a man believes that all are his brothers, not by the will of the flesh, nor the will of man, but by the will of God, whose children they all are alike.—*Kingsley.*

REST IN JESUS.

We rest in Christ, the Son of God,
Who took the servant's form;
His love is our abiding place,
And refuge from the storm.

At peace with God, no ills we dread;
In Christ is our repose;
Our life with Him is hid in God;
Secure from all our foes.

Not death, nor hell, nor Satan's power,
Can touch the life thus given;
Its source and centre is enthroned
At God's right hand in Heaven.

He lives in us—in Him we live;
With life eternal blest;
And while by faith and work we wait,
In Christ, our life, we rest.

—*Selected.*

PICKERING COLLEGE,
PICKERING, ONTARIO,

The Yearly Meeting's Committee (of Canada Y. M.) in charge of the above institution, are authorized to lease it furnished—and free of rent—to an experienced, competent Friend—who will conduct it under the supervision of a Committee appointed by the Yearly Meeting.

The building is new, and calculated to accommodate 100 pupils—50 of each sex. The Committee contemplate its being opened the fall session of this year (1878). Applications or proposals to be made by 20th of Third month, to JOHN WRIGHT,

Pickering, Ont.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 15th inst.

THE EASTERN WAR.—A Russian official telegram stated that on the 8th, a Russian detachment which had crossed the Balkans by by-ways, occupied a position in the rear of the Turkish fortifications in the Trajan Pass, and the Turks, being also attacked in front, abandoned their positions, which were occupied by the Russians. On the 9th, the Grand Duke Nicholas telegraphed to the Emperor that Gen. Radetsky, after desperate fighting, had captured the whole of the detachment of the Turkish army defending the Schipka Pass, consisting of forty-one battalions, ten batteries and one regiment of cavalry. The Russians occupied Kezanlik, and pushed two columns forward from that point. It was announced on the 11th that the civil population had been ordered to quit Adrianople, and 8000 persons had already departed. The civil government had been transferred to Radosto. Grand Duke Nicholas telegraphed from Gabrova on the 13th, that he expected to cross the Balkans the next day. He telegraphed that 10,000 prisoners had arrived there. From Armenia we learn that Erzeroum has been completely invested since the 9th inst.

Nisch surrendered to the Servians on the 11th, the commanding positions near it having been captured. On the 14th, it was stated that the Servians had reoccupied Kurschumlje, taken Vranja, and effected a junction with the Roumanians before Widin. The commandant of that town had been summoned to surrender, but demanded that the garrison should be allowed to march out with their arms.

It was announced from Constantinople on the 9th, that the Council of Ministers had agreed upon and the Sultan had approved the conditions of an armistice to be proposed to the Russian commander, and the commanders in the field had accordingly been ordered to conclude an armistice. The Turkish commander-in-chief notified the Grand Duke Nicholas that he was so empowered, and the latter replied that he would report the matter to St. Petersburg. On the 13th, he telegraphed to the Porte that he was ready to receive a Turkish delegate to discuss armistice conditions, but could not then give any indications as to the conditions of peace, being still ignorant thereof. The two Turkish delegates appointed to treat for armistice left Constantinople on the 14th for Kezanlik, the Russian headquarters.

The London *Daily News* gives an account of the great sufferings and hardships of the Russian troops in their passage of the Balkans. Several soldiers were frozen to death, and 2000 were said to be ill from exposure. They are described as "half asleep, dragging cannon up vast ice-covered slopes, their overcoats stiff and white as sheets of tin." As indications of the misery brought upon the country invaded, the British Ambassador at Constantinople telegraphed to the managers of the Turkish Relief Fund in London, on the 12th, that fugitives were arriving there by thousands. Trains were expected from Adrianople that day bringing 10,000, mostly women and children, who would make the journey in open trucks during a heavy snow-fall. Many others would arrive shortly. He had engaged a place to receive the most destitute, and provided for the distribution of food; 12,000 sufferers had been lodged and relieved on that day. The Turkish government, he said, was doing its best, but its action was almost paralyzed by the overwhelming amount of misery it had to deal with.

TURKEY.—The Chamber of Deputies, having heard the explanations of the Ministers, have declared them satisfactory, and especially approved the foreign policy of Server Pasha.

ITALY.—King Victor Emanuel died on the 9th inst. with only four days' illness, aged nearly 58 years. He was the first sovereign of "United Italy." He succeeded to the throne of Sardinia in 1849, by the abdication of his father, Charles Albert, during a war with Austria. Peace was made soon after, and the king, with the aid of able counsellors, promoted many improvements, political and financial. After another war with Austria, in 1859, Lombardy was added to his dominions, Savoy and Nice being ceded to France. Subsequently, Parma, Tuscany, Modena, the greater part of the Papal States, the kingdom of Naples, and finally Venetia, were also incorporated with Sardinia, and in 1861 the Parliament proclaimed him King of Italy. Rome was declared the capital in Twelfth mo., 1870. The long contest between the civil government and clerical authority in Italy is matter of history. The Pope, who had excommunicated the King many years since, on account of his course on this question, appears to have retracted it in the latter's last hours, as he sent him the Papal benediction. The eldest son of Victor Emanuel succeeds him as Humbert I. He is in his 34th year, and is believed to be a man of considerable ability.

RUSSIA.—A correspondent of the Philadelphia *Press* gives a description of the suffering among the common people caused by the war. The large levies for soldiers carrying off able-bodied men from the productive classes, leave their families often without means of support. In some rural districts, societies of relief have been instituted among the richer classes. It is said that in some cases peasants have sold their cattle and agricultural implements, leaving themselves without means of tilling the soil. Commerce also is very much checked, from the closing of the Black Sea and the employment of the railways in transporting military supplies and troops; and the currency is seriously deranged.

FRANCE.—The triennial municipal elections on the 6th inst. derive their chief importance from the fact that the Councils now elected will have the preponderating votes in electing Senators next year. The results show considerable Republican gains in the country districts and the provincial towns. In the large cities, the Radicals were mostly successful.

The government has formally expressed to our Minister its satisfaction at the action of Congress in providing for participation by our citizens in the coming Exposition.

GREAT BRITAIN.—The depression in the iron business affecting the price of coal, has caused much distress in South Wales. Of 500 collieries in two counties, only 20 were working full time at the close of last year, and others only continue at work for the sake of giving the laborers some employment. The exportation of coal from Cardiff has lessened within six months nearly 150,000 tons a month; from Newport 20,000, and from Swansea 10,000.

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For Friends' Review.

EARLY FROST WORK.

(Concluded from page 355.)

"Before I was afflicted I went astray: it now have I kept Thy word."

The young wife of A—— R——, at the idge, died about two months ago; two of r little children had been taken away ortly before her removal. Last year, at e funeral of a grandmother in this family, ie of our number extended a solemn warn- g to some present, to prepare to follow on. The young mother was at the time reless and unconcerned, but she was soon ter converted, and died rejoicing in hope. n her death-bed she entreated her husband promise to seek the Lord on the first op- rtunity, and try to meet her in heaven.

There seemed little likelihood, however, at the opening of the meetings, that he would fulfil that promise; his face not appearing in the congregation for more than a week. He told us afterwards that evening after evening he left his home with the determination to attend, but some irresistible power seemed to turn him aside to the neighboring store till the meeting was over, and he dared not come in, for fear he would be converted.

We prayed with him at his own house; and his Christian neighbors earnestly and lovingly besought him to yield to the convictions of the Lord's Spirit upon him, which were so strong that at times he passed sleepless nights in agony of soul. At last, however, on one memorable evening, he came to the meeting and was found at the close with those who were seeking the Lord. But the struggle he had dreaded so long was turned into victory almost at its outset; and in reply to our question whether he had not strength to pray vocally to the Lord for help, he replied with joyful countenance, "I can *praise* Him aloud for what He has done for my soul;" and soon after he burst forth into a clear, ringing tribute of thanksgiving to his merciful Redeemer, for pardoning his great and outbreaking sins; for he had been an open transgressor.

A wondrous change, indeed, there was from that hour in A—— R——'s whole life; with all his manly energy he enlisted on the Lord's side that influence he had hitherto used against Him. Everywhere he was seen bringing his young companions to the meetings and coming forward with them to seek the dear Saviour he had found.

We have received a loving letter from him to-day, telling of the Lord's work still going on with great power in the neighborhood; himself full of gratitude and joy for his great deliverance.

Time and space would fail us, however, to attempt even an outline description of the deeply interesting scenes and incidents con-

nected with this remarkable awakening; how one man, recently converted, left the meeting during a Bible lesson on forgiveness and restoration, to pay a debt and ask forgiveness of a brother whom, years ago, he had wronged; returning with peace in his countenance to tell, with joyful lips, at the after-meeting, the story of their reconciliation; how a quiet, lady-like woman who was seen kneeling alone one evening, joyfully welcomed counsel and prayers in her earnest longing to lay hold of the hope set before her, and as silently went away at the last, without much expression; but the next day her husband praised the Lord that his wife, who had come to the meeting the evening before, a Universalist and almost an unbeliever, had gone home a happy, trusting Christian; how several influential persons, who at first resisted the definite afterwork, and, as one of them said, who had not been in a place of worship for four or five years, objected to "being cornered in a tight place," afterwards yielded, and experienced a most blessed deliverance from their sins, and are now actively engaged in the same definite work of bringing others to a point of decision for the Lord; and of an unexpected turn in one of the meetings—a number of young men, twenty or more, who had recently given themselves to the Saviour, and who had been shown by His grace that they must in nowise "touch the unclean thing," rising one after the other to covenant with Him to give up cider and tobacco.

With one more sketch we conclude:—

"Let him that thinketh he standeth, take heed lest he fall."

Just at the edge of a wood, where the shadows of the trees fall darkly across the road which connects C—— and B—— Corners, a few stones mark a spot fraught with painful interest. Kind J—— D——, took us a mile and a half out of our way that we might pass the place, and call at the farm-house, a few rods distant from it.

At one of the C—— meetings held fifteen months ago, a man rose, saying, "I am not a Christian, but I love them and enjoy meeting with you." This was W—— R——, a farmer of the neighborhood, of good natural abilities, intelligent and of genial temperament, but a victim of intemperance; squandering his patrimony, and wrecking his own and his wife's happiness, by giving way to this besetting sin. Several times he had resolved to reform and would for a time abstain, but as repeatedly he had fallen, till his case seemed almost hopeless.

But night after night he came to the meetings, till one evening after a solemn gospel service, J—— D—— brought him forward among those who were seeking in prayer forgiveness of their sins.

The conflict between the powers of g and evil in the soul of this man was terr to witness. His whole frame shook— dared not so much as lift up his eyes u heaven, having so long trifled with the bearance of his God. But in answer to uni and earnest prayer, He who of old drove the evil spirit which tore the demoniac b calmed at length this storm-tossed soul; from the depths of his despair and consci guilt the cry went up, "God be mercifu me a poor creature, for Jesus' sake!"

The Lord graciously heard that cry, under a sense of His forgiving love peace W—— R—— rose from that plac prayer, hopeful, trustful, "a new creature Christ Jesus;" even the appetite which enslaved him removed. His wife rejoic and gave thanks to the Lord, for the bles change; and many saw it and feared, praised His Name.

Weeks passed on; we heard from time time of his continuance in well-doing, u nearly three months had elapsed, and trusted that he would have rested in the l ing care of One, who was able to keep h even to the end; but, alas! through wiles of the enemy, there gradually crept i his heart a measure of self-complacen forgetful of the hole of the pit whence he v digged, he neglected the means of gra He omitted the regular attendance of pul religious meetings; and engrossed with care of his farm, found no time for the da family devotion he had established. spoke confidently of his entire conques the old appetite, and of his ability to pass former haunts without even a desire to v them. So there came a day when he w alone to B—— to sell some poultry, and business duly transacted, he was seen leave the city sober: what befel him af wards, whether some former associate and tempted him to return, or whether old appetite came back too strong for h in the weakness of self-confidence, to res there is no one to tell.

All that can be known is the fact that wards evening he passed the neighbor post-office on his way home, evidently un the influence of liquor; that an hour or later his horse walked into the farmy without its owner; and after a sorrow search, that W—— R—— was found ly dead by the roadside; having fallen from wagon only a quarter of a mile from lights of his home fire-side, where his w anxiously awaited his return.

It is not for us to limit the long-suffer mercy of our God; "the boundary betw His patience and His wrath" is hidden fr

We believe that it has been truly itten—

" Between the stirrup and the ground,
That mercy may be sought and found ;"

t there is no evidence of any such prepar- on for the awful change, in this sad case ; d we can only leave it with the Lord. e spot by the wayside where this poor n was found, will long be pointed out to passer-by as a solemn warning ; and y all who read this narrative, heed the son, that we are only in safety while ooking unto Jesus " for help and strength, ercoming continually by the blood of the mb. M.

URLINGTON, Twelfth mo 29th, 1877.

For Friends' Review.

CONGREGATIONAL SINGING.

Among the many subjects agitating our loved Society at the present time, none, I ink, has drawn sharper lines of demarca- n than that of general or congrega- nal singing. Evidently, much of the fference which exists among us, comes m pure ignorance, and want of respect superiors. And may I not add in renthesis, that this is largely gendered the spirit of our country and age, which ows such a latitude of unrestrained free- m to the young, and such want of respect r things that are past, and for superiors. The evil fruits of these are becoming infully apparent in our own Society. nd it is with the hope that these few re- arks may aid to stem the counter-currents the time, that I offer them for public rusal.

Before I attempt to establish, by Bible tations, the evidence against congregational nging, I want to enunciate this postulate : *hat New Testament principles are our le rule of practice ;* and nothing in it hich *Christ did in fulfilment of the Mosaic w or practices, has any binding effect on s as an example, nor is inferentially to be llowed*, unless a command through *Him or is Apostles has been given, so to do.*

The practice of congregational singing has een attempted to be sustained by the sing- g of a hymn by Christ and His Apostles, t the eating of the passover, the night efore His crucifixion. Now, I believe itics are agreed that the hymn sung was ie usual passover hymn, so called. The allel, or hymn, as it is translated in the ew Testament, was the 113th to 118th salms. These were recited, and perhaps hanted, but such a custom differs in idea ntirely from the hymns of to-day. Never- heless, it was eminently fitting, nay neces- sary for the fulfilment of the laws and cus- toms, that before the great Passover should be slain, all the rites and ceremonies of the Law should be performed by the Paschal Lamb who was to redeem the world, that he might " blot out the handwriting of ordi- nances that was against us, which was con- trary to us, and take it out of the way, nail- ing it to the cross." Col. 2. 14.

Now, if this singing was a fulfilling of an ordinance, every one will perceive it has no force as an example for us to follow, any more than Christ's being circumcised, His bap- tism, or the observance of any of those laws or ordinances which were all fulfilled at His death. When we have disposed of this in- stance of collective singing, as a form of worship offered to God, I think we have disposed of all such in the New Testament.

That individual worship was and may be so offered, I think Friends have always held. But that collective or congregational singing is contrary to the spirit of gospel worship, as we understand it, I think we can prove, if we examine a little in detail the requisi- tions of true spiritual worship, and then con- trast the practices of most who do the sing- ing in public assemblies to-day.

1st. It has always been the belief of Friends, that no act of adoration, praise, or prayer to God was true worship, that did not owe its incitation to the immediate operation of the Holy Spirit on the mind to prompt thereto.

2nd. And that mere intellectual offerings, without such Spirit prompting, are not only not in accord with the gospel requirements, but positive mockery.

3d. And things lawful in themselves, under certain circumstances, if the cause of stumbling to others, must be given up.

Now, under the first head I think I may affirm that we have no example in the New Testament, that would seem to import that even the saints were required in congrega- tional unison to say or sing the same thing at the same time, " for ye may all prophesy *one* by *one*." " Let all things be done de- cently and in order."

We need not go far to prove the second proposition ; for Christ's affirmation of the truth of the words of Isaiah, " this people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me," adding, " But in vain do they worship me, teaching for doctrines the commandments of men," is an all-sufficient rebuke and condemnation of the mere intel- lectual offerings, of which a large part of congregational singing is often composed. It is almost superfluous to remark on the notoriously irreligious character of the pro- fessional singers in many choirs of the

large churches of the land, to say nothing of the mechanical music brought in as aids to such worship.

Of the third proposition, the principle is clearly set forth in Paul's testimony to the Corinthians. "If meat make my brother to offend, I will eat no flesh while the world standeth."

If we admit the truth of the above, and I think them incontrovertible, it will not be hard to decide in what relation we should stand to congregational singing.

It is a fact without controversy that it is the tendency of the unregenerate mind to seek to satisfy itself in things spiritual, with less than the requirements of God; and one of the fondest delusions that the adversary tries to instil into our minds, is that if we perform those outward acts of adoration which are proper to the people of God, we may rest satisfied as to our eternal prospects. It was, I presume, because these outward forms and ceremonies were the cause of so much false rest and stumbling, that our fathers in the church were led of the Lord to discountenance their general use entirely.

Paul was evidently warning the early Christians against formalities when he tells them to pray and sing with the "spirit and understanding also."

While a man might speak mysteries in the spirit, yet he tells them if the understanding is not edified thereby, it was comparable to his speaking "into the air."

It is well known that much of the singing performed in public assemblies, is a mere matter of music, the understanding receiving no edification whatever. The carrying of the different parts in the melody, the often intricate repetitions, and the largest part of these being performed by the unregenerate, are all so many objections, and the cause of stumblings, so that as Christians acknowledging only spiritual utterances, we must bear our testimony against such formal worship.

JOHN J. CORAM.

ZANESFIELD, OHIO.

For Friends' Review.

QUAKERISM AND CHRISTIANITY.

Some time ago, a prominent Friend was heard to give a pointed caution to ministers, when out on religious service, especially when they felt called to appoint meetings *from among Friends*, that they should be careful not to preach Quakerism, but to preach Christ. That Quakerism had been preached too much in such cases, &c.

Now if we consider what Quakerism is, in reality, we shall find that to preach Christ is to preach Quakerism; and that to preach Quakerism is to preach Christ. Genuine Quakerism and Christianity are identi and inseparable. Therefore, there can be danger of preaching too much Quakeris when it is done as it always should be, der the guidance of the Holy Spirit.

Herein I am not to be understood meaning that Quakerism can be preached *stead* of Christ, or that it is something tl supersedes the necessity of preaching fa in our Lord Jesus Christ in all His h offices. I intend not to be misunderstc on these points. "Preach the preachi that I bid thee," was the command of t Lord to Jonah. And we believe it is t command to this day to every spiritual anointed minister of the gospel. Thei fore it is not in the power or wisdom of m to say authoritatively beforehand, what or any other man or woman shall preach not preach, provided always, that it shall in conformity with the real truths of t Bible. The Spirit of the Lord alone is t guide and dictator of what shall be declar in His great Name. The preacher of tl day is under as solemn obligation as w Jonah, to preach the preaching which t Lord bids him, and no other.

As a proof of the identity of Quakeris with Christianity, I cite the language of o of the earliest expositors of the religio principles of the Society, viz.: "Whats ever any do, though pretending to the Spir which is contrary to the Scriptures, we a count and reckon a delusion of the devil.' Again, another gifted expounder of the do trines and practices of the Society, living a later day, says: "If I were called up to define what Quakerism is, I would a swer, 'It is the religion of the New Test ment, without addition, without diminutio and without compromise.'"† Therefore w say unhesitatingly, that to preach Christ all His holy offices, and to set forth amor the people His precepts and commands, tl miracles and works that He did, and last all, His bleeding sacrifice of Himself on tl cross of Calvary, for the sins of the world His resurrection, and ascension into Heave there to make intercession for us; in oth words, to preach the gospel, is to preac Quakerism. Hence, let no minister or mer ber be ashamed of Quakerism.

Certainly this is no time to objurgat Quakerism, when we are, to a greater ex tent than has been done for more than a cer tury, reaching out into the world for th conversion of souls to Christ, and gatherin in from the highways and hedges, the wai dering and the careless, to the banquetin house of the Lord. And when the scale are beginning to fall from many eyes i

* Barclay.
† J. J. Gurney.

r denominations, that they may see gs belonging to the religion of Christ, ch they had not perceived, but which e long since been clearly apprehended by Society of Friends. Q.

o, First mo. 1878.

ADDRESS BY DR. JOSEPH THOMAS.

vered before the Students of Oakwood Seminary, Union Springs, at the close of the summer term of 1877,

(Concluded from page 359.)

he Bible—the New Testament especially so rich, so abundant in its teachings, one may sometimes find a good deal to r his peculiar views, and yet omit the t essential parts of that Divine book. se who are partial in their examination cripture are often not conscious of any irness, but, perhaps unconsciously, select se passages which suit their temper or r interest. The slaveholder selects, "Serts, be obedient to them that are your ters," but he is not particularly delighted h that other passage which says, "Behold hire of your laborers who have reaped n your fields, which is of you kept back fraud, crieth," etc. Again, *one* lays an ense stress upon sonnd doctrine, and cts such passages as will support his v. Another takes the moral precepts, tending that these are the really essential t of all Scriptural teaching. There are others that make *selections* from the al precepts, rejecting those they do not pen to fancy.

ome seem to delight in limiting the Die mercy to the very uttermost, while ers lean so far in the opposite direction t they scarcely recognize justice as one of essential attributes of the Divine charac-

he great remedy for these one-sided ws is to study the entire Scriptures, es ially the New Testament; to seek earstly to know, so far as this is given us, "the ole counsel of God."

do not say that all parts of Divine revelon are equally important, but the Bible lf will show us what is most important the stress that is laid upon it. Thus the divinity of the Saviour is taught not in short verse, but directly or indirectly suppose) in more than a hundred pases. It is taught in every book of the w Testament, and in many parts of the l. Again, the duty of love to all mankind, aught not merely in the Sermon on the unt, where we are commanded to love n our enemies, but in a multitude of other ces, as "Love is the fulfilling of the law." ow abideth these three, faith, hope, and love, but the greatest of these is love." "By this shall all men know that ye are my disciples, if ye have love one to another." "If a man say, I love God, and hateth his brother, he is a liar." Here the word brother is evidently used for every human being.

With regard to those other points which are not so explicitly brought out, I think all true Christians will deal very gently with each other. Conscious of the weakness of their own understanding, they will be very cautious how they attempt to force their peculiar views on others, even on the tender minds of young persons. Nothing which is not absolutely Divine is more sacred than the freedom of the human mind. I have known persons who have been repelled from Christianity by being required to assent to some doctrine which was really true, but their minds were as yet too immature to enable them to receive it in full sincerity. For *some* understanding even of the great mysteries of religion is necessary to a proper acceptance of them. The mind *must* not, in fact it *cannot*, be forced; it must have time to grow.

Feeling as I do, that Christianity is the most precious gift ever offered by the great Creator to the children of men, I am most desirous that every obstacle to its diffusion should, if possible, be removed. The one great obstacle to its diffusion, greater than the prejudice of false religions, greater than the power of materialistic skepticism, is the glaring imperfection of so many professing Christians.

It was a fine saying of an ancient sage, that every man's faults were contained in a wallet suspended behind his back, so that he could easily see those of other people, but not his own; therefore I shall be very careful not to speak too particularly and pointedly of the faults of others, lest they might happen to call attention to the fact that my wallet was crammed fuller than that of any of my neighbors.

Nevertheless, the statement already made is undeniably true, that what we want most of all to promote the spread of Christianity, is better specimens of Christians. People complain that they are required to believe the miracles of nearly two thousand years back; they are unwilling to receive such things merely on the testimony of others; they wish to witness some for themselves. Now it is in the power of every one of us, aided by the Divine Spirit, to exhibit a very real miracle—the miracle of a man completely under the power of grace. But unhappily too many of the professors of Christianity have the words of Christ on their lips, but not His Spirit in their hearts. Hence it is

in great measure that our missionary efforts produce no greater results. I admit that they have done much, but they might, I believe, have accomplished much more. A young Chinese in California, of great intelligence, for a time knew nothing of Christianity, because he saw no good specimens of it about him. The Christians he saw looked upon him, "a heathen Chinee," with aversion and contempt. At length he met with one who was a real Christian, who recognized him as a human being and a brother, and who showed in a hundred ways the genuine fruits of our blessed religion. The heart of the Chinese was touched and melted. He was curious to know the source of such goodness, and having found it, he himself became a Christian, and was studying, when I was in California, to become a missionary, that he might carry the unspeakable blessings of the gospel to his fellow-countrymen in China. I had these facts from a gentleman who knew all the circumstances.

**These are times—when the enemies of Christianity are so numerous and so active—in which it is peculiarly incumbent upon all the followers of the Redeemer, to "watch unto prayer." It should be our earnest petition that we may be preserved from doing anything that might bring dishonor upon the religion of Christ; anything that might be a stumbling block to a weak brother, (See Matt. xviii. 6 and 10,) or to an honest inquirer after truth; in short anything that might in any way "give occasion to the enemies of the Lord to blaspheme."*

**It was with sincere regret and sorrow that I recently heard a preacher in this section of the country say (what I confess I had often heard before) that the most blameless and perfect moral life *can avail nothing* without faith in Christ. If he had said that all morality without faith is sadly defective, no just objection, certainly, could be made to his statement. But to say without any such qualification that morality avails nothing, is a monstrous and pernicious error. Such teachings are not only contrary to Scripture, but they have done and are doing incalculable injury to the cause of Christianity. The infidels of the present day want no better text than the above, from which to declaim against our holy religion.

**A blameless moral life is one of the best preparations for a true faith in the Redeemer. How was it with Cornelius before he heard anything of Christ? Does not the Saviour speak of *doing* the Divine will as one of the means of attaining a true faith in Him? (See John vii. 17.) There is nothing in all the Scriptures tending even in the slightest degree to disparage a sincere morali What is it which marks the distinction b tween those who are placed on the right a those on the left, in that awful day, "wh the Son of Man shall come in His glory (See Mat. xxv. 31.) Not mere faith n profession, but DEEDS. (See also Mat. v 21.) Even Paul, who is distinguish among all the Apostles for the empha which he lays upon faith, says: "God w render to every man according to his DEEDS (Romans ii. 6.) Faith has been well term the breastplate of the Christian, it being b best defence against the arrows of tempt tion, for "all things are possible to him th believeth" (or better "to him who has faith" but it is to be joined with *love* and accor panied by WORKS (1 Thessalonians v. James ii. 14–26).

**Every attempt which tends even ev so slightly to divorce the Christian religi from morality, tends to deprive it of one its most glorious distinctions. It was, the is every reason to believe, the *conduct* of th early Christians which most powerful contributed to the rapid and victorious pr gress of Christianity in the first three cent ries of our era. Julian the Apostate (livi in the middle of the fourth century) a bitt enemy of the Christian religion, told h friends that if they expected to maintain th cause of paganism, they would have to im tate the virtues (the morality) of the Chri tians, especially their kindness and generosit for it was these things which had mad Christianity so popular.*

Before closing, I would address a fe words to the graduating class, and to th other students of this school. I rejoice believing that many of you realize th truth of what I said a few moments ago- that Christianity is the most precious gi ever offered by God to the human rac And if so, you cannot help desiring its e tension to every part of the globe. There no real cause for discouragement, because has not yet done nearly all that it is destine to do. Though we may feel, that as individu als we can accomplish but little, we can d much to help and strengthen each othe Let us remember that no great and nob work was ever yet accomplished in a bri period. We should aim to be like true so diers in a great army, each waiting patientl in his place, ready to do his duty faithfull and bravely whenever and wherever it offer itself to him. "He that believeth maket not haste," which I understand to mean, no that we should be inactive or indolent, bu

*The portion of the present article marked thus ** is from another address to the students of the same school.

*I cannot forbear citing one short passage from one of Jul an's letters: "It is a shame that while no Jew ever beg while the impious Galileans, besides their own poor suppo ours also, these last receive no relief at all from their ow people."

e should not be impatient or in a feverish citement to accomplish some great thing ickly. If a trite, it is at least a true and structive remark, that it requires ages for oak tree to grow; but a mushroom will ring up in a single night.

The very best thing for yourselves is also e best thing for the community, and the orld around you. If you do your duty ithfully, even in a small sphere, your exple will not be lost. No really good exple was ever lost. It is divine, and can't die. He only who is faithful in his here, be that sphere large or small, is a true nefactor to his race. But *how* can you do ur duty faithfully? Only by Divine ace. The Saviour says: "Without me can do nothing." Hence the absolute cessity of prayer. Public prayer-meetings e doubtless very useful, but *private* prayer especially enjoined by Him who knows l our deepest needs. "But thou, when ou prayest, enter into thy closet and pray thy Father who is in secret." He who will rsevere in true and earnest prayer needs argument in reply to those who tell us at prayer is vain. His own heart will ve the answer, and tell him (if he prays cording to the directions of the Saviour) at prayer is the truest and surest thing in is lower world. Prayer is the eternal mirae, and it continually works miracles for ose who seek by it not any outward advange, but a spiritual inward grace.

Perhaps the thing from which we ought to ay most earnestly to be delivered, is the deiving power of self-love. Self-deception probably the commonest of all human inrmities. It is often said that love is blind, ut self-love is the blindest thing in the orld, unless it be hate, which is only a odification of self-love, bearing about the me relation to it that negative electricity oes to positive.

. . . . . .

I have already intimated that if you reale the blessedness of Christianity, you will e anxious to extend its influence to all. ut do not make the mistake that has been often made, of supposing that religion can e advanced by any pious fraud, or any ickery of man. If there is one thing that as been more and more deeply impressed pon my mind by reading and experience, it the immeasurable importance of sincerity nd truth. If you, in your religious charac-er, are guilty of the smallest deviation from uth, it will ruin your influence with those ho need your influence most, I mean ose who are without the pale of the faith.*

They hear scoffers say that religion is all a mere name; that it leaves people just as it finds them. If it finds them selfish, deceitful, passionate, or amiable,—it leaves them selfish, deceitful, passionate, or amiable, as the case may be. And they see too many examples which give a plausible coloring to this falsehood.

I am satisfied that one reason why Paul had such wonderful success in preaching Christianity was, that he always acted, as he tells us, with "simplicity and godly sincerity." Even *insincere* people usually like frankness and sincerity in others, when these do not directly offend their vanity or self-love.

I will conclude with two quotations, one from a noble hero and martyr in the cause of liberty, the other from the great poet of human life and character.

"Do not forget for a single moment the *amazing* power of a *kind* and *consistent* Christian example."

"This above all, to your own selves be true,
And it shall follow, as the night the day,
You cannot then be false to any man."

OHIO YEARLY MEETING ITEMS.

From the minutes of Ohio Yearly Meeting, it appears that with 3,599 members, it has 846 children of an age to go to school. Of these 132 attended Friends' schools, during 1876-7; 595 attended public schools, leaving 119 not reported as attending school.

This Yearly Meeting reports thirty-one Bible-schools, with 1,791 pupils enrolled, average attendance 1,124, officers and teachers, 264. Two General Meetings had been held during the year, under the auspices of a committee; also five series of meetings; and under the Home Missionary Committee's direction, 1,045 devotional meetings had been held; some of them in school-houses in country districts. Over seventy conversions were reported among the results. There were twenty mission Bible-schools, with average attendance of 638 pupils. Seventy visits had been made to prisons and charitable institutions.

* Yes, it is even of great importance to avoid *all exaggeration* relating remarkable instances of Divine mercy, or what seem ivine interpositions. Such narratives are doubtless of great terest to all Christian believers, but we must be able to feel *entire confidence in their truth*, otherwise they can afford us no real comfort or edification. Observe with what simplicity and modesty the miracles of the Saviour are related in the gospel narratives. The love of the marvellous often tempts those who are *not intentionally untruthful* greatly to exaggerate, if not to invent. Perhaps it was to check such a spirit that the Saviour gave commands like these: 'See thou tell no man;" "See that no man know it," etc., (see Matt. viii. 4; ix. 30; xii 16). It is too common for those who attempt to give the sayings of a dying person, to think it allowable to improve a little on the actual truth, and even (but I trust this is very rare) to supply out of their imagination things that were never said. Their object, of course, is to furnish edification to the survivors, but it often has just the opposite effect. I have met with more than one honest inquirer who seemed—in consequence of some such exaggerations or inventions having come to light—to have completely lost all confidence in death-bed narratives. Christianity is the religion of truth, and those who advocate it should be most careful never to employ any means that are not absolutely truthful.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 26, 1878.

WORKING OUT SALVATION.

"Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of His good pleasure."

These words addressed to the Church at Philippi, were written to those who had already begun to be Christians, to whom for Christ's sake, God had forgiven all trespasses, but they enunciate principles applicable to every stage of religious life. Man being dead in his sins, cannot originate his salvation, but he can accept or resist the offers of God's grace and the strivings of His Spirit. It is the man himself, who with Divine help, must repent and believe, must forsake sin and obey God's will. Christ saves, but never without the co operation of man. Even when, as in the case of the Philippians, men have pardon and life, and are so far saved, they must still, with God's assisting grace, work out their salvation to completion. All the invitations, exhortations and commands of the Bible imply man's free agency thus to co-operate with God in the work of salvation.

Some insist so strongly on the point that faith is the gift of God, omitting to remind their hearers that throughout a man's day of grace the Lord extends the influences of His Spirit to those willing to receive them, that those who listen are ready to say, "I cannot repent of myself, I cannot believe of myself," and thus sit down in inaction, when God at the same time is extending the favor of His grace to enable them to believe if they would. Others speak of faith so as to lead the listener to suppose that he might of himself begin and carry on the work of his soul's redemption. The two sides of truth require constantly to be kept in view if we would avoid error.

In service for the Lord, again, some wait expecting He will compel them to work for Him. Others may run unbidden. "As many as are *led* by the Spirit of God, they are the sons of God" One who is willing to be led, neither requires to be dragged forward, nor runs before his leader so as take his own course. The sense of one weakness either to resist evil, or to do goo is the basis for prayer in Christ's name th God would work in us both to will and t do that which He approves. He who ha learned his own frailty, and the subtility temptation, will be most ready to exercis self-distrust, and, with a godly fear of evi seek Divine strength. The Apostle knock away all dependence on self alone, while h gives courage to go forward to do all Go requires, ever asking and expecting to re ceive His inworking power.

MOVEMENTS OF MINISTERS.—From the *British Friend* and the *London Friend* it appears tha Dr. Dougan Clark, after the meetings at Devon shire House, London, held five meetings of the same character at Friends' Meeting-house, Wanstead. After a prosperous voyage of twenty-two days, Isaac Sharp and his companions had reached Cape Town, Africa, on the 24th of Eleventh month, 1877. These Friends expected to take a large wagon drawn by mules to visit some parts of Cape Colony.

Sarah B. Satterthwaite, on the 15th instant, was at J. B. Crenshaw's, Richmond, Va. She expected to attend the meeting at Richmond on the 16th, Goose Creek on First-day, Hopewell on Third-day, the 22d, and to reach Baltimore on Fourth-day the 23d.

DIED.

WALTON.—On the 16th of Twelfth mo., 1877, after a few days' illness, near Helena, Arkansas, James Henry Walton, aged about 37 years; a member of Southland Monthly Meeting. A slave in Missouri, he enlisted in the army, was honorably mustered out at the close of the war, came to this vicinity, signed the Temperance pledge, threw away his tobacco, joined the Bible class, and in a few months was converted, joined Friends' meeting, and labored to build up his people. He died peacefully in faith, trusting the Lord Jesus for an inheritance in glory of one of those "beautiful mansions."

SNOW.—On First mo. 14th, 1874, Annie, daughter of Augustus B. and Lucy A. Snow, of Windham, Me., aged nearly 8 months. Mary died Tenth mo. 18th, 1877; Lucy C. died Tenth mo. 24th, 1877, aged nearly 11 months. The first one taken under circumstances of peculiar trial, has left a feeling in the mother's heart that she would like the name placed by the others in the pages of *Friends' Review*. The little Mary, whose more recent death leaves so great a void, was endeared to many, not only for her affectionate disposition, but because she early recognized and loved her Saviour's voice. She was often observed in the pause before meals to whisper, "Bless the Lord! Bless the Lord." She delighted in meetings and in the Bible-school, and when prayer was offered in the

family, would leave her little seat to kneel by her father or mother. In her last brief sickness of only five days, her little voice still found words of sweetness and prayer to breathe out, and when asked if she still loved Jesus she said, "Yes, I do." She spoke no more on earth, but after a few brief moments, caught up, we humbly trust, the Heavenly Hallelujahs. She was laid, as she often expressed a wish to be, "when I die," by the side of the little sister who had gone before, and when a few more brief days had passed and another precious form was laid beside theirs, we felt that—

"The light in one of earth's sweet homes
Grew in a moment strangely dim,
Yet went not out—it was but veiled
By wings of cherubim.

MOORE STREET INDUSTRIAL SCHOOL, RICHMOND, VA.

The value of industrial education is everywhere being more and more recognized. If important for the children of white citizens, it is more so for those of the freed-people. So strongly has this been felt in Richmond, Va., that an association has been formed in that city called the Moore Street Industrial Society. It proposes to care for destitute colored children, who need education and industrial training. A property has been purchased for the school, upon which there is an indebtedness which the directors are endeavoring to remove, also to secure funds for starting the teaching of suitable trades. Our friend John B. Crenshaw, will receive any donations for this Institution, and see that they are placed in the hands of proper parties.

CORRESPONDENCE.

BRITISH HOTEL, Unter den Linden,
Berlin, November 29th, 1877

I left Antwerp on the 17th, and in quick succession passed through Mechlin, the great centre of railroads; through Louvain with its Catholic seat of learning, and through Liege with its liberal university; then, in Germany, through Aix la-Chapelle, where for centuries the German emperors were crowned, and through Cologne, celebrated on account of its magnificent cathedral, the building of which was commenced in 1248. At Bonn, another city of Roman Celtic origin, I for the first time beheld the river Rhine. The former palace of the Elector Archbishop, an immense building, is occupied by the University, having eighty professors and some eight hundred students. Professor Christeb introduced me to Professor von Schulte, a member of the Old Catholic Church, the very best authority on books connected with Roman Catholic matters. On Monday, I left for this city.

In Bonn, as well as in this city, my attention has been drawn to the fact that the laws which of late years have been enacted in order to arrest and punish the arrogance of Rome, have had a very injurious effect on the interests of the Protestant Church. Thus, for instance, there is now a law in force, according to which no collection is to be taken up in any of the churches, except what is necessary to barely secure them from becoming extinct. It has thus occurred that for several months no collection could be taken up for the cause of missions.

But a more serious drawback is to be found in the fact that the theological professors have no means to prevent professed rationalists from entering the ministry. If they have sufficient knowledge to pass the examination, and are called by a congregation, they are settled over it, though they may openly teach doctrines different from those they have subscribed to.

Another curious result of this connection between Church and State, is the fact that the laws of the State are regarded as laws of the first class, and those referring to the Church as laws of the second class. Whenever any law is to be abrogated, it is not the Synod which is to take action, but the Minister of the State in connection with the Parliament, the Synod simply recording the fact that it has pleased the political powers to abolish such and such a law. Church discipline is a thing unknown, while there are from two to three clergymen in each church, who have a membership each of from fifty to one hundred thousand souls. It is therefore not astonishing that some of the most prominent ministers look forward to times of great affliction for the Protestant Church of Germany, and to a possibly near separation of Church and State. In spite of all these difficulties there is a growth of church life in many parts of Germany, and great activity in the sphere of benevolence.

There has been a book published lately, bearing the title: "The Influence of the Quakers on Christianity in General." The title might mislead. It is by Bruno Baur, an infidel writer. Your friend, H. B.

Dear Friend:—Jane Arnott, the matron and teacher of the girls' school, Jaffa, Palestine, when quite young, feeling that God for Christ's sake had forgiven her sins, was desirous of doing something to advance the Redeemer's kingdom, and especially to work for Him in the Bible-lands. She accordingly applied to the Missionary Society for aid. She was thought too young and feeble in health. Her offer was not accepted; still her interest in the land remained unabated. A kind lady came forward and encouraged her to go, saying she would furnish the outfit for one year. She went, having faith in God. Now for results. When our party were in Jaffa, in the year 1868, she had a school of twenty-five of the daughters of

Jews and Mohamedans, whom she was teaching a knowledge of the Christian's Bible and hymns, and practically, as best she could, leading them to Christ. How her efforts have been blessed and what success has followed, will best be told by giving the reader an extract from a letter by Ellen Clare Pearson, formerly Miller, now residing near Manchester, England:

"We have just had a pleasant, though very short visit, from Jane Arnott on her way back to Jaffa. She had with her, her adopted Eastern girl, Ratingo, a Greek from Constantinople, who has been with her several years,—a bright, intelligent girl of twelve. They are now on their voyage back to Palestine; Jane Arnott having two ladies with her who have volunteered to help her in her school, which *now numbers twenty-three boarders and more than one hundred day scholars.*

"She finds the new school-house a satisfactory building on the whole. She told me a little incident connected with the building of it that interested me very much, and which thou wilt like to hear.

"She met with much opposition when she commenced the building. A jealous native disputed her possession of the land, and raised a law-suit against her. The helper in the school, to whom she was much attached, was obliged to leave her from poor health; her own health was very feeble, and she felt altogether greatly discouraged, and as if she could hardly take another step. Feeling so one morning, she was lying on the divan in her little room in the town, when her native helper, Constantine, came in and asked her if it was she who had written up a text on the newly-begun wall of the new building (then only about a yard above the ground). She said: 'No, what is the text?' He said: 'It is a reference in English to the fifty-fourth chapter of Isaiah from the tenth verse to the end, beginning 'The mountains shall depart and the hills be removed, but my kindness shall not depart from thee,' &c. 'Oh,' she said, 'it is my favorite chapter,' and referring to the verses, she found how wonderfully they suited her case, and she was greatly comforted.

"She never found out who wrote the text, but she supposed it must have been some English traveller encamped near; but she received the message as indeed from God, and her faith and hope and strength revived from that time, and the way was wonderfully made for the carrying out of her work."

The new building to which E. C. P. makes reference, is erected just outside Jaffa, near the grave of the lamented Thomas Hodgkin, M. D., who closed his useful life at that ancient town, and is upon the spot where our party pitched their tents in '68, and where, on a beautiful First day afternoon, a Friends' meeting was held, at which dear Sybil Jones, though at the time very feeble in health, preached Christ and Him crucified, to an attentive audience.

Jane Arnott has been kindly aided in her work by English Friends, as well as by many others. Already a rich harvest is being garnered from the seed sown.

Dirigo, Maine. ELI JONES.

SOUTHLAND COLLEGE AND NORMAL INSTITUTE,
Helena, Ark., First mo. 10th, 1878.

Esteemed Friend:—Our school opened on the 8th of Tenth month, for a term of nine months. The enrolment is about one hundred, and there are twenty-eight boarders in the family, more than usual for the time of year.

We hear of many more intending to come, just as soon as the cotton crop is disposed of and means secured to defray expenses—and we think we have a *model school* in every respect. M. H. T., a graduate of the Normal School at Albany, N. Y., and H. K. and E. F., graduates of Southland, teachers —government unexceptionable. Instruction is given with promptness, demonstrating that the teachers are master of their profession and are interested in the work of elevating a long oppressed, degraded and neglected people; of waking up dormant intellect, and rousing brain and mind never before brought into contact with the electrifying touch of science, thought or *study.* It is with feelings of gratitude that we daily meet with encouraging results growing out of the workings of this Institution. Amongst these is the consummation of the long cherished hope of seeing the different grades of this school in charge of competent *native* teachers, who are our *own* graduates; having always believed that they would work out of their own people, many happy results that foreigners could not, however skilled in teaching and interested they might be in their welfare and advancement in literary pursuits. Such are plainly manifest facts. These go down into their *home life* and ferret out the intricate minutiæ of hidden hereditary defects that present everywhere such impregnable barriers to the growth and establishment of a higher and better moral system of Christianity, and of social and domestic life. These little people first committed to their training in school, are "bone of their bone," and according as their minds are moulded, so will be the future men and women of their freedom-loving nation. They want to lift them up; are interested as none others can be in "establishing their goings," on a firm basis and more elevated

plane of civilization; hence they seek after tact and skill to effect this, and strive indefatigably to accomplish their ends. And then they stay by them, and with unceasing vigilance cultivate and foster the growth of the good seed during vacation; whilst white teachers abandon the field to spend their time and money in some more congenial associations and desirable climate, leaving their painstaking labors and favorable beginnings of improvement upon the minds of their students to be almost, if not in many instances totally effaced, under the old demoralizing slave habits and blighting régime of plantation life. And this will apply to religious and Christian education as well. Fourteen years of constant experience in these things leaves us not without knowl edge of what we speak. We are thoroughly convinced that the Friends' Society offers these people no trifling nor meager opportunity for scaling the ladder of rapid and constant elevation, when she throws open her doors to their reception into membership and organization of meetings amongst them for vital spiritual worship. It is a clearly defined fact that throughout these parts the balance of religious weight, moral, temperance and literary power, lies inside of Southland Monthly Meeting and College. Fifty of the one hundred teachers gone out from here are members with Friends, and are scattered over many parts of this and other adjoining States, teaching and wielding a steady and salutary influence over the people, and in favor of Friends, their doctrines, testimonies and manner of worship, and of managing the affairs of the church, and disuse of the ordinances.

Allow me, therefore, to press it upon Friends everywhere to organize meetings in connection with their schools, receive converts into any degree of membership that they are capable of filling, and then teach and instruct and drill and bring them up into full membership, for we have proved the usefulness of this beyond cavil, to any reasonable member of the Society. How gladly we admit the advancement in society in the West, since the visit of our dear friend Hannah C. Backhouse, of England, accompanied by our dear friend, E. P. Gurney (then Kirkbride). She felt the lack of Bible knowledge amongst us deeply, and often exercised companies together upon the Scriptures, and now many of these people clearly understand the Bible plan of salvation, and as they are patiently taught, will know more. Shall not Friends wake up still *more* to active, aggressive, evangelistic and proselyting labors amongst the despised races—not neglecting other classes at all? We are under obligations to Friends alm st everywhere, and large-hearted philanthropists and Christians of other denominations, for aid, in thus bringing up things to their present satisfactory and progressive condition in this widely extended mission field. This hundred teachers have all been aided, more or less, and another hundred is coming on, and they, in turn, aid other hundreds.

Hard times, such as never but once before since the war, are upon us now. Failure of crops, from excessive rains continued nearly all the year, and the ravages of the worms on the cotton, have left the laborers mostly unable to pay their rents, reducing the planters; merchants, grocers and whisky dealers holding mortgages on nearly all live-stock, wagons and other utensils, for supplies already used up. This leaves the entire population paralyzed and in debt, without clothing, with bread stuffs scarce, and neither money nor credit. Through a bequest of E. F. W., of Philadelphia, and E. H., of Rhode Island, money was sent us for relief of the suffering. Never was anything more timely. We purchased jeans, linsey, calico, canton flannel, shoes, stockings, etc., at a very low rate in Helena; re-opened our "Mother's Meeting" and sewing circle; put our girls who are boarding in the family, to cutting and basting; set our two machines running, and such a Christmas tree as we displayed, bearing two hundred and ninety-six articles of "all manner" of garments of clothing needed in destitute families; and then from a fund raised by our Bible-school, one hundred and sixty little sacks were filled with crackers, cakes, candy, raisins, nuts, etc., and handed to the hungry children. A well filled cask, from the Ladies' Freedmen's Aid of Newburyport, Mass., added to this, and one hundred and twenty garments, cut and made by the Mother's Meeting and Society, has sent sunshine and comfort into many families, and doubled the attendance in our school and Bible-school. The improvement of the mothers in sewing, working button-holes neatly, cutting and fitting, under the careful and efficient instruction of our dear friend, L. M. Chace, is most gratifying and encouraging. Thus our friends help us, to help them, to help themselves and their families and neighbors. And our Heavenly Father is over all, and may everything be done as unto Him.

On the first day of the year, "Emancipation Day," we held, as usual, a meeting for worship at 10½ A. M., and at 12 M. the Proclamation was read, followed by addresses, social conversation and telling of experiences by the colored people in their freedom lives. At night the school held an exhibition, chiefly bearing on temperance. All of the

exercises, orations, essays, declamations, dialogues, etc., showed marked improvement, and altogether we muy truly say that the work appears to be in a flourishing condition. There are many promising youths, orphans and fatherless, asking admittance into the school, whom we would gladly admit if some more of their friends and our former generous helpers can feel it in their hearts to send us the money to pay th ir actual expenses ($3.00 per week), they rendering some service to pay for needful clothing.

There has been great excitement on the Liberia question by unprincipled men, and money extorted from the people in the midst of their pinching poverty, to defray the expenses of sending two men to Liberia to "spy out" the country, &c. We hope this may be the end of this enterprise. The Gospel, that is the regenerating power—the spelling-book to follow and knowledge to read God's revealed words from the sacred page, is what they need. May the Lord's children unite more and more everywhere to give them these good things. One young man, converted here last week, applied for membership at our preparative meeting this week. Very truly, ALIDA CLARK.

EARLHAM COLLEGE, Richmond, Ind., First mo. 14, 1878.

Dear friend: — The report of the Baltimore Educational Conference represents me as saying that there are "ten thousand youth attending Friends' schools in Ohio, Indiana, and Western Yearly Meetings." The statement was, that there are, in round numbers, ten thousand youth in said three Yearly Meetings of *suitable age to go to school.* The fact is that a *small proportion* of them are now in Friends' schools.

Truly thy friend, JOSEPH MOORE.

For Friends' Review.

BIBLE WORK IN SPAIN.

From a letter, by one of its missionaries, to the Association for the Diffusion of the Gospel in Spain, the following extract is made:

"From correspondence which reaches me from many quarters, I gather that the currents now running through the masses in Spain are not favorable to the spread of the gospel. Hatred of Rome, of Rome's men and Rome's things, increases, and aids to swell the ever-increasing wave of infidelity. As to the indifferent ones, those who 'care for none of these things,' their number is legion. A small remnant of Spain's sixteen millions has, however, some fear of God left in their conscience; some desire for the salvation of their souls; and it is from this remnant that converts to the gospel of Jesus Christ are gained.

"The colporteurs of the Bible Societies are doing a noble work, and it is a pleasure to know that there is now almost one colporteur to every province in Spain. If any one wants to learn what these men do and what they suffer, let him make a short tour with one of them. At Salamanca I visited a colporteur, whom I found in a little room in a posada (inn). The only article of furniture in the room was a box, in which were his books. 'But where do you sleep?' I asked. 'Ther ,' he replied, pointing to a sack filled with straw, stretched on the bare ground, 'there; and I sleep first-rate, thank God.' I, who had just come from my comfortable hotel, felt myself humbled in the presence of my self-denying brother. 'What matters it,' he added, 'I have not many more years to live, and I want to spend them all for my Saviour. And when I am out with the books I forget everything, even to eat or drink.' I am not surprised to hear that on his beat, this colporteur is known by the name of 'el peregrino'—the pilgrim."

"In Vitoria we may certainly say that progress is being made; for, although, so far as public testimony is concerned, the Romanists have it all their own way, their very opposition from the pulpit is only helping forward our work by keeping it before the eyes of the people, and inducing many who would otherwise know and care nothing, to inquire the reason of such bitter hatred to us. The owner of our house has at last succumbed to the endeavors of the priests, and served us with a notice to quit in December. More than this, an association of ladies is being formed, with the express object of ejecting us from Vitoria. One dear young brother, whose conversion has been a source of joy and thankfulness, has been twice turned away from his boarding-house. We are spreading with pretty liberal hands the good seed, both giving and selling the Scriptures and Scripture portions, and good books, 'Cristianos,' 'British Workmen,' &c., and already have had some cheering cases of interest awakened through the books, and this in spite of constant interdict pronounced against their even being looked at. We would ask continued prayer, especially that the Lord would provide us with a meeting-room here, and in every way to guide us. according to His promise, with His eye, that we may make no mistakes, and ever commend the gospel of Jesus to this people."

OUR meetings are often heavenly seasons, in which the gracious Master seems sweetly to preside, and feed us with the bread of

life, and most bountifully, I may safely say, in solemn, devout silence. This beautiful and dignified feature in the worship of the Lord Most High, in the congregation of the Lord's people, I hope may never be overlooked or lose its Divine power. Do we not realize the barrenness of a prayerless silence, which we know is a savor of death unto death, and, therefore, a solemn mockery? Oh! that all who profess the spiritual life in Christ Jesus could realize fully the solemn truth, that the Most High doth not look so much on the outward appearance as to the heart.—*Letter of Sybil Jones, Third mo. 21st*, 1872.

ASTRONOMICAL PROGRESS. VIII.

During the French Revolution, Delambre was employed with Mechain, in measuring a meridian line from Dunkirk to Barcelona. The measurements were performed with remarkable accuracy, and the French metrical system was based on the results. Delambre also prepared a number of greatly improved astronomical tables.

Near the close of the eighteenth century, Piazzi founded the Observatory of Palermo, which he fitted up with the best instruments that he could procure. His first undertaking was the preparation of a new star-catalogue, each star being observed several times before its position was definitely fixed. His completed catalogue, which contained 6,748 stars, was crowned by the French Academy of Science, and received with admiration by the leading astronomers of all countries.

The nineteenth century opened with the discovery of an eighth planet. On New Year's day of 1801, Piazzi observed a small planet between Mars and Jupiter, which he proposed to call Ceres Fernandina, the suffix being in honor of his patron Ferdinand, King of Naples. The suffix was dropped, for the same reasons as "Georgium Sidus," "Herschel," and "Leverrier," and the simple name of Ceres retained. Ferdinand proposed to strike a commemorative gold medal, with an effigy of the discoverer, but Piazzi, preferring the interests of science to vain honors which would add nothing to his own reputation, requested that the estimated cost of such a medal should be appropriated to the purchase of an equatorial telescope, which was still wanting in his observatory.

The interest which was awakened in America by the discovery of new members of the planetary system, increased the attention of students to the heavenly bodies. The American Philosophical Society, founded by Benjamin Franklin, began the publication of its Transactions during the stirring decade which preceded the outbreak of the Revolution. Its earliest papers, as well as the earliest papers of its sister society, the American Academy of Arts and Sciences, were devoted to astronomical subjects. The practical importance of celestial observations, in marking the boundaries of states, as well as in the determination of latitude and longitude, added to the fascination which always accompanies the opening of new fields of research, stimulating an amount of successful devotion to the oldest of all sciences which is well worthy of remembrance.

The two opening papers in the Transactions of the Philosophical Society were by David Rittenhouse. His genius showed itself during his boyhood, for, while he was employed in the field, he covered the fences and even the plough with mathematical figures. At the age of seventeen he made a wooden clock, and from eighteen to twenty-five he was apprenticed to a clock-maker, devoting a portion of the time which is commonly given to sleep, or, to use his own expression, his "idle hours," to study. He soon read Newton's *Principia*, and it is even said that he made an independent discovery of fluxions, and that he did not know, till some years afterwards, that he had been anticipated both by Newton and Leibnitz. He made two orreries, one of which is now owned by the University of Pennsylvania; the other by Princeton College. They show the movements of the solar system for five thousand years, giving the relative position of the heavenly bodies for each year, month, day and hour. In 1769, Rittenhouse was designated by the American Philosophical Society as one of the committee to observe the transit of Venus, which took place on the 3d of Sixth month. He built a temporary observatory near his residence in Norriton, and his precautions were so skilful that his observations were among the most valuable that have ever been taken. Even at this moment it is doubtful whether the results of the vast expenditures upon the last transit will be any more trustworthy than those which were obtained more than a century ago by the Norriton clock-maker. His excitement and delight at the instant of one of the contacts of Venus with the Sun were so great as to induce fainting.

The astronomical reputation which was thus acquired attracted the attention of civil authorities, and led to several employments of great public importance. The boundary lines between New York and New Jersey, between Pennsylvania and Virginia, between

Pennsylvania and New York, and between Massachusetts and New York, were all run under the superintendence of Rittenhouse. Although his instruments were all of his own construction, his measurements were so exact that they were adopted by subsequent official surveyors, especially in portions of the boundary between the territories of freedom and of slavery, which became subsequently known as "Mason and Dixon's Line." He was elected a member of the American Academy of Arts and Sciences in 1782, and of the British Royal Society in 1795. In 1791 he succeeded Dr. Franklin as President of the American Philosophical Society, the medium through which he made nearly all his scientific communications.

In 1777 he was appointed treasurer of Pennsylvania, holding the office for twelve consecutive years. In 1792 he was appointed, by the general government, director of the United States mint, a position in which he became highly useful through his combination of mechanical skill with scientific genius and acquirements. A contemporary and friend of Franklin during the most active years of their joint lives, born in the same year as Washington, and dying only three years before him, the "father of American astronomy" adorned his life by his modesty and by the exercise of Christian virtues. As student, citizen, husband, father, friend, he was so highly esteemed, that immediately after his death the American Philosophical Society decreed him a public eulogium, entrusting the duty of its preparation to Dr. Benjamin Rush. His address gave an eloquent and worthy tribute to the successful accomplishments of great natural endowments, aided by such faithful and conscientious diligence as is sure to attend earnest convictions of religious principle and duty. P. E. C

SCIENTIFIC NOTES.

Dangers from Railroad Speed.—Scheffler finds that the danger of bodily injury, from railroad accidents, increases as the square of the speed; the danger being nine times as great at sixty miles an hour, as it is at twenty miles an hour.—*Wochenschrift d Oester. Ver.*

Former Connection between Australia and New Guinea.—Prof. Robeston, in speaking of recently discovered animals in New Guinea, which are very like some Australian species, considered the fact a proof that there was once dry land where Torres Strait now is.—*Science Gossip.*

Honey-Dew on Sycamores.—Robert Holland reports an unusual exudation of honey-dew on the English sycamores during the recent warm autumn weather. "If one stood under a sycamore tree it was at the risk of having one's clothes spoiled by the clammy shower." The honey-dew is commonly supposed to be secreted by aphides, or "plant-lice." Ants are so fond of the secretion, that they often keep flocks of aphides in their hills, feeding them like cattle.

Mistletoe on Lime Trees.—W. R. Tate reports several flourishing branches of this parasite on the fine lime trees in Sutton Park, near Guildford. It is not often found on any tree but the oak. The English lime-tree is commonly called bass-wood or linden, in America.

An Old Eel.—A correspondent of *Science Gossip* states that an eel, which had lived for twenty-two years in his aquarium, died on the first of last Eighth month, apparently of old age.

Tunnel from England to France.—The project of a tunnel under the Straits of Dover, seems likely to be carried out. Preliminary shafts have been sunk at each end, to the depth of 350 feet, and it is thought that no difficulties will be met with that have not been already anticipated. It is proposed to have two companies, one English and the other French, each to do one-half the work and own its half. The idea of railroad trains running for twenty miles under the ocean, is one of the boldest projects ever undertaken by human engineering.

The Last of the Gases. In last week's *Friends' Review* the liquefaction of oxygen was announced. On the 31st ult., Cailletet reported to the French Academy the complete liquefaction of nitrogen and atmospheric air and the reduction of hydrogen to a mist or vapor. All the simple gases have now been shown to be susceptible of a change of form.

THE BABS OF PERSIA.

The Babs of Persia are a sect of Mohammedans, who appear to have acquired a considerable amount of Christian truth through simple Bible reading. By a recent letter in *The Times* we learn that their fundamental doctrines are:—"1. That Christ is the Son of God and the Saviour of the world. 2. That He died and rose again. 3. That justification is by faith in Him. 4. That the new birth is necessary to salvation and good works as an evidence of it. 5. That the Holy Spirit operating upon the heart produces this new birth. They do not, however, abandon their faith in Mahomet as a prophet of God, and the Koran as a divinely-inspired book, but believe themselves able to reconcile the hitherto antagonistic creeds of Islam and Christianity. Their doctrine,

which received the name of Bab el Huk (door of truth), spread rapidly, and in the course of a few years was professed by 200,000 persons. A persecution arose, during which 20,000 adherents of the new doctrine were slain, and its founder, known as Beheyah Allah, took refuge with a small band of friends at Bagdad. Here he continued to hold communication with his followers in Persia, and exercised so much influence that the Government of that country requested the Sultan of Turkey to remove him from such dangerous proximity to some place where he could less easily be communicated with. He was accordingly sent to Edernay, and subsequently to another fortress where he now is. It is believed that he has at present 70,000 or 80,000 followers in Persia, but not openly professed. When persecuted, they do not fight or resist, but are ready to die for their opinions. Between seventy and eighty share the exile and imprisonment of their leader. They are allowed considerable liberty within the walls of the city, Beheyah alone being confined to his house. They are allowed about 5d. a day per man by the Turkish Government. It is fifteen years since they left their native country, and between two and three since they were brought to their present place of confinement."

—*London Friend.*

If it be true that we go into eternity freighted with what we gather up along the windings of the present life, the busiest activities of the mind should be in the ways of purity and truth.

It would be most lamentable if the good things of this world were rendered either more valuable or more lasting; for, despicable as they already are, too many are found eager to purchase them, even at the price of their souls.— *Colton.*

The Lord has given such proofs and pledges of His love for man, and man stands in such need of God, that it would be reasonable to suppose that nothing could separate them. Nothing but sin can. As God cannot sin, then the whole fault and the whole responsibility of the separation must be with man, the sinner.

A mother, with her three children, was clinging to the wreck of the steamer "Bohemia," when the mother said she must let go and be drowned. Her little girl replied, "Hold on a little longer, mother, Jesus walked on the water and saved Peter, and perhaps He will save us." The little girl's words so strengthened the mother that she held on a few moments more, when a boat was sent to their rescue.—*Selected.*

THE MAN OF MACEDONIA.

BY THE AUTHOR OF THE "OLD, OLD STORY."

Acts xvi: 6–10.

"Oh for a vision and a voice to lead me,
To show me plainly where my work should lie!
Look where I may, fresh hindrances impede me;
Vain and unanswered seems my earnest cry."

Hush, unbelieving one! But for thy blindness,
But for thine own impatience and self-will,
Thou wouldest see thy Master's loving kindness,
Who by those "hindrances" is leading still.

He who of old through Phrygia and Galatia
Led the Apostle Paul, and blessed him there,
If He forbid to "preach the word in Asia,"
Must have prepared for thee a work elsewhere.

Courage and patience! Is the Master sleeping?
Has He no plan, no purposes of love!
What though awhile His counsel He is keeping?
It is maturing in the world above.

Wait on the Lord! In His right hand be hidden,
And go not forth in haste to strive alone;
Shun—like a sin!—the tempting work "forbidden;"
God's love for souls, be sure, exceeds thy own.

. . . . . .

None are good works, for thee, but works appointed:
Ask to be filled with knowledge of His will,
Cost what it may! Why live a life disjointed?
One work throughout! God's pleasure to fulfill!

But if, indeed, some special work awaits thee,
Canst thou afford this waiting-time to lose?
By each successive task God educates thee;
What if the iron be too blunt to use?

Can walls be builded with untempered mortar?
Or fish be caught in the unmended snare?
Must not the metal pass through fire and water,
If for the battle-field it would prepare?

O thou unpolished shaft! Why leave the quiver?
O thou blunt axe! What forest canst thou hew?
Unsharpened sword! Canst thou the oppressed deliver?
Go back to thine own Maker's forge anew!

Submit thyself to God for preparation:
Seek not to teach thy Master and thy Lord!
Call it not "zeal." It is a base temptation.
Satan is pleased when man dictates to God.

Down with thy pride! With holy vengeance trample
On each self flattering fancy that appears!
Did not the Lord Himself, for our example,
Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed,
Lest by the Tempter's wiles thou be ensnared.
Fresh be the oil wherewith thou art anointed!
Let God prepare thee for a work prepared!

—"*Times of Refreshing,*" *London.*

QUARTERLY MEETINGS IN SECOND MO., 1878.

From N. Y. Pocket Almanac.

2nd mo.	2d,	West Lake, Canada Y. M.
"	"	Fairfield, New England Y. M.
"	"	Alum Creek, Ohio Y. M.
"	"	Centre, Indiana Y. M.
"	"	Plainfield, Western Y. M.
"	"	Ash Grove, " "
"	"	Kokomo, " "
"	"	Springdale, Iowa Y. M.
"	4th,	Philadelphia, Philadelphia Y. M.
"	7th,	Rhode Island, New England Y. M.
"	"	Nine Partners, New York Y. M.
"	"	Abington, Philadelphia Y. M.
"	"	Salem, Ohio Y. M.
"	9th,	Pelham, Canada Y. M.
"	"	Vassalboro', New England Y. M.
"	"	Ferrisburg, New York Y. M.

2nd mo., 9th, Western, North Carolina Y. M.
" " Lost Creek, North Carolina Y. M.
" " Damascus, Ohio Y. M.
" " Miami, Indiana Y. M.
" " Walnut Ridge, Indiana Y. M.
" " White Lick, Western Y. M.
" " Vermilion, " "
" " Salem, Iowa Y. M.
" " Lynn Grove, Iowa Y. M.
" " Bear Creek, " "
" 12th, Concord, Philadelphia Y. M.
" 14th, Smithfield, New England Y. M.
" " Butternuts, New York Y. M.
" " Salem, Philadelphia Y. M.
" 15th, Caln, " "
" 16th, Glenn's Falls, New York Y. M.
" " Friendsville, North Carolina Y. M.
" " Short Creek, Ohio Y. M.
" " West Branch, Indiana Y. M.
" " Bloomingdale, Western Y. M.
" " Fairfield, " "
" " Pleasant Plain, Iowa Y. M.
" " Ackworth, " "
" 22d, Western, Philadelphia Y. M.
" 23d, Yonge Street, Canada Y. M.
" " Southern, North Carolina Y. M.
" " Eastern, " "
" " New Garden, Indiana Y. M.
" " Thorntown, Western Y. M.
" " Bangor, Iowa Y. M.
" " Oskaloosa, Iowa Y. M.
" " Springdale, Kansas Y. M.
" " Walnut Creek, Kansas Y. M.

PICKERING COLLEGE,

PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.) in charge of the above institution, are authorized to lease it furnished—and free of rent—to an experienced, competent Friend—who will conduct it under the supervision of a Committee appointed by the Yearly Meeting.

The building is new, and calculated to accommodate 100 pupils—50 of each sex. The Committee contemplate its being opened the fall session of this year (1878). Applications or proposals to be made by 20th of Third month, to JOHN WRIGHT,
Pickering, Ont.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 22d inst.

THE EASTERN WAR.—A report was received from Constantinople last week that a great battle had been fought on the 14th, between Tatar Bazardjik and Philippopolis, continuing the next day, and that the Turkish commander had afterward taken up positions near Philippopolis and ordered the inhabitants to leave the town. No detailed confirmation of the battle has been received, but a Russian official dispatch announced that Gen. Skobeloff entered Philippopolis on the 16th, and extinguished the flames in the Bulgarian dwellings which had been fired by the retreating Turks. It was reported that the British Consul at Adrianople had asked permission to leave the place, but the British Minister to Constantinople, Layard, had directed him to remain, and protect his countrymen if necessary. The correspondent of the *London Times* at Pera, the foreign quarter of Constantinople, telegraphed on the 20th that the Russians had entered Adrianople. The Turks, before leaving it, burned their provisions and destroyed their ammunition. The Turkish peace delegates arrived on the 17th at Hermanlie, and were received with military honors, by order of the Grand Duke Nicholas. They proceeded thence with an escort to Kezanlik and expected to reach it on the 19th. It is reported that the negotiations are to take place at Adrianople.

The Servian Government is said to be summoning all its available men to the army, for the purpose of occupying Pristina and Novi Bazar. Their forces are converging on the latter place. It was announced on the 21st that Pristina had been captured.

At the sitting of the Turkish Chamber of Deputies on the 17th, a message from the Grand Vizier was read, asking the Deputies to appoint five of their number to share int he deliberations of the Committee of Senators, Ulemas and officers, which will direct military measures should armistice negotiations fail. Moukhtar Pasha, formerly commander in Asia, has been appointed to command the army intended to defend the approach to Constantinople.

The Porte has ordered all the districts at a distance from the seat of war to send, pending the result of the armistice negotiations, all the forces they can spare to Constantinople by the quickest route. It is said that the Sultan and the government will leave Constantinople if the Russians reach Tchatalcha, twenty-five miles west of the city.

Refugees from Adrianople and other parts of the seat of war, continue to arrive at Constantinople in large numbers. It is stated that the British Minister had given assistance to 40,000 in five days preceding the 18th. On the 21st, a train arrived from Adrianople, full of fugitives, who had been in open cattle trucks for three days. Some had perished from cold. Three trains more were hourly expected. The snow was several inches deep, and still falling, and the cold intense. Nearly all the refugees were women and children, 15,000 of whom it was said were out in the snow at Charlou on the 20th.

The Austrian Ambassador at Constantinople, it is said, informed the Turkish Minister of Foreign Affairs, Server Pasha, before the departure of the latter as one of the delegates to treat for an armistice, that Austria could not prevent the conclusion of an armistice on the basis of peace preliminaries, but that as a signatory of the treaty of Paris, Austria would not recognize a peace concluded without her assent to its different points. It is asserted that the British government made a similar communication to the Russian government, though it was not thought that a previous understanding existed between Austria and England.

GREAT BRITAIN.—Parliament met on the 17th. The Royal speech, delivered by commission, said that Parliament had been assembled before the usual time, in order to acquaint it with the efforts of the government to terminate the Eastern war, and to have its advice and assistance in the present state of pnblic affairs. The action of the government is then detailed, and it is stated that thus far neither belligerent has infringed the conditions on which the neutrality of England is founded. So long as this is the case, that attitude will be the same; but if hostilities be prolonged, some unexpected occurrence may render it needful to adopt measures of precaution. Such measures would require adequate preparation, and the government trusts to Parliament to supply the means which may be required for that purpose. In the debate which followed, in both Houses, the Ministers declared in substance that they had no warlike intentions, but that circumstances might arise to involve England in the pending conflict, and in that case, a grant of money would be needed.

FRANCE.—H. M. Stanley, the African explorer, having reached Paris on his way to England, the French Geographical Society gave a banquet in his honor on the 19th inst., and awarded hlm a gold medal.

In the Chamber of Deputies, on the 21st, a motion was made on behalf of the Right, that henceforth a two-thirds majority be necessary to declare an election invalid; it was opposed by Gambetta, who moved the previous question, which after a stormy debate, was adopted by a vote of 312 to 186.

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For Friends' Review.

WORDS FOR THE HOUR.

When Friends in representative positions, voluntarily unite in systems of working, wherein they are subject to the direction of another or in which they call upon others, to engage in public prayer; and when a service is pre-arranged for a Yearly Meeting or worship, it cannot be improper to revive the question:—Why, as a distinct organization, do we exist?

If the highest liberty of the Spirit takes us free to respond to such a call, or to comply with the arrangement of any programme, in appearing before the Most High on behalf of a congregation, what conclusions must follow?

Then public prayer may be offered *when we will.* A church or an individual may be authorized to prescribe by whom and when it shall be offered. It is a performance in which we have a right to expect the aid of the Holy Spirit, as we throw into it all the intensity of feeling we are able to command. I trust the view of it I here present is a fair one, which all who advocate the propriety of such arrangement will accept.

In considering the subject, let our first inquiry be, whether we have Scriptural precedent or precept to authorize such a view of the duty of public prayer?

Then the question will be pertinent—Is it really an advance to greater freedom, or is it a stride backward towards the bondage from which our fathers came, to allow the ritual of a system, or the direction of a fellow-man to trench upon the guidance of the Holy Spirit which it is our privilege to know, in the holiest act of life?

Let the distinction be kept in mind between prayer in that general sense in which we are enojoined to "pray without ceasing," and, "in everything by prayer and supplication with thanksgiving, to let our requests be made known unto God," and prayer on behalf of, and in the hearing of the assemblies of the people.

To the first, far be it from me to attempt to set any bounds or limitations. I believe there is no barrier to our approach to the Mercy Seat but such as we ourselves interpose.

But in the public worship of the gathered church, that order which becomes such a place and such an occasion, would forbid that these sacred exercises should be subject to unauthorized individual dictation, or merely human judgment.

Different methods of securing the order desired, are adopted by different bodies of Christians. One branch prefers a definite ritual, established by the church itself. Another accepts the leadership of clergy, as authorized to govern in these things. Our

branch of the church has recognized the immediate Headship of Christ, and the guidance of His Spirit as a *real thing*, and as *sufficient* to direct the offerings and regulate the services in the public worship of His people.

It was this faith in the immediate presence and perceptible guidance of the Holy Spirit, and the practical results of it, which from the first distinguished the Society of Friends. It was this that made this little body of Christians pioneers in the great reforms of religious liberty, freedom to the slave, peace between nations, &c. It was this that made them peculiar in simplicity and conscientious truthfulness of word and manner. A great company of holy men and women in the generations past (and not a few now living), looking to Christ as their teacher, have been drawn to confess Him before men, even by the mark of cross-bearing set upon their attire and their speech. The undisguised contempt or covert sneers with which these peculiarities are often treated by their sons and daughters, are not signs of a truer holiness, and a closer union with the meek and lowly Redeemer, which will be likely to commend themselves to the approving judgment of a better age.

There is a wearying, commonplace, stereotyped phraseology by which aspersions are cast upon our Church in the past, and charges made of its inactivity and deadness during all the years that intervened between its first generation and its last, which shows an unworthy and ignorant want of appreciation of its history.

When did it wash its skirts clean of the great crime of slave-holding, and singly and alone among the churches, proclaim those Divine messages that finally aroused this nation to the wrong and guilt of it?

When did its pleadings and its pleaders lead the way to the great anti-slavery movement, and to the measures for prison reform in England?

When did it furnish in Ireland those eminent instances of fidelity to the principles of peace, which stand among the most notable illustrations on record, of the righteousness of that cause?

When did Woolman live, one of the purest lights shining down upon us from the past? When was Grellet broken down before the Lord in a silent meeting, and led forth by the Spirit to bear the gospel message alike to the children of penury and toil, and to the kings and courts of Europe?

When did Wm. Forster's tender spirit weep in sympathy with the oppressed races, and constrain him to join the embassy from his people, to plead their cause with the rulers upon two continents?

When was Sarah Grubb drawn with "sympathy inexpressible to a seed in Ger many, not yet discovered to the outwar view," and led forth to find a people read for her message?

When did Daniel Wheeler raise the bar ner of the Lord on Russian ground, an bear it to the island shores of far Pacifi seas?

When did James Backhouse leave all near est and dearest to him on earth, for nin long years in Australian lands, to seek an succor souls?

When did Hannah Backhouse leave he home of wealth, to spend years of toil i these Western lands, threading her way a her Guide led her to scattered frontier settle ments and cabin homes as an ambassado for Christ?

When did Elizabeth Fry visit the prisons o England to minister in the name of Jesus t the outcasts of her race?

These are but a few of a long list of dig nified and devoted servants of the Lor Jesus Christ, who in the highways and th byways of life preached Christ, by an un spotted example, by Christian works, by meek endurance of the world's scorn, an by loving words of sympathy and faithfu words of truth.

Let the history of our people be mor carefully studied, and its interior life, whic through numberless channels has affecte and inspired many of the most beneficen movements of these ages, be better under stood, and that criticism which aims to build up the present by dishonoring the past, wil shrink away before a more intelligent judg ment and a more loyal spirit.

There is a vitality which can never die i the principles which Friends were called o God to bear witness to.

There was a consistency and harmony and completeness in the character of th true Friend that made him peculiar in his watchfulness and subjection of spirit, an in that purity of life which includes a con stant practical protest against the obsequi ousness and follies and ever changing fash ions of a sinful world.

When we conclude that this peculiarity was all a mistake, our faith in the principle which produced it is impaired; and by a slow or by a rapid process we are liable to be led on to a final denial or rejection of Quakerism as a whole.

There are many now in our Society, who have been so led and taught in their individual experience that if brought to disbelieve that *it was the Lord* who pointed out to them a self denying path, and led them by a narrow way and by the daily cross along the green pastures, the sweet valleys, and

e beauteous slopes of the way of life, they ould not know what to trust of teaching om without or from within.

They who discredit or lay waste the work the Holy Spirit in the tender hearts of ving or departed Christians, know not hat they do! They know not the scatter g effect, the undermining of faith, the action upon their own work, which in me must result from it.

Forms emptied of life may be discarded id buried. Hypocrisy and self-righteous ess have no claim to gentle dealings. Not r the protection of these would I plead. ut let the true and tender life be cherished, hatever form it takes. He that ridicules at type of life which Christ by His Spirit as moulded, ridicules Christ Himself.

It needs no argument to make me believe hat the founders of our Society, and their ost illustrious successors, were all fallible en and women. But if I am made to be- eve that their joint and uniform witness to he work of the Holy Spirit of God *on them* as not really the work of His Spirit, but he result of education and the echo of erely human voices, then I am left with so uch less of faith, to give to any human stimony, or the teachings of any church.

The more we acknowledge Christ in *all His workings everywhere*, the more we hall gather to Him. It will not be by ulling down other denominations of Chris- ians whom our Lord is honoring and bless- ng; it will not be by pulling down our wn, that His kingdom will be built up. Ve may, I believe, safely and profitably co- perate with our dear fellow-Christians of ther sections of the Church, in work for the Master, so far as a basis can be found for it, which requires no compromise of what is es- ential to our own highest well-being, and greatest usefulness. Beyond this, our duty to ourselves and to our children, to our fellow- Christians themselves, and to our common Head, would forbid us to go.

If the Society of Friends will stand in her lot, true to herself and her Lord, there is a glorious mission yet before her. If deny- ng Him who first called her, by denying her own high calling, and forsaking the principles, and deriding the practices which have made her honorable, she abandons her basis, and seeks by revolution to win a larger place and increase her numbers, speedy dis- solution undoubtedly awaits her, as an or- ganization.

The principles of Eternal Truth by which she has been dignified for two centuries, will stand, and ultimately come to their rightful recognition in the Universal Church.

Iowa. J. B.

For Friends' Review.

MODERN ARMAMENTS.

In the midst of a steady and perceptible growth in the popular sentiment against war, there has been, on the continent of Europe, the very centre of modern civiliza- tion, a tremendous stride within the past few years in the opposite direction. At first sight this appears extremely discouraging. Yet there is a gleam of hope in the excess itself to which the science of war is being carried. These multiplied facilities for wholesale destruction of human life can surely not be increased much further, nor the devotion of whole populations to slaugh- ter for the sake of defending dignity, or ex- tending and protecting boundaries; and as slavery grew more and more intolerable, until humanity could no longer bear the burden, and in one great throe cast it from her forever, so it may come true of war, that its very strength will prove its overthrow. The tensity of its strain upon society may become insupportable, and the cord snap at last.

The past few years have witnessed, not only a marvellous growth in the power and adaptation of the weapons of war, but the military arm of the nations of Europe aim- ing systematically at absorbing for its use all the able-bodied male population. This may seem a startling assertion, yet it is lit- erally true. By successive enactments, be- ginning with Prussia,—Austria, France, Italy, and Russia, have adopted, mostly within the last five years, sweeping systems of organization for their armies, which are designed to range the entire male population in different classes for purposes of war. The *peace* footing of the armies of these five na- tions, according to a very able recent article in the *International Review* by Prof Sheldon Amos, is 2,578,545 men. "The above sys- tem was originated in Prussia on the proved failure of the Prussian organization in 1859, when Prussia mobilized her army on the Rhenish frontier, at the time of the success- ful campaign of the French in Italy, which terminated in the battle of Solferino. In the following year the executive govern- ment, supported by the aristocracy, and in the teeth of persistent popular opposition in the Chamber of Deputies, introduced the first elements of the modern German system. Between 1860 and 1866, the yearly supply of recruits was raised from 40,000 to 63,000. The fruits of the reconstruction were reaped by the victory over Austria in 1866. In 1868, Austria adopted the Prussian system, and the war-footing of the land-army and the marine was fixed for ten years at 800,- 000 men. In the same year the French

system of recruiting was recast by a law of the 1st of February, which was the basis of the existing practice, as provided for by laws passed in 1872, 1873, and 1875. The existing German practice rests on a series of laws passed in 1874 and 1875; the Italian on laws passed in 1873, and the Russian on laws of 1874.

"The inordinate size of European armies under the new system aggravates enormously the obvious evils of war, especially in times of peace; makes these evils of universal concern to all nations, even to those which are the most habitually pacific.

"An organized public opinion must find clearer and ever clearer utterance, to the effect that the existing military institutions are evils scarcely second to those of internal revolution and external defeat.

"Quite independently of the mere influence of public opinion, no nation can long stand this incessant strain.

"The burdens of war will be less and less patiently endured in times of peace, and by the help of the diffusion of liberal parliamentary institutions, the very copiousness of modern military institutions will work their destruction.

"The army can no longer, in any country, be a remote fact only thought of in time of war, or at the most only brought to mind at the period of recruiting, or at seasons of occasional debate in legislative assemblies. The new policy is to merge the military institutions with the civil and social life of the country, and the civil and social life with them."

It is easy to see, in these quotations from Prof. Amos, that this complete absorption of all other interests, and their subjection to the idea of military supremacy, is destined to be destructive of the best welfare of those nations who submit to it.

It is, however, the natural outgrowth of the recognition, common even in this country, of the dominion of the State over conscience itself, or in other words, of the doctrine that a man's allegiance to his country has priority over that to his God. It cannot be denied that this is a very strained construction of the duty of patriotism. Those who accept it do not admit a conflict between the two allegiances, yet it compels obedience to every crime under the lofty name of "love of country." There is something in this arrogance of the military power, however, that reminds one very forcibly of the arrogance of the slave power during the last quarter of a century preceding its downfall. The despots of Europe may arouse the inextinguishable resistance of their oppressed people to military service, and the irrepressible conflict may even now have begun, between the powers of destruction, and the spirit of progress and invention, of benevolence and love, of healing and building up, that have formed such marked characteristics of the nineteenth century. This conflict will be a contest between good and evil, between moral and brute force, between construction and destruction, between civilization and barbarism. What are the chances as to its result? The active friends of peace are few, and those who more or less actively play into the hands of the demon of devastation are as the leaves of the forest for multitude. There is something, it cannot be denied, very fascinating about war,—its tremendous power, its splendor, the idea of glory with which men have invested it,—and this, with the habitual idea of duty to country on the part of some, and the mistaken impression of its necessity on the part of others, combine to render its supporters bold, and its opponents apathetic. But this determined array of the powers of darkness to establish it, requires the active aid of every member of the militant Church of Christ to oppose it. Popular support alone gives the institution existence. It is a public opinion strongly adverse to it that rulers wait to hear. In liberal countries at least, and more or less in all the countries of Europe, this will be obeyed even by despots. Let our yearnings therefore find expression, till their combined voice becomes a sound that may be felt, and nations learn war no more. G.

For Friends' Review.

THE REPORT OF THE COMMISSION TO INVESTIGATE THE MANAGEMENT OF INDIAN AFFAIRS.

The newspapers have spread abroad the report of the Commission appointed by the Secretary of the Interior to investigate the management of the Indian Department. Without calling in question the honest intentions of the Secretary, we do most confidently ask that Friends will not assume that all the conclusions which appear to be intended to be drawn from this report, so far as concerns the Superintendent and Agents nominated by Friends, are true. The method thought proper by Secretary Schurz to be pursued in this investigation must, in the very nature of things, lead to one-sided and incorrect conclusions. For example, two members of this Commission allowed less than three hours for the investigation of one of the most important offices in the service. The officer was put under affirmation of secrecy, both as to the questions put to him, and as to his replies. A hurried succession

f questions was put; reference to papers for orrectness of reply was set aside on the plea f lack of time; a stenographer took down the eplies; the officer had no opportunity to see hat had been written as his testimony, so s to determine whether it was correct or ot, and the parties hurried away to catch a ailroad train.

That a man's reputation should be imperiled by such a mode of taking evidence, eems most extraordinary in a free country. What would be thought of bringing a man efore a court, obliging him to reply to leading questions, put by a prosecuting attorney, ithout explanations, without cross-examinion, and upon this testimony his case to go efore the jury.

With regard to the alleged fraud in the anagement of the Pawnee Agency, it is ecessary to await the judicial trial of the ase. So far as the report itself goes, the ality of fraud is not proved. But this purhase of cattle was made before the Pawnee gency was transferred to the Central Suerintendency; the settlement of the acounts of the Agency prior to that date, by der of the Commissioner of Indian Affairs, ver came under the care of the Superinndent, and was by the same authority ansferred to Washington. The voucher for e payment for those cattle never was gned by the Superintendent, and the Comission knew it, for they had the voucher.

The regulations for the Superintendency, sued by Commissioner J. Q. Smith, at the ggestion of the Superintendent, led to a egree of efficiency, directness and dispatch business such as had not existed preously, and the supplies furnished were tter than ever before. In short, although ere have been imperfections in the man ement of some of the Agencies under the re of the Associated Executive Committee Friends, the general result has been far tter than had usually been reached in Inan management.

An inspector recently sent by the Presint's Board of Indian Commissioners to amine the Agencies of the Central Supertendency, after spending about five weeks the careful examination of the three uth-western Agencies, though pointing t some weaknesses and imperfections, bore phatic testimony to the large amount of od effected, as being much beyond what had imagined.

We have no desire to shield incompetency, dishonesty, of any shade. On the conary, of all men the members of the Society Friends should be held to a strict account any degree of dishonesty. Where there s been any, we are ready to condemn it th severity. But we are satisfied that the general tone of the report of this Commission is unjust to men who have been faithful, conscientious and diligent in the performance of their official duties. The public mind is too ready to believe anything evil of Indian Agents, and to attribute dishonesty to them. If the worst motives are to be ascribed to officers who have difficult and perplexing duties, and their reputation is to be assailed without giving them common opportunities for explanation and defence, at length only men who have no reputation to lose, will be willing to fill such offices. While severely condemning wrong and fraud when proven, it would seem that an Administration which wished to foster an honorable *esprit du corps* among its subordinates, should take pains to bind them to itself by a frank and cordial recognition of all faithful and diligent service.

For Friends' Review.

INCREASE OF NUMBERS AMONG FRIENDS.

I notice in the last number of *Friends' Review* some remarks relative to the reason that we as a society have not grown more rapidly in numbers. This is a very serious inquiry to my mind. Small as our members now are, if we should subtract birthright members, which would put us on a footing with other denominations, we would doubtless appear to a much greater disadvantage: though it would not be justice to us to count out birthright members as a whole, for we think that a large portion of our children would make choice of Friends as their Society at a proper age, as is largely the case with other professions, yet it would throw out of the count all our children of certain ages, which would change our count materially. But what hinders us in the great work of *discipling* the world? I would not refer to our past history if it did not affect our present condition, as the question before us is that of our numbers. First, then, we have disowned for non-conformance with our discipline in marriage over one hundred thousand in the last hundred years—and I think this is not half of our loss, indirectly. I will not have time now to mention some peculiarities, which once had some merit, but now I see no necessity for, and as time is fast leaving them in his march, I am content to pass them without remark.

But what I deem of more importance is the lack of aggressiveness—the lack of a missionary spirit; a lack of going out into the hedges and highways, and inviting and compelling them to come in; a lack of using our means more freely for the ingathering of souls, not counting the cost, but willing to

deny ourselves for Christ's sake, and counting nothing our own if the Redeemer's cause could thereby be advanced, for "he that will save his life shall lose it."

One other matter I feel I must speak of. Our discipline requires us to take care of our poor, and I must admit it is right; but how is it made to militate against us when the poor apply for membership with us. I am personallly cognizant of cases that have been passed unnoticed in their application for admittance among us as members, on this plea alone. I blush to record it, but is not this respect of the persons of men in all churches highly culpable?

N. H. Ballinger.

For Friends' Review.

TUNESASSAH.

A recent visit to the Indians under care of Philadelphia Yearly Meeting, has been one of much interest. In Cattaraugus county, New York, is the Alleghany Reservation, one of the three now occupied by the Seneca tribe of Indians in that State. The Reservation is a narrow strip, forty miles long and half a mile wide, on each side of the Alleghany river, a rapid stream, which flows in a deep valley between hills from one hundred to six hundred feet or more in height. About the time William Penn was landing at Chester to visit his new province of Pennsylvania, the Senecas could muster fifteen hundred warriors, and were threatening the safety of the French colony in Canada. Two years before, they made a bloody inroad upon the Illinois Indians, who were allies of the French. "They made the valley of the Illinois a desert, and returned with several hundred prisoners, of whom they burned those that were useless, and incorporated the young and strong into their tribe," says Parkman.

About one hundred years later, the Friends of Philadelphia sent men out to live among them and teach them the arts of civilized life. Cornplanter, their principal chief, became a man of peace and apparently a Christian in faith and spirit. Since then Friends have always made efforts for their welfare, and with much fruit.

After keeping up day-schools for many years, about fifteen years ago Friends opened a boarding-school, to which they admitted girls—believing that by educating them they would do most for the home life, and civilization of the tribe. On the four hundred acres of land belonging to the Mission is a neat and commodious house, with a good school-house standing by it—the place taking its name, Tunesassah, from a stream which flows past to the Alleghany river a little below. Here twenty-five girls and boys are boarded and taught, wholly at expense of Friends. Aaron P. Dewees his wife have charge of the whole, a capa teacher conducts the school, and her pu make admirable progress. Recitations in cent. in arithmetic, in geography, spelling, tural history and reading were all very cre able. The order of the school was perfect, children happy and interested. Religi instruction by Bible reading, by committ portions to memory, and by reading religi narratives, is given daily. The girls le house-work, the boys farming.

Instead of shyness the pupils asked for visitors to converse with them, and w eager inquirers and listeners. Their cond was engaging by its openness and mode their appearance neat and attractive. children are not allowed to speak their o language, and such is the happy spirit cheerful obedience that often at the even report not a word of Seneca has been spo by the pupils, and the consequent rapid in acquiring English is marked.

The great vices of the tribe, especially that portion not professing Christianity, intemperance and unchastity, the latter fruit to a great extent of the former. A t perance organization has been formed at school, and all the children who are deem old enough to understand its obligation, s a pledge or covenant, in which those charge of the school unite. Special care taken to instruct all the pupils in the dang and degradation of vice, and the wh school is pervaded by the cheerful and lov spirit of Christianity. Indeed, if all families of the Reservation were but like Mission family, the problem of Christ civilization would be solved.

The Indians of the Reservation are self-supporting by their own labor. Sinc visit six years ago, many of their hou have been repaired, some new ones bu more land cleared and cultivated, and ot evidences of improvement appear. Se public day-schools are maintained by generosity of the State of New York, on Reserve, one, near the boarding-school, be taught by a Friend who resides at the M sion. The Indians are generally not care to send their children, or to insist on th regular attendance. Hence, the average tendance is low, and the progress sm Our people endeavor to make admissio the boarding-school a privilege to the be scholars of these day-schools, and t secure the more hopeful material to train

The Senecas have a republican form government, with a president and coun lors. They had serious questions be them, and invited us to attend their coun

hey were earnest and business-like in their roceedings, and treated us with kindly re- pect. We dined at the house where the uncil was held. Fifteen or more sat down ith us at the table. This, covered with a ean white cloth, and a good supply of ishes, &c., was provided with a most bundant and well-cooked dinner, which one f our number said would pass creditably s a Quarterly Meeting dinner in any far- ing neighborhood. Our host's wife and aughter waited on the table with deftness, nd talked in very fair English.

There are three Presbyterian and one aptist congregation on the Reserve, offi- ered by natives. A white missionary visits he Presbyterian meetings once a month. eldom has the powerlessness of a profession f nominal Christianity seemed more appar- nt without that inward power of the Holy host received and used, whereby the man r woman is delivered from actual sinning nd kept out of hateful vices, than on this isit. These people, so interesting in many espects, need what white people need, that ospel which is not in word only, but is the ower of God unto salvation from their ter ible temptations to gross and debasing sins. appily, there are some beautiful examples f this salvation, both among men and wom- n. Two of the latter, at whose homes we alled, who were formerly pupils of our chool, are eminent examples of the enno- ling and sustaining power of faith in Jesus hrist. They are a blessing, not only to heir own homes, but to their people.

With more adaptation of the Bible instruc- ion to the capacities of the pupils, added to he means now used, the school would seem o do almost all that one could ask for its in- nates. The whole visit tended to inspire ope and thankfulness. J. E. R.

Selected for Friends' Review.

REFINING.

William Forster to I. C——, Fourth mo. th, 1804:—"The great Shepherd and Bish- p of souls is pleased to make use of a variety f means in refining and proving His exer- ised servants; but none more trying to that art which would flinch from suffering than he withdrawing of His holy, animating resence, and leaving us to know something f our own weakness; but this discipline is ecessary for the Christian traveller. As he atiently abides in his tent all the wintry eason, he will know the time for the burst- ng of buds to come, and acceptable fruit will be apparent on his branches; and hav- ng known the probations attendant on a ife of true religion, qualifications are re- ceived to occupy the allotted station in the church.

"Is it not for want of abiding the Lord's time under these baptismal operations, that so many dwarfs are perceived in the work of sanctification? Our forward natures would attain to the highest state of grace without passing through the preparatory operations of the Spirit; may we know our spirits to be cleansed from the many pollu- tions that abound in the world; and as we are baptized by one Spirit into one body, we shall know our fellowship to increase in Christ Jesus our Holy Head."

Same to same, Sixth mo. 5th, 1804:— "Many and various have been the proving seasons of deep inward poverty, that I have been tried with. But I may tell thee, with an acknowledgment of gratitude to our great Dispenser, that in these low times, He has not wholly forsaken me; and in His own time, which is truly known to be the best time, He has made bare the invisible arm of ancient strength, and again enabled me to rejoice in His presence. How great His mercy! How wonderful His dealings with the children of men! Oh! may my soul ever lie low in deep abasement, and ascribe all to His unmerited love in and through our Lord Jesus Christ. May we then, my be- loved friend, be mutually engaged to sur- render ourselves to His holy direction and Divine disposal, casting all our care upon Him; and be concerned, like Mary, to sit at the feet of Jesus, waiting to receive His holy counsel, and be willing to be taught of Him.

"I may tell thee, I hope with humility, that as my eye has been preserved single, and my trust wholly reposed on Him, He has enabled me to perform all that He has called for, to my own peace, and, I trust, to the approbation of my friends."

Moral Education in Schools. — A thoughtful and sagacious writer in the Bos- ton *Transcript*, after suggesting that it would be well to return in our public schools to the fewer studies and the more thorough mastery of them characteristic of earlier times, says, "I would sweep out a great deal of the study now in our schools to make room for moral philosophy, for ethics and political economy. It is an unfortunate but self-evident fact that parents are lessening their *home* instruction. Although in our best families, wholesome family discipline is kept up, more and more is what *should* be the home training on vital rules of conduct and motive, transferred to the Sunday school and public school. We must recognize the

fact and master the situation. Pour into all our schools, public and private, from the infant-school to the college, more instruction in morals, a thorough drill in ethics, an ample study of the laws that should regulate the relations of labor and capital and social order. Secure teachers of recognized moral power and influence, and unblemished rectitude,—'living epistles.' Thus may we rear honorable, high-minded, progressive men and women."

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MO. 2, 1878.

WHAT SHALL WE TEACH AND PREACH.

Amid the swirl of thought, opinion, and discussion upon religion which marks our time, it is necessary to recur to the teaching of the first and most perfectly gifted preachers of Christianity. We find this in the Acts of the Apostles, and in the Epistles. What did the Apostles teach? They directed men first and above all to faith in the Lord Jesus Christ as the incarnate Son of God, who had come, taught, fulfilled the law, given a holy example, and laid down His life as a sacrifice for the salvation of man. "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Men who as Jews were seeking righteousness by the ritual law of Moses, and failed to get peace of conscience and power over sin; men as pagans who were blindly groping after an unknown God; or were debased by the sensualities and impurities attending the worship of those heathen divinities, which the Apostle says were demons,—all alike were directed immediately to put their whole trust for salvation in Jesus Christ. Those who did so were promised pardon, spiritual life, and the gift of the Holy Ghost, as the power of a godly, holy conduct, and the next thing insisted on was that all professing to be Christ's people should follow Him, both in His example and moral teachings.

Every Epistle, if not pervaded throughout with moral instruction, closes with one or more chapters of precepts which are but enlargements of those which Christ gave in the Sermon on the Mount, and other discourses.

The following of Christ, and the living out of his precepts, always implies self-denial. It is true that this principle of taking up the cross daily and following the Lord Jesus cannot be reduced to specific rules applicable to all. Christianity is intended for every condition of men, from the peasant to the king. The rules of condu for men in differing spheres of life, mu vary much, but the principle of self-deni cheerfully done for Christ's sake who lov us and died for us, must attach to eve state in which men are found. It a plies to the rich and the poor, to men science, and to the unlearned.

But it must be borne in mind that se denial means the regulation, not the abneg tion, of any God-implanted power or gift men. Man's affections, intellect, taste, any other faculty, are not to be condemn as wrong, or treated as intrinsically bad, b to be regulated; to be brought into confor ity to God's design. Self-denial in the e ercise of any of these implanted gifts, the bringing of them into the sincere b loving service of the Lord Jesus Chris "Ye are not your own; ye are bought wi a price; *therefore* glorify God in your bod and in your spirit, which are God's."

But it is of extreme importance to prese truth in its right order of sequence. G warns men of judgment and punishment f sins, both here and hereafter. If self-deni be proposed as the price of pardon and r conciliation with God, men imitate in son form what the monk did by flagellations ar sackcloth, or the fakir by his ingenious sel torures.

It is the hatred of the sin which G hates, and that hearty love of the Lord Jes Christ which flows from knowing and belie ing the love which God has showed to us Him, which is the true motive to self-deni and obedience. "If a man love me he w keep my words." The great evangelic movement from the time of the Puritans the present has in some degree kept this rig sequence of gospel teaching. It is to-da of the varying modes of presenting Chri tianity, the most powerful in bringing m to a life of righteousness. It has be charged, and perhaps to some extent trul with undervaluing intellect and taste. B while it should recognize the proper use the former in the acquisition and expoun ing of religious truth, and of both in t prosecution of science and art, it must ev press the regulation of conduct by the pri ciple of self-denial, and proclaim, as did o Lord, the doctrine of abstinence from ev that which is lawful, if it imperils the mor actions of the man.

Ritualism proposes sacraments and rit instead of Christ. It inevitably tends length to substitute churchly observances f a pure morality inspired by love to God to a Father to whom we are reconciled t the death of His Son. It destroys the co mon priesthood of believers by substituti an order of mediators between God and ma

nstead of the one Mediator, Jesus Christ. In the place of denying self and following Christ as a loved and loving Saviour, it proposes submission to ten thousand practices contrived by the ingenuity of men. It culminates in Rome, and what that means let history teach.

That "knowledge grows from more to more," and that thus "the thoughts of men are widened," is a truth that religious people, and especially religious teachers, should clearly recognize. Advancing knowledge may require that the interpretations of some portions of Scripture shall be modified. It is not very long since some devout Christians thought that it was a dangerous error to teach that the earth turned on its axis and went round the sun. It is needful to distinguish between this modifying of human interpretations put upon Scripture, and the abandoning of the great underlying spiritual truths which Scripture is intended to teach. This widening of men's thoughts has helped to break down those limitations of God's mercy which prevailed among Romanists and Protestants so largely two and a half centuries ago, when men seemed ready to believe that He cared only for a select few. It has even helped to make men cautious in interpreting the symbolical language of the Bible respecting the certain and fearful sufferings of the impenitent in a future state, so as to represent the punishment of spirits as caused by material agents. But if this broadening leads to forsaking the revelation which God has given to us in the Bible of Himself, of His laws, of man's condition in the fall, of the way of redemption, or of future rewards and punishments, then men are at sea, without a chart to guide them. Gradually the grasp of the greatest truths of revelation becomes feeble and vague, and cold deism or blank atheism such as that of some scientific men, comes at last. The fires of passion and lust, of ambition and pride, burn no less fiercely than before; moral regeneration is not accomplished, and the fruits of the flesh will show themselves. The hope of the world turns upon the earnest teaching and living out of the primitive evangelical truths of Christianity understood in the light of all true advancing knowledge, a knowledge which indeed chiefly helps as it is directed to the fuller application of those truths to daily conduct.

MARRIED.

BROWN—WILLITS.—At Friends' Meeting-house, Downingtown, Pa., on the 23d inst., Ellis Y. Brown, of Philadelphia, to Sarah E., daughter of the late Ezra Willits.

DIED.

PHILLIPS.—At his residence, Yonge Street, Canada, on the 6th of Twelfth mo., 1877, Owen Phillips, a member and Elder of Yonge Street Monthly Meeting, in the 78th year of his age. He was a son of William and Hannah Phillips, born in the State of Pennsylvania, removed to Canada when an infant. The country then being in a wilderness state, it was the lot of his family to endure many privations, and the privileges of education were very limited; but this did not hinder those whose hearts were drawn to seek the Lord, from being taught in the school of Christ, to whom this dear Friend early showed his allegiance; and he was enabled many years to be of much service in the church and neighborhood. He was strongly attached to the principles of the Society of which he was a member, trusting in the atoning efficacy of that sacrifice made on Calvary for all those who faithfully follow their Lord. His last sickness was short, but did not find him unprepared; his heart seemed filled to overflowing with love to his Heavenly Father, and to all his fellow creatures. It was indeed instructive to sit by his bed and hear him talk of the goodness of God to him, of his resignation to His will, and the peace he felt in the prospect before him. His prayer for a peaceful passage was abundantly answered, so that those near him could scarcely tell when the vital spark fled.

A General Meeting is appointed to be held at Bear Creek, in Dallas Co., Iowa, to commence on First-day evening, the 10th of Second month, 1878, at 7 o'clock, the Quarterly Meeting being held on the 9th and 10th.

Those coming by rail will leave the cars at Earlham, on the C., R. I. & P. Railroad, 30 miles west of Des Moines.

B. G. NEVILL,
Clerk of Yearly Meeting Committee.

Friends who may visit New York, will find No. 148 East Twentieth Street, next door east of the meeting-house, open for their accommodation, at very reasonable rates. Phebe Ann Sands has charge, and is prepared to furnish all required information. Single meals or temporary board may be had at all times, the object being to draw Friends together who may be passing through the city, and add to their comfort.

CORRESPONDENCE.

QUAPAW AND MODOC MISSION,
First mo. 7th, 1878.

Dear Friend:—This letter has been delayed on account of the increased care arising from a sudden change of the weather, forcing to our habitation numerous poor, without bread or clothing. These must of necessity be made comfortable, and we do the best we can for them from day to day. These adults are poor and unsettled in their prospects, having been ordered to prepare to leave this reservation to make room for the Poncas. What will be their fate is a matter of uncertainty. We get no word about payment, and we have no knowledge of any contract having been approved for the school for the present fiscal year, and yet we are allowed at all the missions to

continue the work regardless of consequences. We have never been left in such an uncertain state. Inspector Earle has recently visited this agency, and complaint was made to him as he left for Washington. What will be the result time will disclose.*

There has never been a time when such evidence of a healthy growth in grace among our Indians was manifest, or a greater readiness for receiving that wisdom and knowledge which is from above. Thou wilt rejoice to learn of a radical change upon the borders on the subject of intoxicating drinks, consequent upon agitation after the loss of some lives as the result of the wicked practice of selling them to the poor weak Indians. I became fired up in consequence, and wrote a scoring article for the local paper at Columbus, denouncing the men and their abettors for the wanton wholesale murder of so many of our citizens and Indians. This somewhat excited the men of influence in Baxter, and they dared to show their colors, and at present we have a temperance army of six hundred men and women, who have signed the Murphy pledge, and are valiantly waging war with the threatening foe. The City Council of Baxter have recently voted to give no license nor encourage in any way the sale of liquor. Ought we not to rejoice? Some of the hardest cases we had among our border people now are officers of the meetings, and encourage in every possible way a frequent coming together for the promotion of the cause.

The same interest is now being taken in the mining districts, and at Columbus, the county seat, with similar results. We have long labored for this with the pen and by prayer, and our God has taken the matter into His own hands, and is converting hundreds to temperance principles. Between two hundred and three hundred of the Indians in the Quapaw Agency are also in the array against their *great destroyer*, holding meetings weekly for their safe keeping and for the purpose of awakening others. God grant an advancement of the work in His own way, until the tidal wave of reform shall swallow up all those who sell and those who tamper with the drink.

The several mission schools of our agency are in a healthy condition, and the children doing well. Our new teacher at the Ottawa is hearty in her work, and an assistant at the Wyandotte, Eliza J. Wood, of Iowa, is likewise full of promise. Both are openly religious, and help in the much-needed Christian labor.

I am glad to give so favorable a report of all our schools. Not long since an excursion party from the Eastern and Middle States visited us, and after a close examination of three hours confessed that they knew of no school in their own neighborhood that did in all respects so much credit in the various exercises. This party represented seven States. We would not hesitate to challenge any of our border schools to compete with us in our drill. This we must not forget is the work of a few years. The Ponca children are unstable, owing in part to the unsettled condition of the tribe. Not much opening for schools or religious labor so long as they remain in this condition.

I do not forget my flying trip last winter, the renewal of old acquaintances and the forming of new ones, and what was of much encouragement, the substantial aid afforded to carry us up to this point. Our New England friends have cheerfully performed that which they agreed to do for the schools. Other wants are pressing occasionally, and the good Lord has opened the way for our escape from suffering. I must make an appeal soon. Truly thy friend,

A. C. TUTTLE.

*Work is much behind at the Department at Washington, hence the delay.

MATAMORAS, MEXICO, First mo. 1st., 1878.

Editor *Friends' Review*:—

Dear Friend:—For some months we have had so much on our hands, and so many unfavorable circumstances to surround us, that we have been a little negligent in informing our friends of the progress of the mission work.

Those who have read the minutes of Indiana Yearly Meeting are aware that personal illness has interfered with our work, and has obliged us to delay the publication of our *Mission Gazette* for several months past. Three attacks of malarial fever during the past summer and fall prevented my attending to even the local mission work, at times for weeks, and when, by the blessing of God, I was once more restored to comparative health, there was much delayed correspondence to attend to, besides the fact that funds for the work have been so limited as to oblige us to limit the number of assistants, and do more of the work ourselves.

There has been an increasing openness among the people to listen to the truth, and the mails have offered us very rapid facilities for a wide distribution of our publications, not only in Mexico, but in Texas and New Mexico.

We have received cheering letters not only from other m ssionaries, but from town libraries which have been furnished with our publications, and also from reading circles. We have a deposit of books in San Fernando and another at Hidalgo near Vic-

oria, both of which have done good work in preparing the way for the gospel. The fields are rapidly whitening and the laborers are few. When we first reached this State in 1871, and in the early part of 1872 began to open mission work, the great difficulty was to get people to listen. Now, the apparent embarrassment is to accommodate those who are willing to listen, and send the gospel message to the towns where there seems to be a desire to hear the glad tidings.

Our day school had about forty-six on the roll last session, with very punctual attendance, and we have several new ones promised when the term opens on the 14th of the present month. Besides daily Scripture lessons, our "Bible Catechism" is taught to all the children, whilst fair progress is made in reading, writing, and arithmetic. It may be known to the readers of *Friends' Review* that *spelling* is not considered a branch of study in Spanish. The *Silabario* teaches how to spell the syllables, and the correct phonetic rules of the language make a spelling book unnecessary and unknown. We are now beginning to print the fourth edition of our "First Reader," of which the sales have been about five hundred copies per annum for the past three years. Our "Primer" is a little better received, the sales the past year having been about seven hundred copies. Our "Second Reader" consists mostly of Bible stories in prose and poetry, and during the first year after it was issued, there was little call for it. The past six months it has been gaining favor ; is used in *public* schools at San Fernando and at Tamazunchale, in San Louis Potosi, and in a private school at Hidalgo de Tamaulipas, and in both mission schools here.

Our "First Reader" will be revised so as to embrace the leading features of the "Primer" and "Silabario." Our plan is to sell so as merely to cover cost of paper and postage, so that no impediment to their circulation shall grow out of the poverty of the inhabitants. Frequently the money from sales is a long time in reaching us, but it is quite a help to the printing department. About fifty dollars was collected the past year from subscriptions to our two papers, and nearly twice that amount from sales of our publications. The exchange list in Mexico is very extensive, and the free distribution of tracts forms the great bulk of our publishing work. The work will continue to need the liberal aid of the Society at home, and can be vastly extended if the funds are increased.

Thy friend, SAMUEL A. PURDIE.

A Friend writes respecting the wearing of the hat on entering places of worship or before others: "I must repent of my sins and forsake them before I may expect them to be forgiven. If it was ever a sin to give flattering titles unto men, it remains to be a sin now. If it was sinful to give hat-honor to foster the pride of the carnal mind of man in the days of our forefathers, it is none the less sinful in our day to render the like honor for the same purpose." He regards other practices of Friends in the past, with regard to language, &c., as having their basis in the instruction of the Holy Spirit given to those who adopted them, and concludes that the true remedy is to "be watchful and strengthen the things that remain that are ready to die." "Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

MONKTON, VT., First mo. 26th, 1878.

Dear Friend:—The work of the Lord, spoken of in "Early Frost Work," continues very prosperous amongst us. Pray for the prosperity of Zion with us. Sincerely thy friend, SAMUEL MILES.

CURRENCY MORALS.—"Petroleum Nasby" has been writing on the silver question. He says that his neighbor inquires, "even if you could pay. off at seventy-five cents on the dollar, where are the seventy-five cents to come from?" asserts that the debtor class "want relief, not in part, but in whole;" and proposes that a law shall be passed permitting every man to take a side of leather to the mint, and have it made into leather dollars. These, he thinks, would suit his case, for as he deals principally with the grocery and whiskey store at the corners, what does he care for anything else.

GLEANINGS.

G. A. SALA, who, as a news correspondent, has seen much of fighting on the battle-field, says, "I can but think that, if the warlike politicians were to witness just half an hour of actual warfare, as I have witnessed it, their martial ardor would cool down a little, and they would not be quite so prompt to blow the bellicose trumpet."

TEN CENTS ON A DOLLAR.—Not long ago I heard of a church member who had failed four times, and paid only *ten cents on the dollar*, and who had three times assigned his property to relatives in an infamous manner. He was making a speech in a summer evening devotional gathering, the

shutters of the basement of the church were open, and the quick, sharp ears of the boys of the common were within hearing. This religious man was saying:—"I am of the opinion that our congregation should all alone maintain a missionary on some foreign shore. For such purpose I will, myself, give a hundred dollars." "Ten cents on the dollar!" said a boy outside the window. —*J. Cook.*

TEN men who fear nothing but God and sin, are worth a regiment of worldly professors, of cowardly and timorous souls, who, while professing to know God, in works deny Him.

THOUGHTFULNESS for others, generosity, modesty and self-respect are the qualities which make the real gentleman, or lady, as distinguished from the veneered article which sometimes goes by that name.

IT is something worse than folly to forget that death hangs on life; to make death the crisis, and life the trifle; whereas, death merely pronounces the verdict, life settles it; it is solemn to die, only because it is a serious thing to live.

THERE are, according to the *Congregational Year Book* for 1878, in England, 2,012 churches, 271 branch churches, 802 preaching stations, and 192 evangelizing stations; and in England, Wales, Ireland and islands in British seas, 3,018 churches. In the same limits are 2,073 Congregational ministers holding pastorates; and there are 41 churches with lay pastors in England; 651 ordained ministers are without pastorates, or one-sixth of the whole number reported. The total expenditure of the Congregational churches of Great Britain for home, foreign, colonial and continental mission work has been £158,324.

THE noted Lyman Beecher states in his autobiography, that when a boy, he and a companion were playing at a distance from home, when Beecher proposed to do something wrong. "If you do, I will tell your father," said his friend. "I don't care," was the reply. "But he will whip you," was the rejoinder. "I don't care," said Beecher again. "But you will go to hell and burn," "Then," said Beecher, "I stopped."

For Friends' Review.

HOW TO HELP THE POOR OF CITIES.

Towards an answer to the important and pressing question, how to extend charitable relief to the poor and do it wisely, the annual report of the Germantown Relief Society furnishes a contribution. The Society has been at work for four years. It has a central office, a[n] an agent who devotes a part of his ti[me] to its service. A district comprising t[he] former borough of Germantown has be[en] divided up into precincts, each of wh[ich] is assigned to a visitor. Cards are given [to] all householders who subscribe or are like[ly] to be called on by persons seeking help. [All] applicants are referred to the central off[ice] by ticket. Their cases are carefully inquir[ed] into, and their actual wants supplied fr[om] the office, where provisions, bought at wh[ole]sale prices, are kept and dispensed. T[he] care extends throughout the year, the su[m]mer being chiefly of use in stimulating th[ose] who are habitually poor to save for t[he] winter's needs. Eight hundred and fif[ty] three persons have been relieved, at an e[x]pense for all purposes of $2,608.89. [An] Employment Committee of ladies has giv[en] work to forty-eight women, and a fuel sa[v]ing fund has enabled thirty-five depositor[s] to lay by enough to buy, in some cases, t[wo] tons of coal.

Careful examination of the causes for [re]curring application by some of the famili[es] from year to year has disclosed, says the r[e]port, "four causes: intemperance, ill-healt[h] widowhood, and incapacity, to which thr[ee] years' experience has taught that one ve[ry] important item had been omitted at first, [the] indiscriminate alms-giving." "In a m[a]jority of cases an assured permanent allo[w]ance by charity from any source, may [be] taken to represent just so much deduct[ion] from future earnings, while this is to [be] multiplied many times to show what it w[ill] detract from the stores of independence a[nd] energy." Thrift, economy, and indust[ry] were found to be at a discount. More ca[re]ful inspection of cases by the Board of Gua[r]dians, and cessation of alms-giving at the[ir] doors by the citizens, are declared to be e[s]sential to uplifting these willingly depende[nt] people to economy and self-respecting, ene[r]getic labor for their own support.

The Society fosters to the utmo[st] this effort for honorable self-maintenanc[e] and acts as a bureau of information to t[he] citizens, and to the other charitable organi[z]zations, as church committees, Bible-schoo[ls] &c. By these means the number seeki[ng] relief is diminished. "Upon a plain stat[e]ment of their needs, they are helped witho[ut] the injudicious commiseration which ten[ds] to make private benevolence so seductive [to] the visitor taking the ground that it is a grave misfortune to be obliged to acce[pt] help, and encouraging them rather to unde[r]go considerable bodily privation than pa[rt] with their independence." The Socie[ty] press the need of a central bureau for eve[ry] large city, where cases relieved could be re

tered, and information be received and iven regarding all persons who seek alms, o that the charitable should no longer over- p in their benefactions, be defrauded by mpostors, nor pauperism be fostered.

True Christian love will relieve distress, et consult the highest good of the poor by o-operating with all those stimulants to elf-support which God has designed.

STUDENTS' EXPENSES AT HARVARD.

The annual report of President Eliot, of Harvard College, gives some figures about he personal expenditures of students, which re interesting. Inquiries were made among ifferent classes of students, and the smallest nnual expenditure reported was $471, while he largest was $2,500. The latter sum was pent by a rich man's son, with property in is own right, while the former was what it ost a mechanic's son to live who worked at trade in summer. President Eliot thinks hat with extreme economy, yet without in- ury to health, the annual expenses may be rought just below $500; the great majority pend from $650 to $850 yearly, while very w go above $1,500. He would call $1,365 mple, $830 moderate, $615 economical, and 499 the lowest sum in reason. There are uite a number of "scholarships," or gratui- ous allowances to deserving students of mited means, covering *a part* of their ex- enses; but exceptional brightness would be equired of the recipient. We suppose many oung men of small means who wish to go o college have felt anxious to know how ney would be treated socially, if they were bliged to live on rather "short commons." t is a question not easy to answer categor- ally, but it may be said that college is only miniature world, and there, as elsewhere, ien pass for about what they are worth, in eneral qualities. Students are not very olerant of eccentricity, conceit, or the at- empt to pass off for what one is not; but in ie long run, if a man has the right stuff in im, and is neither a boor nor mean spirited, e will gain an assured and satisfactory osition.—*Worcester Gazette.*

From The Illustrated Christian Weekly.

AN EAST WIND IN THE EAST.

By Henry H. Jessup.

Have you ever thought what is meant in ie Bible by an "East wind?" Had you een here last week you would have learned bout it by bitter experience. No wonder iat Jonah's head was scorched by it. In ie Arabic version we read (Jonah iv. 8): "And it happened at the rising of the sun, that God prepared a *hot* east wind, and the sun smote on Jonah's head, and he *wilted*, and he asked death for himself, and he said, "my death is better than my life."

An east wind began to rage on Wednesday, August 22d. A deadening and oppressive heat settled over the land. The next two days it grew more intense. The air was dry and hot as the breath of a furnace. The birds sat motionless in the thick trees. The green leaves of the fig trees grew crisp, and dropped to the ground. Book-covers curled up as though they were being held by a coal grate. Doors, bureaus, and tables cracked with a loud noise, and warped with the heat. Even the wooden ceilings creaked as if the boards were in agony. Men and beasts panted as if gasping for breath, and parched for want of water. Our children awoke almost every hour of the night, calling for cold water.

I have rarely enjoyed anything more than I did the sight of a great flock of sparrows, driven by thirst to our yard, where is a long trough of water. They plunged in, drank, and drank again, flew around and fairly exulted with delight at finding in this arid mountain and on such a day, an abundance of water. A huge centipede plunged into our washbowl to slake his thirst, and although obliged to dispatch him for fear of his injuring some one of the family, I could not help allowing him to live long enough to enjoy the luxury of a draught of cool water. Writing was almost impossible, as the ink dried on the pen between the inkstand and the paper.

I had to ride four miles on horseback during the heat. Returning after sunset, I met Dr. Bliss just coming up from Beirut. His first question was, "Is anybody left alive on the mountain?" The heat in Beirut exceeded anything in the memory of the oldest inhabitant. No wonder that Jonah wilted. Thousands of Syrians wilted on Friday, and I doubt not many said in thought if not in word, "My death is better than my life" if this east wind continues.

GAS, LIQUID, AND SOLID.

The day is near at hand when it will be possible for lovers of fresh air to import compact supplies from the Sierra Nevada, the Alps, the Polar Regions, or other spots to which their fancy may incline. We may even believe it likely that homœopathic drops or pellets of liquefied or solidified atmosphere will find a fit place in the medical pharmacopœia, as simple, natural, and efficient restoratives for drooping vigor. The

recent rapid succession of brilliant experiments, resulting in the consecutive liquefaction of acetylum, nitric oxide, carbonic oxide, oxygen, nitrogen, air, and hydrogen, has rightfully attracted general attention among all lovers of scientific investigation. The readers of *Friends' Review* who noticed the announcement of the crowning triumphs in the issues of First mo. 19th and First mo. 26th, may be glad to learn something further about the significance of the results, and the method by which they were brought about.

In 1773, Dr. Joseph Priestley gave to the Philosophical Transactions a paper on the different kinds of air, which obtained the prize of a Copley gold medal. This was followed by the publication of three volumes, which marked a prominent era in the history of aeriform fluids. He discovered the gas which is now generally known as oxygen, to which he gave the name of dephlogisticated air, on the theory that it was destitute of phlogiston, or the hypothetical basis of flame.

In the following year Anthony L. Lavoisier, a renowned French chemist, issued his "Opuscules Chymiques," in which he gave a general view of what was then known relative to gaseous bodies, together with several new experiments, remarkable for their ingenuity and accuracy. Dr. Priestley's discovery furnished Lavoisier with a fresh subject of research. In 1778 he published an essay on oxygen and its influence in the production of acids, developing the principles of the antiphlogistic theory of chemistry, which he illustrated by his experiments on the composition of water, showing both by analysis and by synthesis, that it resulted from the chemical combination of oxygen and hydrogen. He completed his system by his theories of combustion and oxidation, his decomposition of atmospheric air, and his doctrine of caloric and its influence in determining the gaseous, liquid, and solid states of bodies. His views were laid before the public in his Elements of Chemistry, which appeared in 1789, and was speedily translated into English and other languages. The French call him the father of modern chemistry, a title which the English generally prefer to bestow on Priestley.

The natural liquefication of gases, which first attracted Lavoisier's attention, may be readily illustrated by holding a plate of iron over a burning candle or gas jet. The hydrogen and oxygen, which give rise to the flame by their chemical union, form water vapor, which condenses in visible drops on the under side of the plate. This, however, is only one out of many obvious facts, illustrating Lavoisier's theory, The experiments of Saussure showed that box-wood charcoal absorbs, within 36 hours, 90 times its volum of ammoniated gas, 85 volumes of muriati acid, or 35 volumes of carbonic acid. The s lution of large quantities of carbonic acid i fermented liquors and in mineral waters, well known. Graham found that iron an platinum have the property of condensing "occluding" many volumes of hydrogen, an that gas has been extracted, in large quant ties, from meteoric iron. But oxygen is b far the most abundant of all the gases. forms one-fifth of the atmosphere, eigh ninths of all the water on the globe, ar probably at least one-half of the rocks ar solid materials that make up the earth crust.

There is an anecdote of a sage, who pr posed to find the weight of flame and smo by first weighing the fuel, and afterwards d ducting the weight of the ashes. The id was ingenious, but the method would not always trustworthy. By means of hydroge pure iron may be precipitated in the form of fine powder from its sesquioxide. But if is exposed to the air, by passing it from o vessel to another, it takes fire, and its ash in the form of rust, weigh from twenty-eig to forty-three per cent. more than the fi that was burnt. Our farms are all cind beds, consisting mainly of the ashes silicon and aluminium, which have solidifi the oxygen that was entangled with them the early planetary fires.

Michael Faraday first succeeded in liqui ing carbonic acid gas by generating it large quantities in a vessel capable of resi ing a pressure of more than one thousa pounds to the square inch. The vessel v kept in a freezing mixture, and liquefacti was accomplished when the interior press had reached thirty-six atmospheres, or abo five hundred and forty pounds to the squ inch. It is worthy of note that this is alm identical with the limiting pressure (thir five atmospheres), which Saussure found to exerted by the absorptive attraction charcoal. A French chemist, Thilouri first described the solid gas, which may kept for a considerable time in the form o snowy-looking, intensely cold mass. T solidification is effected by allowing a jet powerfully compressed gas to escape into open air. The sudden expansion greatly creases the capacity of the gas for heat, wh is drawn partly from the surrounding air, a partly from the interior of the jet, there contracting the volume enough for the co sive attraction between contiguous parti to become effective.

It was afterwards found that chlorine, onogen, ammonia, anhydrous muriatic a nitrous-oxide or laughing gas, and ole fi gas, could be readily liquefied by cold

pressure, while carbonic oxide, nitric oxide, marsh-gas, hydrogen, common air and its two constituents, oxygen and nitrogen, were very obstinate in retaining the gaseous form. Gases of the former class were therefore called coercible, while those of the latter class were spoken of as incoercible gases.

Few chemists, however, regarded these terms as other than provisional. It was reserved for L. Cailletet and Raoul Pictet, experimenting simultaneously and independently, one in France and the other in Switzerland, to show, by practical demonstration, that the form of all bodies is determined by the amount of their latent heat. The last semester opened with the announcement, by Dr. Henry Draper, an American scientist, of the discovery of oxygen in the sun; it closed with the announcement that oxygen and its affiliated group of obstinate aeriform fluids, were incoercible no longer.

Cailletet's method is substantially the same as Faraday's, with some modification for securing greater refrigeration and greater amounts of safely available pressure. Pictet's apparatus employed two pairs of compound pumps, driven by a fifteen horse-power steam-engine; one pump of each pair exhausting, while the other was compressing. By the aid of one pair, sulphurous anhydrid was liquefied; by the aid of the other, carbonic acid was solidified. Oxygen, generated in a strong iron retort, was passed through a tube imbedded in the frozen gas, and when an opening was made into the outer air, the sudden expansion abstracted heat from the central portions, so as to form a jet of liquid oxygen. P. E. C.

Professor Piazzi Smith, from examination of the succession of temperatures, for many years, predicted that this winter in Europe would be unusually cold, and be followed by a period of high temperature beginning about the middle of 1879.

De Pressensé has just published a volume in the "History of the first three Centuries of the Christian Church," in which he says that in the Primitive Church, Christianity made "every man a priest, every home a sanctuary, and consecrated every day and every act of common life to the service of God."

"I KNOW MY SHEEP."

John x. 14.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens of to-morrow,
Blessings implored, and sins to be confessed.
I come before Thee at thy gracious word,
And lay them at Thy feet:—Thou knowest, Lord.

Thou knowest all the past,—how long and blindly
On the dark mountains the lost wanderer strayed;
How the good Shepherd followed, and how kindly
He bore it home upon his shoulder laid,
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all the present,—each temptation,
Each toilsome duty, each foreboding fear;
All to myself assigned of tribulation,
Or to beloved ones than self more dear;
All pensive memories as I journey on,
Longing for vanished smiles and voices gone.

Thou knowest all the future,—gleams of gladness
By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last.
Oh, what could confidence or hope afford
To tread that path, but this—Thou knowest, Lord.

Thou knowest not alone as God, all-knowing;
As *man* our mortal weakness Thou hast proved;
On earth, with purest sympathies o'erflowing,
O Saviour, Thou hast wept and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home.

Therefore I come, Thy gentle call obeying,
And lay my sins and sorrows at Thy feet,
On everlasting strength my weakness staying,
Clothed in Thy robe of righteousness complete.
Then rising and refreshed I leave Thy throne,
And follow on to know as I am known.

Selected.

WHITTIER'S RESPONSE.

The *Literary World* for First month contains the following lines by John G. Whittier, in kindly response to the poetic greetings of his literary friends, on his seventieth birth-day:

Beside that milestone where the level sun,
Nigh unto setting, sheds his last, low rays
On word and work irrevocably done,
Life's blending threads of good and ill outspun,
I hear, O friends! your words of cheer and praise,
Half doubtful if myself or otherwise;
Like him who, in the old Arabian joke,
A beggar slept and crowned Caliph woke.
Thanks not the less. With not unglad surprise
I see my life-work through your partial eyes;
Assured, in giving to my home-taught songs
A higher value than of right belongs,
You do but read between the written lines
The finer grace of unfulfilled designs. J. G. W.

Twelfth month, 1877.

PICKERING COLLEGE,

PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.) in charge of the above institution, are authorized to lease it furnished—and free of rent—to an experienced, competent Friend—who will conduct it under the supervision of a Committee appointed by the Yearly Meeting.

The building is new, and calculated to accommodate 100 pupils—50 of each sex. The Committee contemplate its being opened the fall session of this year (1878). Applications or proposals to be made by 20th of Third month, to JOHN WRIGHT,
Pickering, Ont.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 29th ult.

THE EASTERN WAR.—Russia declined to agree to the armistice asked for by Turkey, on the ground that such armistice should be preceded by a convention between the belligerents arranging the preliminary bases of peace, otherwise it would only furnish a means for the vanquished party to recruit its strength for further resistance, thus really causing additional bloodshed. Warlike operations, therefore, still continue, the Servians pushing forward about Widin, and toward Prisrend and Scutari, and the Russians in the region near Adrianople, though no serious fighting is reported in the latter district since last week's account. It is now asserted that the Turkish defeat at Philippopolis was complete; that Suleiman Pasha's army, 40,000 in number, was engaged, and was finally divided into two parts, which retreated in different directions, though they appear to have afterward reunited.

It was announced from Constantinople on the 25th ult., that the conditions of peace proposed by Russia had been accepted by the Porte. The conditions were kept secret at that time; but on the 28th the London *Post* published a statement of them, which was afterwards endorsed as substantially correct by the Chancellor of the Exchequer in Parliament. They are in substance: 1st. Autonomy for Bulgaria under a Governor to be appointed according to the stipulations of the Constantinople conference. 2d. The independence of Roumania, with compensation for territory near the mouths of the Danube, which she will transfer to Russia. 3d. Local autonomy for Bosnia and Herzegovina, and the independence of Servia, with territorial rectification. 4th. Aggrandizement for Montenegro on the basis of the condition at the end of the war, subject to approval of the European powers. 5th. The cession of Batoum, and payment of indemnity in money, territory, or some equivalent to be determined. 6th. The Sultan will consider how to protect Russian interests in the passage of the Dardanelles.

It is generally considered that Austria and Germany tacitly support Russia, there being a complete understanding among them. The British government shows much jealousy of the increase of Russian power, and its possible influence upon British interests, especially in the Mediterranean. On the 25th the Premier, in reply to a question in the House of Lords, said that instructions had been given to the English fleet in the Mediterranean to proceed to the Dardanelles and Constantinople; but that on being acquainted with the proposed conditions of peace, and considering them as furnishing a basis for an armistice, the government had countermanded the order, and directed that the fleet should remain in Besika Bay. The first order was understood to have been given because of a belief that the Russians were advancing on Gallipoli, at the head of the Dardanelles Strait, with a view of occupying it.

In Greece a strong popular disposition to take part in the war against Turkey, and to promote insurrection in the provinces of Epirus and Thessaly, has been recently manifested, but the government has not shown an inclination to take such a course. The news of the peace negotiations caused much excitement in Athens. The Chamber of Deputies suspended its sittings on the 26th, and large crowds paraded the street on that and the next day, making demonstrations in favor of war, and visiting the residences of the ministers and the royal palace. The King addressed them, advising calmness as indispensable. The mob was subsequently dispersed by the troops. Similar demonstrations took place in other places; but the Chamber did not encourage such proceedings, and on the 28th it passed, almost unanimously, a vote approving the repressive measares of the government.

GREAT BRITAIN.—On account of the order for the fleet to proceed to the Dardanelles, Lord Carnarvon Colonial Secretary, and Lord Derby, Foreign Secretary, resigned; but the latter withdrew his resignation on the subsequent change of instructions. On the 28th the Chancellor of the Exchequer moved, in the House of Commons, for supplementary supplies for the military and naval service. He said that the credit asked for was not connected with the sending of the fleet to the Dardanelles, but as a permanent measure that England may appear with proper prestige at the Congress which must assemble; and that it was asked for as a vote of confidence. He spoke of several of the points in the peace conditions as involving European interests in such a way that concert of the powers is necessary. The Marquis of Hartington, the leader of the Opposition or Liberal party in the House of Commons, moved to postpone the debate on the question to the 31st. ult., which was agreed to. W. E. Forster gave notice on the 29th of an amendment which he would offer when the question should come up, declining to grant additional supplies, since no evidence had been received sufficient to justify departure from the policy of neutrality and peace. It was expected that the Liberal party would support this amendment. If the government should be defeated on the final vote Parliament will be immediately dissolved; but this is not thought probable.

SPAIN.—King Alfonso was married at Madrid on the 23d. ult., to his cousin, the Princess Mercedes daughter of the Duke of Montpensier. The latter was the youngest son of King Louis Philippe of France, and his wife is the sister of the ex-Queen Isabella II. The father of the young King, and his grandmother, Queen Christina, attended the marriage but his mother, Queen Isabella, was not present, having, it is said, been forbidden to appear in Madrid.

FRANCE.—The Chamber of Deputies, on the 24th adopted a bill granting amnesty for press offences Under the De Broglie Cabinet, 2,709 convictions for such offences took place. The Senate Bureaux, on the 23d, elected the Budget Committee, consisting of ten members from the Left and eight from the Right. This is the first time the Republicans have had a majority in this Committee.

DOMESTIC—CONGRESS.—The Senate, on the 25th ult., passed, by a vote of 43 to 22, a concurrent resolution, offered by Matthews, of Ohio, declaring that the bonds of the United States are payable, principal and interest, at the option of the government, in silver dollars containing 412½ grains each of standard silver, and that to restore such coins as a legal tender in payment of said bonds is not in violation of the public faith, nor in derogation of the rights of the public creditor. The House also adopted it on the 29th, by yeas 189, nays 79. The bill known as the Blan Silver Bill, which has passed the House, is under consideration in the Senate, but had not been disposed of up to the 30th.

The House on the 28th adopted, 174 to 85, a resolution declaring its judgment that no subsidies in money bonds, lands, etc., should be granted or renewed by Congress to associations or corporations engaged in public or private enterprises, but that all appropriations ought to be limited to such amounts and purposes only as the public service demands.

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For Friends' Review.

JOYFULNESS.

A happy temper has much to do with ife's enjoyment. A babe will show by its ver ready smile and response to every effort o please, that it has a temperament which vill diffuse happiness through life. "And it von't be always so," was the reply given by groom to every complaint of bad weather r muddy roads, and showed the cheery emper by which he turned the shaded houghts of others into bright ones.

But whatever the temperament, true joy annot be had without the hope which flows n the breast of the believer. The best enlowed nature cannot shut out the ills of ife, nor dispel the shadow of the judgment day. It is when the heart is led by the goodness of God, or by His merciful chastisements, to turn to Him and rest its hopes on Christ, that it has access by faith into a standing of grace, and rejoices in hope of the glory of God.

Joy is the second of the fruits of the Spirit, and dwells in the same heart with love and purity. The absence of joy should lead to seeking the cause of it. It may be bodily. We have a frame which influences much the state of the feelings. Christians complain of the hiding of God's face, the withdrawal of their Beloved, when more care in eating and drinking, more moderation in work, and control of all the appetites, would contribute to more Christian joyfulness.

Discouragement because of defects in the church, and the slow progress of Christ's kingdom, casts a shadow over the spirits of many. But all changes from the old forms of good are not necessarily for the worse; God still reigns over all, and the wideness of His mercy and ways are beyond our narrow grasp. We can still rejoice in the Lord and joy in the God of our salvation.

Sympathy with Christ is a cause of joyfulness. He says, "rejoice with me, for I have found the sheep which was lost;" and perhaps we are ready to say, "What a poor disheveled thing it is; it does not look at all like those which have been long in the fold," and so fail to share the joy of Christ and the angels.

Many lack joy because of failure in private prayer and consequent loss of communion; others, because they do not "serve the Lord with joyfulness and gladness of heart for the abundance of all things," and turning the seriousness of His service into fearfulness, regard Him as "an austere man."

The cheerful smile and pleasant tone, commend the religion of Christ to others, and even if sowing must sometimes be with weeping, the joy of harvest lights up the future.

In the church at large, as well as in our Society, there is much now to inspire thankfulness, and to induce us to offer in God's tabernacle "sacrifices of joy," and to come before Him with singing.

For Friends' Review.

"BE RECONCILED TO THY BROTHER."

The Greek word *diallattomai* occurs but once in the New Testament (Matt. v. 24), there used by the Lord Jesus and translated *be reconciled.* "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first *be reconciled* to thy brother, and then come and offer thy gift."

On the above, Dean Alford, a conspicuous minister of the gospel in the Episcopal Church, makes remarks, which may be profitably considered by all. He says, "It is not *what complaints we have against others* that we are to consider at such a time, but *what they have against us*; not what ground *we have given* for complaint, but what complaints *they*, as matter of fact, *make* against us. . . The whole language is Jewish, and only to be understood of Jewish rites. The *command*, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving [or testimony] in the holy communion." (Alford's Greek Testament; Harper's Ed.)

The words in the New Testament having a similar signification, and used by Paul, are two, *Katallasso* and *Katallagee. Katallasso* is defined by the lexicon—*Kata*, intensitive, and *allasso*, to *change, alter;* to *reconcile, i.e., change* a state of *enmity* between persons to one of *friendship.* "For if, when we were enemies, we were *reconciled* to God by the death of His Son, much more, being *reconciled,* we shall be saved by His life." (Rom. v. 10.) "Let her . . be *reconciled* to her husband." (1 Cor. vii. 11.) "And all things are of God, who hath *reconciled* (*Katallasso*) us to Himself by Jesus Christ, and hath given to us the ministry of *reconciliation;* (*Katallagee.*) To wit, that God was in Christ, *reconciling* (*Katallasso*) the world unto Himself . . and hath committed unto us the word of *reconciliation—Katallagee.*" (2 Cor. v. 18, 19.)

The above passages from the Authorized Version settle the orthodox signification of those Greek words, and our attention is drawn to the *marginal* reading of Rom. v. 11, where *Katallagee* is rendered *reconciliation* instead of *atonement* in the column; this, of course, sends a *student* of the Bible to the best authorities within his reach, so that he may decide justly between these two words, ar in the English Hexapla of Bagsters, Londo he finds Wiclif in 1380 giving *recounceilyng* Rheims, 1582, *reconciliation;* Macknigh 1795, Adam Clarke, Conybeare and Hov son, Am. B. Union, Alford, Noyes, Wilso all agree with the Rheims' version in a cepting *reconciliation* as the true translatic of *Katallagee;* and the notes of Macknigh also those of A. Clarke, strictly orthodc scholars, are well worth close and caref attention.

Bible readers, of course, know that *aton ment* is an Old Testament word, and occu more than forty times in Lev. and about th same in other books, the translation of *He Kah-phar* (or *Kopher*, unpointed), in a fe cases in Lev., Eze. and Dan., rendered *r conciliation.*

The lexicons of Parkhust, Gesenius an Fuerst give *to cover*, overspread, for the roc sense of Kopher. H. M.

Monkton, Vt.

For Friends' Review.

THE DEATH OF CHRIST.

The Scriptures inform us that the Son c God was made flesh, or took upon Him no the nature of angels, but the seed of Abr ham; that He was God manifest in th flesh (1 Tim. iii. 16). There was therefor a perfect union of the Godhead and mar hood, and in that capacity He was still th Son of God; and by His oneness with th Father He was God. He said He was "th living bread that came down from heaven, and "Before Abraham was, I am." An yet He nowhere says that that which wa the seed of Abraham, came down fron heaven. I do not therefore think that H died as God, but that He laid down tha human life (as He said He had power to do and He took it up again, or in other words the union of God and man was restored, an thus He ("the Man Christ Jesus") ros from the dead, and ever liveth as Lord c all. And so all the human race are (united to Jesus Christ), brought into unio with the Father through Him, according t His prayer: "As Thou, Father, art in M and I in Thee, that they (His redeemed) ma be one in Us." He said to the Jews, "des troy this temple, and in three days I wi raise it up."

George Fox, in answer to priest Steven says, "I told Him at that time (when H cried out on the cross) the sins of all mar kind were upon Him, and their iniquitie and transgressions, with which He wa wounded, which He was to bear, and to b an offering for, as He was man, but died nc as He was God, &c." In this "great my tery" Geo. Fox says, "Christ gave Hin

elf, His body, for the life of the whole orld."

The inference I conceive to be fallacious, hat the view above given leads to "Unitaianism." Friends have been uniformly areful in writing or speaking of our Savour, the Lord Jesus Christ, never to divide Him. "What God hath joined together, let ot man put asunder." Whenever man by is reasoning powers tries to define or explain the mysteries of our faith, which can nly be understood as they are divinely reealed, he almost inevitably runs into error.

It has of latter time more fully appeared o me, that as Adam was created in the imge of God, that as the Creator breathed into him the breath of life, he enjoyed a close nion and communion with his Creator, until he fell by disobedience and lost that Divine life and image; and was therefore incapable of transmitting it to his posterity; whereas, the Second Adam, the Lord from eaven, in His union with man rendered erfect obedience, and became the Author of ternal salvation to all who receive Him and re united to Him. They are born again; ecome new creatures in Christ Jesus, and hus are restored to the state Adam was n before the fall, and so remain while they bide in "the Vine." This glorious privilege He purchased for us by His offering on the ross, as fully set forth in the Scriptures of Truth.

The Word who was with God in the beinning, and was God, and who was made esh, is the same Holy One, by whom, as ays the same Apostle, "all things were nade that were made." As one with the Father, therefore, He was the Creator of Adam and Eve, and imparted His image to hem. And after their disobedience the Lord told the tempter what should take place. See Gen. iii. 15. Thus was foretold hat the Seed of the woman (Jesus Christ) hould bruise the tempter's head. See saiah vii. 14; Matt. i. 23. Thus the way vas to be opened whereby the adversary was o be foiled, and salvation offered to mankind.

It is noticeable that the Serpent was to bruise the heel of the Seed of the woman, and Isaiah in chapter liii. where he foretels he sufferings of our Saviour, says, "He was bruised for our iniquities." As He suffered in His manhood, I think that is what was meant by bruising the heel; His manhood in which He was manifested and walked among men. I may be wrong in his, so let it pass as man's judgment. Certain it is, that what was predicted has been fulfilled in Him.

GEORGE W. TAYLOR.

Kaolin, Pa., First mo. 23, 1878.

For Friends' Review.

LEVELLING UP.

He who would teach the young, the ignorant, or the wayward, adapts himself to their condition. For minds able to grasp but little, he presents simple ideas, in plain words, and so as to attract. But his care is to lead them on to greater knowledge. He incites them to put forth their powers, to grasp the higher truths which lie one step in advance.

The teacher comes down to the apprehension of the little child, places himself beside it, and seems as if on the same plane with it. But he does so not to lessen his own attainments, but to raise those of his pupil. He counts it well to make things easy for the beginner, not to require too much thought at first, to please so far as to gain attention. But if he ended here, and instead of leading his pupil on, himself came down to the stature of the child only to stay there, the child would lose as well as the man.

The public writer, too, must entertain and interest, but if he never puts his readers to the effort of thinking, or of a thorough examination of a subject, he will not lead them to "the things of a man."

The Bible shows how God from the earliest times to the fulness of the gospel day, taught men higher and higher truths; fuller knowledge of Himself, and of man's spiritual privileges. Christ humbled Himself to be like one of us, but it was to raise us to be like Him. The Church is reaching out after the perishing, the ignorant and those forgetful of God. It teaches the rudiments of the doctrine of Christ, so that they can be accepted by them that are "without strength." Never since the Reformation was the Church more gloriously aggressive, or going out to the highways and hedges to compel the needy to "come and welcome" to the banquet.

She rejoices with thankfulness for this gathering in of the lost sheep. She joins with the joy of the angels over sinners repenting. Shall she not also hold aloft the standard of Christian holiness and moral purity, so that the great revival may lead the thousands whom it sways to the measure of the stature of the fullness of Christ?

DR. ZIEMAN, in *The Christian*, tells that two English ladies who have been aiding the Bosnian refugees from the war in Turkey, have established twenty-one schools, which are attended by two thousand children. These pupils eagerly listen to Bible instruction. These refugees number two hundred thousand, and have suffered dreadfully, but have been helped by English Christian liberality.

For Friends' Review.

THE TERM TRINITY.

I have noticed of late the frequent use of the word Trinity by members of the Society of Friends. As I entirely agree (if I understand them) with the doctrinal views of those who usually employ this term, I feel the less hesitation in offering some remarks on the subject.

The Early Friends objected, on just grounds, I think, to the term Trinity as applied to the Deity. They felt that in speaking of the great and awful mysteries of the Divine nature, there was a sort of presumption in going beyond the language of revelation. They therefore rejected the word Trinity, both because it is not given in the Holy Scriptures, and because it is liable to be, as it has doubtless often been, misunderstood. In the time of William Penn there were those who taught the doctrine of "three DISTINCT and SEPARATE persons in the Godhead;" thus furnishing a just ground for the charge made by Unitarians, that many of the orthodox believe in three Gods.

In regard to this subject, it may be proper to observe, that when the creeds of the early Christian Church were formed, the word *person*, (Latin *persona*, Greek *prosopon*) had an entirely different meaning from that of our word "person" at the present day. It properly signified "character." Thus, as the same individual might appear under several different characters, so one and the same Deity might be presented to us under the different characters of Creator, Redeemer and Sanctifier.

I cannot but think that Niebuhr was right in maintaining that we need no creed except the New Testament itself. If it be said that we want something more condensed, something shorter than the Testament, I reply, that whatever advantages such condensation might possess, it is liable to the objection, that people to save trouble, will be likely to go to the creed and not to the Testament for their belief. If any compendious confession of faith is deemed necessary, it should, as far as possible, be in the very words of Holy Writ, and all who use it should be taught that it can have no authority, except so far as it is supported by the explicit declarations of Scripture.

J. THOMAS.

LET us take care how we speak of those who have fallen on life's field. Help them up; do not heap scorn upon them. We do not see the conflict; we may not know the wound.

REPORT OF CONFERENCE ON EDUCATION.

The proceedings of the Conference on Education in the Society of Friends in America, recently held in Baltimore, are now printed in a pamphlet of seventy pages. The full report given in *Friend's Review* at the time, precludes the necessity of referring to more than a few points now.

The delegates from Iowa forcibly present the propriety of having not more than three colleges: Haverford for the East, Earlham for the region between the Ohio and the Mississippi, and one in Iowa for that west of the same river, and of making these thoroughly good institutions. The establishing of good primary schools, of academies in Monthly or Quarterly Meetings, and so adapting the course of study in these as to fit pupils for business, and for entering the higher institutions, is urged.

The Kansas report dwells upon the need of denominational schools, and the brave effort of Friends in Walnut Creek Quarterly Meeting to found a school for their children. They are erecting a two-story stone building for a school house, expecting the pupils to board in the vicinity. The North Carolina report wisely advocates the erection of new buildings, and a better endowment for their Yearly Meeting Boarding School. The importance of liberal donations for educational purposes is so clearly stated, that it can scarcely be otherwise than that many will follow the example of Friends who have already done so much for the Society by endowing schools.

We would bespeak for the report a general and careful perusal. The address of the Conference is given below.

ADDRESS OF CONFERENCE ON EDUCATION.

To Friends in the United States and Canada.

Dear Friends:—A Conference of Teachers and Friends assembled in Baltimore on the 21st and 22nd of Twelfth month, 1877, on behalf of the more thorough and higher education of the children and youth of our Society. All the Yearly Meetings on this Continent, except Canada, were represented. After full interchange of views, and examination of the present condition of our educational institutions, we are led to call your attention to the following suggestions.

The enlightened views of the Early Friends led them to make liberal provision for the education of their children; and their descendants in all generations have never been entirely wanting in attention to this great duty. Meantime, however, the interest in

this subject has very much increased in the community at large; great improvements have been introduced in the institutions and methods of instruction; and we have fallen behind many other religious bodies in the general advance. It is time that we made a vigorous effort to regain our ground.

All education begins in the family; and the influence of home-training is not only the earliest, but it continues the most potent to the end. The atmosphere of cheerfulness and love which pervades a Christian home, the moral and religious lessons learned at a mother's knee, the taste for pure and healthful literature, or for scientific observation and study, imparted by judicious parents, abide through life in their wholesome influences, and are often of more value than the highest subsequent attainments at school, college, or university. One of the worst signs of our times is the decay of domestic discipline. It is a satisfaction to believe that among Friends, however, judicious family government and training have not as yet fallen into disuse; and we desire to encourage parents to prefer the true and lasting good of their offspring to their present gratification, and to combine in the management of their children, firmness in necessary restraint, with love, and sympathy, and confidence.

When children are collected in schools, away from the parental roof, it is desirable that similar wholesome influences should still surround them, and that their proper moral and religious training should continue to be a primary concern on the part of their care-takers. The evils with which the community is rife, resulting from the lower standard of integrity, which is in part the legacy of the war and of the inflation which accompanied and followed it, are forcing men to admit the necessity of a return to the stricter virtues of our fathers, and the need of a sterner moral discipline for the young. The morality of the New Testament should be thorougly inculcated in all schools; and children should be taught to decide all doubtful questions in practice by reference to the only true standard, the will of God, as revealed in the Holy Scriptures, and in the conscience illumined from on high. The harmonies of true science with faith need to be pointed out, and the truths of spiritual religion to be vindicated against those materialistic views which happen just now to be popular in the ever-shifting fashions of thought. Above all, should the simple gospel of our Lord and Saviour be presented to the minds of the young, by teachers as ready to proclaim the highest and most important truths, as the lower truths of human science. If our pupils are left in ignorance of the doctrines and principles of Christianity, or indifferent to them, they will be dwarfed in intellect as well as morally and spiritually.

A large responsibility for the religious and moral welfare of our youth lies not only upon teachers, but also upon ministers residing in the neighborhood of schools, and upon the members generally of meetings attended by the pupils of our seminaries of learning. We desire to bespeak for all such meetings the prayerful interest of the church.

The importance of thoroughness in every stage of education, and the great advantage of knowing a few things well, rather than many things imperfectly, have deeply impressed us. A school in which nothing but the elements are taught becomes a power for untold good, when it does all its work thoroughly, holding up the standard of perfection even in little things. To the teachers of our infant and primary schools we would say, in the whole work of education no sphere is more useful than yours. Nor are thoroughness and accuracy less essential in the high school and the college. Everywhere they have a moral as well as an intellectual value; they extend to the world of practical business, as well as the world of thought; and they are habits of mind peculiarly conducive to success in every sphere of life.

It is our desire that there may be a closer connection made between all our schools, so that they may mutually support and stimulate one another, and especially that the high schools may become feeders to the colleges; the strengthening and enlargement of the latter being one of our greatest needs at the present day.

Our attention has been especially directed to our higher institutions of learning, as standing in need of improvement in various ways, and especially of more liberal endowments. As regards our colleges, we believe it desirable that a few strong institutions should be built up, and the unnecessary multiplication of establishments bearing this name should be avoided. A first-class primary school is more to be respected, and will do a great deal more good than a fourth-rate high school; a first-class high school than a fourth-rate college. So great a pecuniary outlay is requisite for the equipment and maintenance of an institution worthy to confer academic degrees, that it is obvious that a limit is very soon reached to the number of such establishments as can be supported by the Society of Friends. But we trust that we shall do a work fully proportionate to our ability, in our seminaries for higher education; and we would urge upon the attention of our men of wealth, the great

claims of our colleges, academies, and high-schools upon their liberality. There is no direction in which gifts of money can be bestowed with a surer prospect of beneficial results.

We have been reminded of the claims of Friends in remoter districts, or suffering the hardships of frontier life, for aid in establishing schools for their children. The contributions for this end of those who enjoy an easier lot, will surely be acceptable to Him who loveth a cheerful giver.

Our duties as laborers in the great work of education are not confined to our own religious body. We owe a debt to the world at large; and we believe that a door is opening both for a more general resorting to our own schools and colleges, and for the engagement of a larger number of our members as teachers in the public schools, and other institutions of learning in the general community. May a goodly number of our young men and women dedicate themselves to this work; and may we assist them in gaining a proper preparation therefor, both by a generous support of all our institutions for the higher education, and by the establishment of such normal classes and courses, as may be most judicious and effective.

Wise provision should be made in all our schools for the health and comfort of the pupils. Great care is needed in the planning of school and collegiate buildings, to secure the perfect purity of the air at all times, and to guard the water supply from every possible cause of contamination. So large a part of the disease in the world could be prevented were there less ignorance of the laws of health, that the great principles of hygiene ought to be carefully taught to all our pupils, old or young.

It is the function of good schools not only to train the intellect, but to so mould the character and inform the mind, as to make good citizens, good men of business, good workmen in every sphere of practical life, and good parents, husbands, wives, and children, dwelling in cheerful, wholesome, Christian homes. Society has no interest to which the possible influences of such schools do not extend. May we all rise to a more adequate conception of the importance of our educational work, and perform it with greater wisdom, liberality and zeal.

We concluded to appoint a standing committee of one from each Yearly Meeting, to have the whole subject of education under their consideration, to whom the calling of another similar Conference was referred. And we wish affectionately and earnestly to invite the attention of the several Yearly Meetings, in their next annual assemblies, to the various suggestions which we have offered, in the hope that they may be led to take active measures for the furtherance of the good work, and especially for the more effective support of our institutions for higher learning.

Signed on behalf of the Conference,

FRANCIS T. KING, *Chairman.*

AUGUSTUS TABER, *Secretary.*

From The Annual Monitor.

SARAH BACKHOUSE.

Sarah Backhouse, of York, England, died Seventh mo. 1st, 1877, aged 74 years.

Sarah Backhouse was the daughter of James and Mary Backhouse, of Darlington, and was born there the 30th of Third month, 1803. Her childhood was marked by great delicacy, and it seemed doubtful whether she would ever attain to years of maturity. Her father died before she was two years old, and in after-life she often spoke of the judicious and religious training exercised by her widowed mother, who removed with her large family to York in 1817. As Sarah Backhouse's health gradually improved after leaving school, the energy of her character developed; and although there is no record of this period of her life, it was evident that the work of grace was going forward in her heart. and at about the age of twenty-four she first said a few words in meeting. She was acknowledged as a minister in the year 1833, and at intervals, as her health permitted, she was acceptably engaged in visiting meetings and families in various parts of England. During these engagements she was often made sensible of the spiritual state of individuals, and enabled to hand to these the word of counsel or encouragement.

In the year 1827, on the death of the wife of her brother Thomas, she went to reside with him, undertaking the charge of his only little girl until his second marriage in 1838. During this period she had a very severe illness, which confined her to bed for more than four months, and from which there often seemed no human probability that she would recover. While suffering from extreme exhaustion, her mind was kept in much peaceful trust in her Saviour, and she was favored with a clear view of acceptance whichever way the illness might terminate. To many of those who at that time visited her bedside, she testified of the goodness and mercy of the Lord towards her, and expressed her Christian desire on their behalf. Contrary to all expectations, she very gradually recovered, and with her wonted energy and cheerfulness, again entered upon her social and religious duties.

In 1845, on the death of her brother homas, who had been left a widower a cond time, she resumed the charge of his ildren, continuing her watchful care over em for many years afterwards.

In conjunction with her valued friend, Sam-l Tuke, Sarah Backhouse edited the *Annual Monitor* for ten years, during which time e deeply felt the responsibility of the en-gement, and was sensible of the need of re, and best guidance, in the compilation this little volume.

Though often laid aside by severe attacks illness, she maintained a lively interest in r friends, and in all that tended to promote e advancement of the Redeemer's king-om. For some years she was deprived of e privilege of attending our religious eetings, but was enabled cheerfully to sub-it to this trial, and often in the consequent ours of loneliness, was permitted to rejoice sweet communion with her Saviour. ut whilst thus secluded from the outer orld, she had much enjoyment in her ome. The beauties of nature had ever a harm for her, and the garden was a source great interest. She much enjoyed the isits of her friends, many of whom felt the epth of her Christian experience. The inter of 1876–7 was passed with greater omfort by her than many previous ones, nd she was able to be down stairs and to o about the house, and on a few warm ays in the early spring was a little out in e garden. But whilst thus appearing in ome respects better, she frequently spoke f increased pain. On the morning of the 7th of the Third month she came down airs as usual, but about noon suddenly ecame alarmingly ill, and from that time ntil her death she was mostly confined to ed. She often spoke of her ultimate res-oration as uncertain, but was enabled to ommit the result to her Heavenly Father, who had been her stay and support in many imes of weakness and trial. She frequently aid she had nothing of herself to depend n, and could only trust in the mercy of her racious Saviour. She much enjoyed hav-ng portions of Scripture read to her, and se-ections from favorite hymns. Sometimes he regretted that her state of weakness pre-ented her from collecting her thoughts as nuch as she desired, and remarked on the mportance of not putting off a preparation or eternity to a time of sickness. The petition of a dear friend at her bedside greatly strengthened and comforted her, and she remarked, "The clouds seemed lifted up," and she was enabled to look forward to the end with unshaken faith in her God and Saviour.

During the last three weeks, though her friends were unwilling to give up hope, it was evident that her weakness was increasing, and she herself frequently expressed her belief "that the end was drawing near."

On First-day, the 24th of Sixth month, not having much pain, she enjoyed a little reading, especially a hymn which was one of her favorites.

The next day there was a great increase of weakness, and she expressed her belief that the end was near, saying, "that though she had nothing of her own to trust in, she felt the preciousness of being clothed with the righteousness of Christ." On the morning of the 28th she was assisted into another room, and remarked with cheerfulness that she believed "it would be her last journey," which proved to be the case. During the most of this and the following days her articulation was difficult, but for a short time she revived and was able to converse a little, and repeated distinctly the words: "Surely goodness and mercy *have* followed me all the days of my life," and after a pause, added, "I think I may say that I shall dwell in the house of the Lord forever." At another time she wished for a few verses of Scripture to be read, and when some words of prayer were afterwards added, she appeared fully to unite in them. A few hours before the close, when the verse, "Thou art with me; Thy rod and Thy staff they comfort me," was repeated, her countenance brightened and her lips moved in assent. After this she continued breathing gently until the morning of First-day the 1st of Seventh month, when her purified spirit was released, to be, we reverently believe, "forever with the Lord."

SHALL THE STATE SUPPLY HIGHER EDUCATION TO ALL WHO DESIRE IT?

Governor Robinson of New York, in his recent message to the Legislature, makes a recommendation that instead of continuing the present public school system of that State, which is graded from a primary one to a collegiate or university course, the State should limit itself to a plain education to fit men for ordinary business and their duties as citizens. He says:

"When we go beyond this, and take from one man the money necessary to educate the children of another man in the arts and sciences, we perpetrate an act of injustice under the forms of law. What is worse than this, instead of educating the masses of children so as to prepare them for the pursuits and industries upon which they must depend for a living, we educate them in such a way as to make them discontented with their condition, unfit to discharge its duties in a manner most beneficial to their own interests,

and take away the strong incentives which impel those which are really able and worthy to win for themselves high positions in learning and usefulness. When the State has given to all the children a good common school education, it should then leave them to their own resources and to follow such callings as their capacities fit them for. To go beyond this, is to injure rather than benefit them."

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MO. 9, 1878.

THE DEATH AND RESURRECTION OF CHRIST.

The union of the Word that was in the beginning with God, and was God, with the "man Christ Jesus," is clearly revealed in Scripture. The *mode* of that union is not so revealed. Probably it transcends our powers to comprehend it. The same holds true of the death and resurrection of the Lord Jesus Christ; that He suffered on the cross, bearing our sins; that He died and rose again from the dead; that He showed Himself alive by many infallible proofs; that His flesh saw no corruption, and that after His resurrection He appeared to His disciples with His glorious body, in which He showed the marks of the nails, and of the spear, and in which He ascended into heaven, are truths clearly stated in Scripture. *How* He died, *how* He tasted death for every man, *how* he rose from the dead, the nature of the relation of His Deity and human nature in these great and awful events is not disclosed. Men will think on these themes, and differ as to their conception of them. Unitarians regard Jesus Christ only as a man, denying His Divinity; and necessarily His death in their apprehension had only the merit, value and effects of the death of a good man. Orthodox Christians believe that by His death He was "the propitiation for the sins of the whole world;" that the value of His death was proportionate to His character as the Son of God, and as combining in one being God and man. The question has come under discussion of late as to how He passed through death or "died and rose again." We think the explanation of this so difficult that Christians should not get excited about their differing conceptions of it, nor call each other harsh names about t Every effort should be made to keep wit the limits of Scripture as to what we req each other to believe. That the death the Lord Jesus Christ involves the i that at any moment the Deity ceased exist, cannot possibly be brought into mony with the revelation of Scripture many places, that God has an ever-liv eternal existence. We can all truly heartily believe our Lord's words, "I He that liveth and was dead." We can all, perhaps none can determine, *how* t are true. When we ourselves die, we not cease to exist as to our proper sel for one moment. We may, therefore, m certainly believe that the Lord Jesus Ch "tasted death for every man" without Deity ceasing for one moment to ex which, as we have said, is impossi George Fox was a man greatly gifted w natural and spiritual powers. He was p foundly orthodox in his faith. When gave the reply quoted on another page does not mean that Christ died only a man, in the sense that his death was of more value than that of a man, he c means, that as God He did not at any ment cease to exist.

Let us reverently leave questions bey our powers, and which may gender stri but endeavor to know fulfilled in our experience that the Lord Jesus Christ ing "once suffered for sins, the just for unjust, that *He might bring us to G* we ourselves are now brought nigh by blood of Christ, and thoroughly sancti by Him through the Spirit.

WHILE extending thanks to correspond who have furnished so many letters of inte showing the Lord's work now going on in di ent forms in all parts of the Society of Frie we would ask them and others to keep u formed of what is passing in their neighborh and Yearly Meetings. The whole churc quickened and strengthened by hearing of progress of the truth—and information conde and pointed, will confer a benefit on all readers.

MOVEMENTS OF MINISTERS.—Dr. Jame Thomas, of Baltimore, accompanied by Fra T. King, attended the Monthly Meetin

Friends for the Western District, Philadelphia, on Fourth-day, the 30th ult.; was at Haverford Meeting on Fifth-day, the 31st, and met a number of the members of the above Monthly Meeting, on Fourth-day evening, at the house of a member, and on Sixth-day evening at the meeting-house. Between these engagements they called on several of the members of the meeting at their homes. These services were acceptable, and accompanied by the Lord's blessing.

THE FREEDMEN'S FRIEND, another number of which has been issued by the Friends' Freedmen's Relief Association, of Philadelphia, has more than its usual interest in accounts of the schools, of visits to homes of the sick, the needy and the dying; of efforts to extend temperance, and spread knowledge important to the health, the life, and the souls of the freed people.

For several years Friends gave of their abundance, but with a Christian spirit which has been twice blessed; lately, giving has been steadily more a matter of self-denying love, and now the question is, whether we will follow the example of the Macedonian churches, and be willing "to our power, or even beyond our power," to give to this cause.

The system is probably as economical and efficient as it can be made. The need is for five thousand dollars more to meet the expenses of the year.

THE SWORD AND TROWEL, edited by C. H. Spurgeon, says of the "Annals of Early Friends," by F. A. Budge:

"One of the most instructive records we have ever read. The ways of the early Quakers were singular and entirely *sui generis;* but there was a deep earnestness about them, and a power which none could overcome. Their very simplicity made them wise, and their submissiveness rendered them unconquerable. They were vastly more pugnacious and fond of controversy than their descendants, but they were none the worse on that account, perhaps all the better. It is no ill sign when a man loves truth well enough to dispute for it; we fear that we have fallen upon days when it would take at least a thousand professors to make one martyr. Veneer and varnish naturally dread collision, and for their own sake seek quietness and indifference; those who are made of solid material are under no such fear, and are not slow to contend earnestly for the faith.

"Under peculiar shapes we see in these annals the same spiritual life as that wherein all true believers partake. Let life develop as it may, it is in all shapes worthy of our reverent observation. We feel sure that any believer will be the better for seeing how the Holy Ghost wrought in our brethren, 'the Early Friends.'"

Will not our members buy this interesting volume, and read it? Sold by Alice Lewis, at this office, 109 N. Tenth St., Philadelphia. Price, in paper, 50 cents.

La Guerre au point de vue du Christianisme et du Bon Sens, traduit de l'anglais de Jonathan Dymond. Avec une préface par M. Rosseebew St. Hiliare.

This is a translation into French of an abridgment of Dymond on War, by one of the community of Friends in the south of France. The abridgment has both the merit of brevity and of being more adapted for popular reading than the larger volume of Dymond.

The preface is by a writer of note, who refers in terms of warm gratitude to the twenty millions of francs which the Christians of England had contributed to relieve the miseries caused by the Franco-Prussian war, of which he says the Society of Friends gave more than four millions. He refers also to the fact that this money was not sent, but brought to France, and distributed by discreet hands, guided by loving hearts. The Friends had sought, further, to spread the gospel among them, and now by the distribution of this work, to combat in the name of the gospel that insane passion for war which was the cause of so many of the miseries of France.

On these grounds he bespeaks a hearing for the arguments and persuasions of the work.

The book contains a brief notice of the preservation of Friends during the Irish Rebellion, taken from Hancock on War; and an account of the patient Christian fortitude of Friends in North Carolina during the late civil war in the United States. As the whole makes a small book of 95 pages, it is not too costly for free distribution, nor so long as not to be read.

MARRIED.

PHILBROOK—JONES.—On First mo. 25th, 1878, at the house of the bride's father, by appointment of China Monthly Meeting, Me., George, son of Josiah and Hannah S. Philbrook, the latter deceased, and Juliet, daughter of Jeremiah R. and Mary C. Jones.

DIED.

ESTES.—At Fairport, Eleventh mo. 10th, 1877, Robert Estes, aged 63 years; an esteemed member and elder of Rochester Monthly Meeting, N. Y. For several years his time, talents and means had been consecrated to the Lord. His Christianity was broad, and his Christian love was manifested toward all who accepted the Lord Jesus as their Saviour. A "brother, whose praise is in the gospel throughout all the churches." As an elder he was a wise counsellor, and sympathizing friend. His exemplary life was a living epistle, read and known of all who came within his influence. That he was highly esteemed in the community where he lived, is evident from the following account, published in a Fairport paper at the time of his death: "During his sojourn here he has gained the esteem of all classes. Kind in his nature and gentle in his manners, he has not failed of being appreciated in all his relations to society. Especially has this been true in regard to his religious life. Though to all intents and purposes a Friend, he was in a more emphatic sense a Christian. In the absence of a Friends' Society here, he found a home with any Christian body who worshipped God in spirit and in truth. His last days were what might be expected from his life. Death had lost its sting, and heaven seemed real and near. His last hours were each a sermon to those who watched by his bed-side, 'Let me die the death of the righteous, and let my last days be like his,' were forced to the lips of those who watched the going out of his life."

HORNOR.—In Raysville, Ind., Tenth month 22d, 1876, Rebecca Hornor, in the 66th year of her age. She bore her affliction with patience, and said she was just waiting the Lord's time.

HORNOR.—In Raysville, Ind., Twelfth mo. 27th, 1877, Ann Hornor, in the 69th year of her age. Having lived an upright and exemplary life, through faith in the Son of God, her end was peace. The above were sisters, and members of Raysville Monthly Meeting.

PARKER.—On the morning of 12th mo. 12th, 1877, at her residence in Raysville, Ind., Sarah Ann, wife of Nathan Parker, aged nearly 59 years. She had been an invalid for more than thirty seven years, the greater part of the time entirely bed ridden, and much of it a great sufferer, yet in all her affliction she was so "kept by the power of God," that not a murmur on account of her many privations is known ever to have escaped her lips, and her tender expressions of encouragement, cheer and loving counsel were sought and received by very many, when adversity or trouble overtook them. Whether high or low, rich or poor, all received the same loving welcome at her hand, and those who sought her bed-side were being constantly taught lessons of patient endurance and trust in her Saviour, who, she often said, "doeth all things well." When her sufferings were most intense, her marked unselfishness led her to pray fervently for her friends, both absent and near, before praying for her own release, or for patience to endure all the dear Lord's will concerning her, adding always, when she said, "Dear Jesus, please come quickly and bear away my soul to Thy home of bliss," "yet not my will, but Thine be done." When asked if she was easier, she said, "No; but then my sufferings are measured by a loving Father's hand as unerringly as the most skillful physician weighs his medicines. There will not be a grain too much or too little, and all my appointed time will I wait till my change come." Many of her young acquaintances can trace their earlier impressions for good to her loving, faithful words, and the happy smile they always found upon her face, and she was indeed "a preacher of righteousness" thereby, her room being radiant with her sanctified life. She loved everybody and all things beautiful in nature, and said, "Our Father made them all; the birds, and trees, and flowers fulfil their mission in magnifying His great name. Why do not we? Oh, that all men would praise him!" As the time of her dissolution approached, when told she was going home to heaven and Jesus, and asked if she still wanted to go, her face was radiant as she said, "Yes."

PEARSON.—At his residence, near Goldsboro', N. C., on the 29th of Tenth month, 1877, John T. Pearson, in the 41st year of his age; an Elder and member of Nahunta Monthly Meeting. Possessing good judgment, and having a lively interest in whatever concerned the welfare of the people, he often accepted positions of trust and service both in his Society and for the public. Early in his sickness he expressed his resignation to the Lord's will. With an expectation that he should soon be taken from his earthly ties to his heavenly home, he said, "The Lord knows His own, and His live in the Lord and die in the Lord." He desired that it should be his friends' daily and hourly concern to declare the glory of the Lord. "It is no new song. The first thing is, love the Lord; the second is, love the Lord; and the third is, love the Lord." Again, "My afflictions are sweet; it is sweet to die." That our Society might be preserved pure in doctrine and in practice, seemed to be among his chief desires.

The "Missionary Board" of Kansas Y. M. appoint a General Meeting to be held at Lawrence, Kansas, commencing on the 14th of Second month, being the Fifth-day before the third Seventh-day. Ministering friends are especially invited.

DRUSILLA WILSON, *Secretary.*

Lawrence, First mo. 25th, 1878.

THE "Germantown Employment Society for Women" offers for sale, at low prices, warm garments for men, women and children. Ten per cent. taken off on orders of twenty dollars or more.

Apply to HETTY C. GARRETT,
Green and Coulter Sts., Germantown, Phila.

CORRESPONDENCE

MONKTON, VT., First mo. 28, 187

The readers who have become interest in "Early Frost Work," will be glad learn of the continuation and blessed sults connected with it.

At a meeting recently, sixteen who h been slaves to strong drink, testified to t saving power of the Lord Jesus throu faith in His name. Since then another h been added to the number whose case is especial interest.

He was induced to attend some of t meetings, when conviction took such h upon him, that he would leave the hou knowing that it was his only alternat from yielding to the promptings of the Spi Thus he continued for some days, until last he resolved, let the consequences what they might, he would seek the Lo and at the next meeting he could har wait for a suitable opportunity to cast hi self upon the mercy of God, in Christ Jes our Lord. In a day or two the victory w gained, resulting in peace. And now change is very noticeable. In the place an intemperate opposer—a trusting, worki Christian. A few days ago a supper w given at the hotel by the young conve which included the host and hostess, which more than a hundred and fifty w partakers. It was a pleasant sight to this company in social converse talking the things of the Kingdom, and partak with thankfulness of the bounties whic kind Providence had provided, as well contributing of their abundance in the na of the Lord. But better still, to behold the hall, where quick feet had often trip to the sound of the music until the sm hours of the morning, these met in rever worship, listening with sweet stillness Psalm xxxiv. and to a few exhortati and prayers wherein they were commen to God and to the word of His grace u the great meeting beyond the river.

Yesterday the place of worship was v filled with an interesting and interested c gregation, both morning and evening. At latter meeting sixty bore testimony of th love and allegiance to the Lord of Lords, King of Kings. Several other seekers enquirers were present, who we fear fa to lay hold of eternal life. S

We think our dear aged friend He Miles, whose contributions, from time time, appear acceptably in our columns, excuse us for sharing the interest of the c

ng part of a private note with our readers.

MONKTON, VT., First mo. 28, 1878.

The great frost of irreligion is breaking up hereaway. . . . My wife and I propose holding our "Diamond Wedding" to-morrow, as we were married the 29th of First mo., 1818. Excuse this item. Very truly thy friend, HENRY MILES.

ITEMS.

SAMUEL BOWLES, the widely-known editor of the *Springfield Republican*, a few weeks before his death, which recently occurred, was visited by his friend, Senator Dawes, of Massachusetts. On parting, Samuel Bowles said, "Drop on your knees, Dawes, and thank God you have done a little good in this world, and ask His forgiveness that you have done no more."

DR. BENJAMIN RICHARDSON, of London, adds his protest to that of Huxley against forcing children by early education in school books. He thinks that all the learning a child should receive until he is seven years old can be given in the way of play, by stories and other oral teaching.

"As the eyes of servants look unto the hand of their masters, * * so our eyes wait upon the Lord our God." Ps. cxxiii. 2.

IF the Lord Jesus is really to preside as Head at the meetings of His people, it will require trustful waiting on Him with an attentive mind to perceive His will. Only thus can the beautiful harmony of service occur, which results when He does have the direction.

SANCTIFICATION OF THE BODY.—In the *Times of Refreshing*, S. Schaffer urges that while much has been said of the sanctification of the soul, little has been said touching that of the body. He would have the Christian control the outward senses as avenues to the soul, keep under his body, his appetites and passions, so that he may rise up vigorously to become a partaker of the Divine nature. He tells of a Christian of whom one said, "Whenever I have come in contact with that man, I have never heard a useless or improper word, or witnessed a light or careless act, and although he has intercourse with men of all classes, his consistency and self-control are of a piece among all." A healthful brain, with responding sensibility, he thinks, constitutes an organism through which the Holy Ghost may communicate his illumination and diffuse the joys of His presence.

A PRESBYTERIAN Mission has been founded at Fort Wrangel, Alaska. The population is part white and part Indian.

BIBLE-SCHOOL CONFERENCE.

The First Annual Bible-school Conference of Ohio Yearly Meeting was held at Alum Creek, Morrow County, O., Twelfth month 27th, 1877.

Conference met in Friends' meeting-house on the evening of the 27th, at 7 o'clock.

Clayton W. Townsend was appointed Chairman for the evening, and opened the Conference by reading a portion of the forty-first chapter of Isaiah, which was followed by a season of devotion, in which many hearts were lifted up and many earnest prayers were offered, asking Divine assistance and guidance, and a special blessing on the coming sessions of the Conference.

George J. Wood addressed the Conference in a few brief words of welcome, commenting on the portion of Scripture read by the Chairman, how every one should help his brother; and thus encouraging one another by words of cheer, the work of the Master would go on and the cause of truth prosper.

Daniel Hill, of New Vienna, responded in a few appropriate remarks, setting forth the great importance of the work in which we are engaged, and the necessity of being armed with the whole armor of God.

Work of the Conference was then set forth by the Chairman in a few remarks, and adjourned to meet at 9 o'clock next morning.

SECOND DAY OF CONFERENCE.

Sixth-day, Twelfth mo. 28th.—Vice-President in the chair.

Meeting opened at 9 o'clock by devotional exercises, a spirit of deep, earnest prayer prevailing.

"Selection of Officers" was opened for discussion by Armit Williams, who thought that the officers of the Bible-school should be selected by the teachers, they knowing best the wants and needs of the school, thus preventing the confusion that might otherwise arise.

F. Stanley thought there was a lameness in our organization as related to the election of officers, and a great need of the power of the Holy Spirit.

Mary Hole spoke of the necessity of having earnest living workers, and love for children as well as love for Christ, and of the necessity of an exemplary life.

J. Miller endorsed the paper read, but would go further, and would take into consideration natural gifts and qualifications.

Priscilla Rogers and others participated in the discussion, and were in favor of teachers electing officers, but they should be teachers of sanctified judgments.

"Classification of Scholars," by H. M. Pettit, was an instructive paper, in which she drew lessons from nature, showing that, in animal and in vegetable life, there is a beautiful adaptation of nourishment to the tender and stronger growth; so spiritual food should be adapted to spiritual growth—milk for babes, strong meat for mature minds, and thus the Bible-school scholar should be classified according to his growth in spiritual knowledge. The paper was discussed by Jesse Harkness, Mary Hole, N. L. Wood, and others, showing that it was best to classify according to capacity and not by numbers, and that more authority should be delegated to superintendents in this matter. Unconverted

scholars were often benefited and instructed by being placed in classes with the converted, gaining much knowledge, and perhaps sooner awakened to the need of a Saviour.

"Opening and Closing School," by J. M. Watson, showing the necessity of promptness on the part of superintendents, need of varying the exercises, so as to interest the pupils and gain their attention, thus promoting quiet and order. This topic called forth some discussion as to the best way of interesting children, so as to gain their attention, and making the opening exercises profitable, instructive, and pleasing.

"Teachers' Meeting," assigned to Mary C. Wood, but in her absence was taken up by C. W. Townsend, and very ably handled, showing that in teachers' meetings we should not only study the lesson, but make known our spiritual wants and needs; the lesson should be perfectly studied before; no place for discussion or argument, but a place for devotion and prayer; they should generally be conducted by superintendents. The subject was discussed by J. Watson, G. Wood, Armit Williams, and others, as to the best time of holding such meetings, difficulty of getting teachers to attend, best time to commence, etc. We should, as teachers, be so inspired with love for the cause that we will be impelled to go.

Adjourned until 2.30 o'clock.

AFTERNOON.

Conference opened by prayer invoking God's blessing, singing "Bring forth the royal diadem."

"History of the Bible," an able essay by Priscilla Rogers, which was listened to with interest, as we were shown how God had through all ages preserved the sacred volume. Commented upon by C. W. Townsend, and the new version of the Bible alluded to as a necessity owing to the fact that language changes—that which is in use in this generation may mean something else in the future—yet the doctrine will remain the same; it cannot be revised.

"Bible Chronology," by Daniel Hill, was an interesting and instructive exercise on his new chronological chart, which was listened to by an appreciative audience.

"Mutual Relation of Old and New Testaments," assigned to Jacob Baker, who not being present, it was given to Daniel Wood. The prophecies and their fulfilments were particularly dwelt upon, showing that the sacrifices were typical of Christ's atonement.

God in his infinite wisdom was pleased to show us types of his well-beloved Son.

"The word of God is quick and powerful," Heb. iv. 12. When the offering was laid upon the altar it was divided by the priest; the slightest flaw was detected. High Priest is typical of Christ; nothing is hid from Him. When we lay our offering on the altar, God sees defects, though hidden from men.

"Best Methods of Bible Study," by A. H. Bartlett. We must stay in the Bible—not go outside of it, and prove it by itself. Study the Bible in subjects which are associated together; we cannot study the atonement without looking at the cause for which that atonement was made, studying that causes us to look at that which is back of it. As we look at the depravity of man, and that which caused that depravity, then comes repentence, then faith;—by its exercise n must be restored, etc.

"Importance of Bible Teaching," an essay Esther B. Tuttle, read by Lida G. Romick, an instructive and interesting paper, but not cussed for want of time.

Adjourned until 7 o'clock, P. M.

EVENING SESSION.

Opened by prayer and praise, and singing need Thee every hour."

J. J. Henry, of Bucyrus, O., delivered address upon the Bible, which was listened with great interest by all present.

Remarks were made by Brothers Baldwin Updegraff.

Adjourned.

(To be concluded.)

LIFE IN NORTH AMERICA.

Edward D. Cope, the eminent natural so well known to many of our readers, a member of the Society of Friends an former professor of Haverford College, g a lecture at the Hall of the Young Me Christian Association of Germantown, the evening of the 25th ult., on "W Life has done in North America."

He said that some of the phenomena go on in a living being were such as occur outside of living organisms. Thus so were purely mechanical; others chemi as in the process of digestion, which co be imitated in a test tube; but after stracting all physical and chemical pheno na, there is a residue not explicable purely physical laws, and which are liv attributes or phenomena. Among these contractility and sensibility to contact light, &c. Many of the constituent eleme of a living being are not living matter, inorganic, such as the phosphate of lime the bones, the salts in the liquids of body, &c.; but abstracting these, the b of all living tissues is a substance ca protoplasm. It has the same chemical ments, in nearly similar combinations, i living matter. Chemically it is called teine.

Again, in an animal many tissues are strictly speaking, alive. This is easily to be the case with the hair and nails epidermis or outermost cover of the sl and when all such parts or tissues are tally abstracted, there remain certain mi centres of life, which are scattered thro out all parts of the living tissues, and w are called bioplasts. These exist in nerves in lines, in the brain in lay These bioplasts lie near each other, and the centres of life-action. Upon their side or outer walls, other tissues are for The presence of these bioplasts determ the growth and form of parts. Where

absent growth does not take place. The plasts of the embryo determine the future m of the animal to be perfected from it. ould bioplasts be wanting in any part of embryo, the development of that part does t occur, and monstrosities result.

These bioplasts are much like some of the vest forms of animal life, such as the mi-scope often reveals in water or other ids. Among these are the amœbæ, ich are not distinguishable in essential aracter from bioplasts. The amœbæ are all masses of animal jelly which move out apparently with definite aim; they e certain objects into their own substance food; they increase by fission of one into o or more. There are bioplasts floating e in the blood of animals which do the ne. They move about, and if they do devour each other, at least one is some-es absorbed into the other. All the life see springs from these bioplasts, from lowliest to the highest forms having se for their origin.

The amœbæ select their food and direct ir own movements. What is needed in ler to do this? They must have contrac-ty, sensibility and memory. They try kind of substance, and it does not suit m for food; in future they reject it. ch individual has to learn this by experi-e, or else derives it by heredity from its estors, who acquired such knowledge by erience. The just-hatched chicken pecks a fly. But this is because its foregoers learned in the distant past that it was per to do so. Habits dependent on wledge transmitted by inheritance are led instinctive, in animals. The condition things has been ever changing through st ages, and everything has had to be rned.

When habits have once been thoroughly uired, such as learning to walk, it re-res no conscious exercise of will to main-n them, as in walking and talking with a nd. In the course of life in man very ny actions become routine, not requiring cial exercise of sensibility, and in the , life runs much in the same groove,—re is a loss of true spontaneity and an ap-ximation to death occurs before death nes.

All the life in North America, and that been a most varied and abundant one, has ne then from bioplasts. North America a vast surface extending from north to th, not broken by impassable barriers, l has had this feature through the geo-ic ages. Beyond the Mississippi a low con-nt was first formed, long before the rest the present continent. Its eastern coast against the western edge of what are now Iowa and Missouri. Then islands formed along the present line of the Rocky Mountains, and a small continent rose in the region of Mexico, extending eastwardly, perhaps, to the Caribbean Sea. As islands formed, portions of the seas would be gradually enclosed, the water in these vast lakes being at first salt and then gradually becoming fresh by rains. The animal life in these would be first of marine, and then of fresh water species.

The lecturer then, by the aid of a diagram, described the succession of the Carboniferous, Triassic, Eocene, lower Miocene, upper Miocene, and Tertiary geological formations, giving the regions over which these appeared in North America. He ascribed the oldest deposits of coal to mosses or peats, forming during the Carboniferous era, when there were low lands, with swamps, not much above the sea. These lands underwent submergence, and were followed by the Triassic formations, in which there were the vast fresh water lakes before referred to, in the deposits of which are found fossil remains. The coal of the Triassic period was formed from a higher order of vegetation, including some trees. Triassic coal is found in China, and in North Carolina and Virginia. The red sandstone of the north Atlantic States, so much used for building purposes, is triassic, and contains the remains of much animal life.

Then comes a break, and the Jurassic formation occurs, which is little visible in North America. One of the later formations is called the Dakota, and was characterized by extensive fresh water lakes, and an abundant animal life as shown by its fossils. The Marine Cretaceous formation was also populous with animals of a low grade. At length the land raised up never became again submerged, the vast lakes drained off, leaving only those which now remain, of which some represent older geologic dates than others. The Tulare lakes in California are of old date.

Each of these great changes of the earth's surface was accompanied by changes of climatic conditions, and corresponding variations of life and life forms. Parents had offspring which differed from them, just as in plants what are called "sports" occur, in which a plant in some important respect differs from its predecessor from whose seed it grew. These changes of form in animal life are going on now. All domesticated animals show it, especially the dog. Fossil species are distinguished by the shape and character of the skeleton, especially of the teeth. The differences between the skeleton of the bull-dog and the greyhound are permanent, and greater than

between some fossil animals which are described as distinct species. The Japan dog has no upper incisor teeth, and in this respect is like the ruminants—a most remarkable change from its progenitors. The Mexican dog is without hair.

The lecturer then sketched the successive great forms of animal life, dwelling especially upon the wonderful abundance and variety of those of the class represented by the lizards, many of which were of huge size, and illustrating by drawings of fossils in his possession.

Between these and quadrupeds proper, or mammals, there was in North America a very marked break. He thought this indicated a great change of the land surface, and the migration of animals from some other region, and not the development of mammals here from the preceding lizard like creatures. Gradually, however, animals rose in the forms of their skeletons, and in the size of their brains and in other respects to higher and higher types.

Man is the culmination. In some respects his skeleton is lower than other animals. The horse, for instance, has passed from a five-toed to a one-toed state. It, and all fleet animals, have passed through a series of changes, from walking on the sole of the foot to having the heel raised and walking upon the toes. Man still retains the five toes and walks upon the sole of the foot.

But brain development and intelligence mark him as the highest of all. His chief enemy is his own species, and the perpetuation and elevation of the race depends upon the development of his moral qualities.

SCIENTIFIC NOTES.

Rapid Growth.—A. W. Bennett says, of a plant of *Vallisneria spiralis:* The first flower-bud made its appearance in my aquarium this year on July 1st, the pedicel being at 3 P. M. apparently about 1.5 inch long. On the 3d, at 4 P. M., the base of the bud just touched the surface of the water, and the pedicel was about 7 inches long. At 1 P. M. on the 7th (an interval of ninety-three hours) it had reached the astonishing length of 43 inches.—*Silliman's Journal.*

Interglacial Americans.—The tenth annual report of the trustees of the "Peabody Museum of American Archæology and Ethnology," to the President and Fellows of Harvard College, describes what appear to be flint chippings in undisturbed gravel deposits, near Trenton, N. J. Dr. Abbott regards the material as of glacial origin, and the relics as those of man of the glacial era.

Yellow Ants and their Herds.—Dr. Leidy observed a comparatively small colony of yellow ants which had three different insects in their possession, a species of *aphis*, a *coccus* and the larva of an insect, probably coleopterous. The aphides were kept in two separate herds, and these were separated from a herd of cocci. The larva was in the midst of one of the former herds. It was about a quarter of an inch long, and was covered on the back with a thick, white, cotton-like secretion. The ants attended it carefully, and frequently stroked it with their antennæ. The aphides and cocci were in good condition but without visible means of subsistence except the neighboring grass roots partially extending into the earth beneath the stones to which they were probably at times transferred by their masters.—*Proceedings Academy of Natural Sciences.*

Uses of Injectors.—The "injectors," which were first used for forcing water into steam boilers, have been successfully employed for increasing the draught of chimneys; as smoke-consumers; as stove-blowers; as exhaustors of carbonic acid gas; as pumps for well-water, for thick and muddy liquids, for beet-juice, for milk of lime, for acids, for lyes, and for supplying locomotive-tenders at watering stations; as elevators for animal black, for grain, and for granular solids; and as sugar-clarifiers. In one instance the employment of a Kœrting injector so increased the draught of a chimney, that the proprietor did as much work with one boiler and 36,37[illegible] kilogrammes of coal as had previously required two boilers, and 78,120 kilogrammes of coal.

A New Brazier.—M. Mousseron has invented a new brazier, which may be used in close apartments without vitiating the air. A tube, pierced with holes, goes through the fire, admitting a copious supply of air and producing a vivid combustion, so that there is no production of carbonic oxide. The carbonic acid is absorbed by the steam from a vessel near the top of the brazier, and escapes into the room in a healthy form. A report of M. Thiboulet to the French National Society of Architects, pronounces the invention "the easiest, the most universally applicable, the most economical, and the most agreeable of all the known methods of warming."—*Les Mondes.*

Liquids for Cleansing.—An English wash for removing stains of acid, resin, tar, grease, is prepared by mixing 100 parts strong alcohol, 30 parts of strong spirits of ammonia, and 4 parts of benzine. Another good wash for the same purpose is made by dissolving, in 1 quart of water, 1 oz. of pulverized borax and ½ oz. of camphor.—*Bayer. Ind. u. Gew. Blatt.*

Water Supply of London.—In 1877, wa[illegible]

as supplied to 3,796,000 lodgers in 533,000 ouses. The daily consumption rose to 600,-25 cubic metres, giving, for the summer onths, a daily supply of forty gallons per ad. Eight companies, with an aggregate pital of $56,243,700, perform the service, ying average dividends of 6.3 per cent. ne cost of distribution to each consumer is ly about one-tenth as great as in New ork.—*Ann. des Ponts et Chanssées.*

Engraving on Glass by Electricity.—G. anté finds that by covering a surface of ass or crystal with a concentrated solution nitrate of potash, and using wires properly ulated, he can concentrate the current of electrical battery so as to produce perma-nt engravings. By writing or drawing wly the marks are engraved deeply; if the re is sharpened to a point, the lines may made extremely fine.—*Comptes Rendus.*

Pliocene Man.—At the meeting of the nerican Philosophical Society, held on rst mo. 18th, Professor Cope announced e receipt of a collection of fossils from a ke-bed in Oregon. In the deposit, in un-tinguishable relation with known pliocene sils, there were numerous flakes, with ows and spear-heads, of obsidian, many of m tarnished by long erosion. All were ng mingled together, on the surface of a l of clay, which was covered by a deposit volcanic sand and ashes of from fifteen to nty feet in depth. This had been drifted ay by wind in some places, thus exposing remains.

THE REVISION OF THE BIBLE. — The nerican Bible Revision Committee held ir regular monthly meeting at the Bible use, New York, on Thursday, Friday and turday of last week. Rev. Philip Schaff, President, reports that the Old Testa-nt company have nearly finished the first ision of Jeremiah, and will next take up ekiel. They had previously revised the ntateuch, the Psalms, and the prophet iah. The New Testament company have ched the eleventh chapter of the Second istle to the Corinthians in the first revi-n. The Gospels, the Acts, and two-thirds he Epistles have been revised so far, but l require a second revision. The Ameri-committee are only a little behind their ther revisers in England.

FUTURE REWARDS AND PUNISHMENTS.—Paine cites from a paper put out by ends, called *Gospel Truths*, the state-nt, "That all shall receive the recompense their works, and the rewards of their ds, according to the nature and quality them." He adds, "And if the rewards the righteous are eternal, then so must those of the wicked be, or both must be tem-porary; for the Holy Ghost makes no differ-ence as to the duration of the one more than of the other."

THE CHILDREN'S BED-TIME.

The clock strikes seven in the hall,
The curfew of the children's day,
That calls each little pattering foot
From dance, and song, and lively play;
Their day that in our wider light
Floats like a silver day-moon white,
Nor in our darkness sinks to rest,
But sets within a golden west.

Ah, tender hour that sends a drift
Of children's kisses through the house,
And cuckoo notes of sweet "good-night,"
That thoughts of heaven and home arouse;
And a soft stir to sense and heart,
As when the bee and blossom part;
And little feet that patter slower,
Like the last droppings of the shower.

And in the children's rooms aloft
What blossom shapes do gayly slip
Their dainty sheaths, and rosy run
From clasping hand and kissing lip.
A naked sweetness to the eye—
Blossom, and babe, and butterfly
In witching one, so dear a sight
In ecstasy of life and light.

And, ah, what lovely witcheries
Bestrew the floor! an empty sock,
By vanished dance and song left loose
As dead birds' throats; a tiny smock
That, sure, upon some meadow grew,
And drank the heaven-sweet rains; a shoe
Scarce bigger than an acorn cup;
Frocks that seem flowery meads cut up.

Then lily-drest in angel white
To mother's knees they trooping come,
The soft palms fold like kissing shells,
And they and we go singing home—
Their bright heads bowed and worshipping,
As though some glory of the spring,
Some daffodil that mocks the day,
Should fold his golden palms and pray.

The gates of Paradise swing wide
A moment's space in soft accord,
And those dread angels, Life and Death,
A moment vail the flaming sword,
As o'er this weary world forlorn
From Eden's secret heart is borne
That breath of Paradise most fair,
Which mothers call "the children's prayer."

Ah, deep pathetic mystery!
The world's great woe unconscious hung,
A rain-drop on a blossom's lip;
White innocence that woos our wrong,
And love Divine that looks again,
Unconscious of the cross and pain,
From sweet child-eyes, and in that child
Sad earth and heaven reconciled.

Then kissed, on beds we lay them down,
As fragrant white as clover'd sod,
And all the upper floors grow hushed
With children's sleep, and dews of God.
And as our stars their beams do hide,
The stars of twilight, opening wide,
Take up the heavenly tale at even,
And light us on to God and heaven.

PICKERING COLLEGE,

PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.) in charge of the above institution, are authorized to lease it furnished—and free of rent—to an experienced, competent Friend—who will conduct it under the supervision of a Committee appointed by the Yearly Meeting.

The building is new, and calculated to accommodate 100 pupils—50 of each sex. The Committee contemplate its being opened the fall session of this year (1878). Applications or proposals to be made by 20th of Third month, to JOHN WRIGHT,

Pickering, Ont.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 5th inst.

THE EASTERN WAR.—The suspense of last week has been partially relieved by the announcement from Adrianople under date of the 31st ult., that the six bases of peace accepted by the Porte and the terms of the armistice had been signed by the Grand Duke Nicholas and the Turkish commissioners, Server and Namyk Pashas. An order suspending hostilities was to be dispatched forthwith to all the corps and detachments in European Turkey, and also to the army in Asia Minor. The conditions of the protocol are thus stated from Constantinople: 1st. The erection of Bulgaria into a Principality. 2d. A war indemnity or territory in compensation. 3d. The independence of Roumania, Servia and Montenegro, with an increase of territory for each. 4th. Reforms in Bosnia and Herzegovina. 5th. An ulterior understanding between the Sultan and the Czar respecting the Dardanelles. 6th. The evacuation of the Danubian fortresses and Erzeroum.

It is asserted by a Vienna correspondent of the Paris *Temps*, that all the powers have accepted the proposal of Count Andrassy, the Austrian Premier, for a conference, which will meet at Vienna, to discuss those points of the peace conditions which affect the common interests of Europe. The Austrian government, on the 3d, issued formal invitations to the signatory powers of the treaty of Paris to send representives to such a conference. It was previously reported that the Russian answer to a recent Austrian note recognized that present or future stipulations between Russia and Turkey are subject to modification, and are not definitive until sanctioned by the powers. The Russian government had also assured that of Great Britain that it considered the passage of war vessels through the Dardanelles as a European question, which it did not intend to settle by itself.

The news of the armistice was received in St. Petersburg with much joy, and thanksgiving services were held on the 3d in the churches.

Official returns show that the total Russian loss to the 30th ult. was 89,304 in killed and wounded.

The Cretan insurgents have declared the island annexed to Greece. In the Greek Chamber of Deputies, on the 31st ult., the Premier indicated that his action would be armed occupation of Thessaly, Epirus, and part of Macedonia, in order to protect the Greeks in those provinces from outrages from the Turks driven into them by the Russian advance. He said that when outrages occurred previously, the government sought the protection of Europe, but nothing was done beyond making inquiries; now, Greece would take the matter into her own hands. This was considered to be virtually a declaration of war. The whole population has been summoned to enrol in the national guards. On the 2d inst. 10,000 Greek regulars and many thousand volunteers crossed the frontier. They had orders, it was said, not to attack the Turkish troops, their object being to prevent massacres of the Christians consequent on insurrection. They encountered no resistance frpm the Turks, who retired to Domoco. The Greeks advanced to that place, and it was announced on the 4th that they had captured it. On receipt of the news of the signing of the armistice, an extra sitting of the Chamber was held, when the Ministry and the House agreed to continue the present policy.

Turkish war vessels have arrived at the Piræus, the port of Athens, to take away the Turkish Minister. The foreign Ministers at that city met on the 5th, and undertook to guarantee the Piræus against bombardment if left unarmed, thereby remaining an open port. Turkish vessels have been ordered to convey 8,000 to 10,000 troops to the Gulf of Volo, to oppose the Thessalian insurrection, and the advancing Greek troops.

The Czar, in addressing the troops in St. Petersburg, after an inspection on the 3d, congratulated them on the armistice, but said that they were still far from the end, and must continue to hold themselves prepared until they should obtain a durable peace worthy of Russia.

GREAT BRITAIN.—The debate on the government's request for a supplementary credit to the amount of £6,000,000, commenced in the House of Commons on the 31st ult., and was continued on the 1st, 4th and 5th inst., when it was adjourned to the 7th. W. E. Forster moved the amendment of which he had given notice, declaring that the House sees no reason for adding to the people's burdens by voting additional supplies. W. E. Forster, John Bright, W. E. Gladstone, and others opposed the grant; Gladstone at the same time conceding the necessity of supporting the government by some declaration before they entered the conference and proposing an address to the Crown. Some of the Ministers spoke, urging the grant, declaring the Russian conditions of peace vague and unsatisfactory, and asserting that the object of the government was to secure a permanent and solid peace. One of them said that they would not accept an empty vote of confidence, and that if the grant was refused it would be time for them to resign. Sir W. Vernon Harcourt, an Opposition speaker, on the 5th, said that if the government desired a durable peace, the basis of their policy at the conference must be a recognition of the fact that the independence and integrity of the Ottoman Empire had ceased; that it was not too late to rival and surpass Russia in the conference as the champion of oppressed nationalities; and that the whole country would support such a policy.

DOMESTIC.—Another disastrous wreck has occurred upon the North Carolina coast, about twenty-five miles north of the point where the Huron was lost. The steamer Metropolis left Philadelphia on the 28th ult. for Para, Brazil, freighted with iron rails and other materials for the construction of a railroad on the upper waters of the Madeira River, and carrying as passengers a large number of men to be employed on the work. The next day the vessel sprung a leak, and after vainly trying to stop it, the ship was turned towards the shore, and apparently was carried by currents out of its intended course and at 6.45 A. M. of the 31st struck on Currituck beach. The spot was midway between two life-saving stations, each distant about six miles, and the night patrol had just returned to the station, consequently the event was not known to them for some time, and several hours passed before they arrived with assistance. A line was thrown over the vessel but the force of the waves broke it, and the attempt to give aid in that way failed. Some of those on board swam ashore, and 158 in all escaped, some of them much bruised. Nearly 100, it is believed, perished.

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WILLIAM CROUCH AND HIS TIMES.

"*Holiness hath something of God in it, and therefore it must needs be a victorious and triumphant thing.*"—HARTCLIFFE (*Seventeenth Century*).

"Oh, Lord, search me thoroughly, try my heart, ... but in and through Jesus Christ, the only Mediator and Saviour, give me favor with Thee and life eternal, whatever it cost." Such was the prayer of William Crouch, when about the age of twenty-eight, put up, he tells us in a sense of the love and goodness of God.

His father, a well-to-do yeoman of Penton, near Andover, died whilst his children were young; but they were carefully brought up by their mother, who would often call them around her for prayer. William Crouch was born in 1628; in consequence of the Civil Wars the family removed from place to place, and this resulted in the loss of the greater part of the property left him by his father, and also of some of the educational advantages which he might otherwise have enjoyed. At the age of eighteen he went to London, and bound himself apprentice to a tradesman in Cornhill. He was no stranger to the visitations of God's mercy, which preserved him from many temptations. Longing for more spiritual enlightenment he went to hear such preachers as were most extolled by his religious friends; he took notes of their sermons, and on returning to his home at Cornhill, his heart was often so stirred that he would retire alone for prayer. Yet—like many others in this day also—he little thought how near God was to his seeking soul. "Alas! I did not know," he writes, "that these visitations were as *a Hand held forth*, or as the star the Wise Men followed, until they came where the child Jesus—given for the Saviour—was." With so dim a knowledge as yet of this Saviour, it is no wonder that temptation was sometimes too strong for him; but his loving Lord did not fail to follow him in his wanderings with conviction and reproof.

It was not until he was about eight-and-twenty that he went to some of the meetings of Friends, although his mother and sisters had already united themselves to them. Many stories of this people had reached William Crouch; but he writes, "When I heard for myself the testimony of truth declared, it was to my outward ear as a very lovely song. But I felt not the power working in my heart until it pleased the Almighty to touch it therewith. . . . . Then, oh, then I saw my woful state (although it was in a form of religion as aforesaid), and that salvation is only in and through Jesus Christ." Even whilst writing of fiery trials within, he says that his object is to encourage others to believe that the Lord is the same through all generations,

"His design the same to all the sons and daughters of men, blessed be His holy arm of power over all forever!"

At the age of thirty-one, when a widower with two children, William Crouch married Ruth Brown. Five years earlier, when only sixteen, she was one of the very small number who embraced the views of Friends, shortly before the memorable visit paid to London in 1654 by Francis Howgill and Edward Burrough, the first Friends who publicly preached in the Metropolis. When one day walking "in the fields" towards Stepney, she overtook Isabel Buttery, and another Friend from the north of England, who were engaged in distributing an address written by George Fox, "To all that would know the way to the Kingdom; whether they be in Forms, without Forms, or got above Forms." Looking earnestly at the young girl, and perhaps struck by the expression of her countenance, or instinctively attracted to her as holy souls so often are by anything at all akin to themselves in others, Isabel Buttery gave her one of these pamphlets; and we learn that "in the reading thereof she was convinced of the Truth." She now eagerly went to meetings held by these Friends—and in which they sometimes spoke a few words—at Robert Dring's in Watling Street, and Simon Dring's in Moorfields. On these occasions she met with Ann Downer, who afterwards became the wife of George Whitehead, and whose labors as a minister of the Gospel were greatly blessed.

These gatherings were very small, only two or three men being present, one of whom was Amos Stoddart, who had left the Parliamentary army in which he had held the rank of captain, and had cast in his lot with the Quakers. Some six years before this time he had, when at Mansfield, entered what George Fox describes as "a great meeting of professors who were discoursing of the blood of Christ." "Do ye not see the blood of Christ?" George Fox exclaimed; "see it in your hearts, to sprinkle your hearts and consciences from dead works to serve the living God?" But these professors, probably preferring their own convenient theories, tried to silence him with many words. But Captain Stoddart's heart had been penetrated, and he cried out, "Let the youth speak! Hear the youth speak!" *

But soon meetings of a different character were held in London; for when Francis Howgill and Edward Burrough, endued with power from on high, arrived there, "thing began"—as Sewel says—"to have anothe face, for they laid hold of all opportunitie they could light on to preach the Gospel." When the time came for their departure t Ireland, a farewell meeting was appointe at the house of Robert Dring. "At whic time," writes William Crouch, "there wa great brokenness of heart, and the meltin power of God was amongst them, whic caused great sorrow, and abundance of tear to flow from the eyes of many tender plants There are yet living, at the penning hereo who were then and there present, who do i a fresh remembrance give thanks and prais to God."

Whilst Francis Howgill and Edwar Burrough were in Ireland, in 1654, severa other Friends were constrained to visit Lon don and freely publish the glad tiding which had brought peace to their own souls Of this number was Thomas Aldham, c Warnsworth. Hungering and thirstin after righteousness, unsatisfied by all the re ligious teaching he had earnestly availe himself of, he "waited as alone" until, in 165 George Fox visited Yorkshire, and from hi lips he heard the message which effectuall brought him to Christ. And the Saviou for whom he had so long sought once found he hesitated not to lay the good gifts of hi "strength and substance" at His feet, hence forth to glory only in being His loyal sub ject, faithful servant, and valiant soldier.

> "Be not God ever seeking
> But strive at last to find,"—

says a German hymn-writer:—

> "For he who yet is seeking,
> Labors and works uphill;
> He who hath found rejoiceth,—
> Rejoiceth and works still."

Since "Christ suffered for sins, the just f the unjust that He might *bring us to God*, why should not every sincere seeker—su rendering himself to his Saviour—recogniz that this privilege, purchased by the precio blood of Christ, is His even now?

Persecution was soon Thomas Aldham lot. A year later, through the influence a clergyman of Warnsworth, he was take from his wife and young family, and con mitted to the prison in York Castle, where h was confined for two years and a-half, an meanwhile, deprived of some of his propert His own sufferings deepened his pity for h persecuted brethren, and, in company wit Anthony Pearson, he accomplished the ard ous task of going through most of the gao of England, to procure copies of the commi ments of Friends, in order to lay them befo Oliver Cromwell, who had refused to belie

* George Fox repeatedly mentions Amos Stoddart as being one of his companions, apparently in Gospel service. In 1670 he writes: "When I was come to Enfield, I went first to visit Amos Stoddart, who lay very weak and almost speechless. I was moved to tell him he had been faithful as a man and faithful to God; and that the immortal seed of life was his crown. Many more words I was moved to speak to him, though I was then so weak I was hardly able to stand. And within a few days after Amos died."

the extent to which the persecution had en carried. He died in 1660; his wife, ary Aldham—to whom George Fox had so been a bearer of glad tidings—surviving m only three months. "Given up in all ings to God's disposing," her remembance, we read, was "sweet, and her name as recorded amongst the faithful of God's ople." It seems that she was a minister, which capacity her husband visited many rts of Great Britain.

(To be continued.)

J. D. GARNER'S WORK IN EAST TENNESSEE.

Some Friends of New York Yearly Meeting, feeling sure that the readers of the *Friends' Review* would be interested in the count of the work carried on so successfully by our friend, Dr. J. D. Garner, in ast Tennessee, submit some portions of his port to them.

"MARYVILLE, TENN., Twelfth mo. 6th, 1877.

"Dear Friends:—I will send you an account again of what I have done with the 50 donated by your Fund for the Indians. took two Indian boys into our schools, one them the Friends' School at Maryville, nd the other the Freedmen's Normal Institute at the same place, boarding them both my own family, and giving them both together over six months' schooling with board, ooks, and a full suit of clothing for each. I mplemented the funds sent me with other nds, so as to enable me to send two boxes clothing to the most destitute Indians in Western North Carolina, distributing them st before the unusually cold weather of st winter, thus relieving much severe suffring. Many were the expressions of gratiude for this timely help. Where they were ot able to express their thanks in English, ey manifested them in looks, and even in ars of joy."

In regard to his work among the whites e continues:—"I have received but little elp since last spring, and consequently find yself in debt considerably, for means to arry on my work. It is still continuing to rosper, as I have more workers than ever efore, but less funds as yet. Our religious ork is growing more and more interesting very day. We expect, by God's blessing, report many conversions and accessions the church in the next year. As ever, our friend in Christ, J. D. GARNER."

Extracts from J. D. Garner's report for he year ending Tenth mo. 15th, 1877:—

eceived from various sources.....	$1,047 00
xpended.....	1,105 00
aid from my own funds.....	25 00
eaving a balance of debt.	33 00

One hundred and fifty religious meetings have been held; ten Bible-schools organized; five hundred families visited for help and religious instruction; four hundred persons have received assistance in food and clothing; fourteen day-schools have been kept up during the year, in which seventy scholars have been sustained at J. D. Garner's expense, twenty-three of these preparing to become teachers; four thousand four hundred and sixty yards of flannel, muslin and calico have been furnished for clothing. In the six years in which J. D. Garner has been engaged in the work, he has received $3,160, and in that time three thousand three hundred and twenty-six persons have been taught to read. Thus, he says, "for less than one dollar each, we have taught these persons to read, beside advancing a large number in a common English education and sending out twenty-six teachers."

For Friends' Review.

FRIENDS' NORMAL INSTITUTE, MARYVILLE, TENN.

This Institution, established for training colored teachers, largely by the liberality of Friends in England, is under the charge of Wm. P. Hastings and his wife, who are assisted in teaching by J. W. Woody.

William P. Hastings reports 198 pupils as enrolled during the present school year; 159 during the last month; 110 in daily attendance; 12 as boarding themselves in the building; 11 regularly boarded by the Institution. The daily average has been low, on account of the prevalence of measles among the scholars. W. P. Hasting adds:

"The progress of the pupils is very rapid this year; but their poverty prevents regularity of attendance. The query may arise, Why this poverty? The answer is, white employers make contracts, do the buying, selling and furnishing, keep all accounts, and finally make all the settlements, as a general rule. Thus will it continue until they are well enough educated to keep their own accounts, and to show them up in good style before a court of justice. I could illustrate from cases coming under my own observation, but lack of time forbids. Their lack of training in domestic economy, also has its effects. Upon the whole, though, they accommodate themselves to their surrounding circumstances much better than the poor Northern working man. They rarely beg.

"As to our needs, we should have a permanent teacher of the languages and other higher branches. I should prefer to do the great work which I believe I have been called by a higher power to accomplish.

That is, I should like to manage the qualification and training of teachers, who shall be able to do a thorough work in educating the masses in the common branches of education. Fifty-five of those whom we have trained have already been engaged in the good work.

"We have a large Bible-school in the Institution, and also a religious meeting held once a week. I remain thy friend,

WM. P. HASTINGS."

For Friends' Review.

HAVERFORD COLLEGE.

How stands Haverford to-day? Is she fulfilling the mission originally intended, benefiting young men generally, or is she gradually being devoted to the education of those intended for professional life? If, as stated, three-fourths of our youth adopt mercantile or mechanical pursuits, and not more than one-fourth the professions, it would seem that Haverford should not ignore the claims of the former.

All of education that is absolutely essential for mercantile success, is that one can "read, write and cipher," and anything beyond, is so much additional that goes to make up the accomplished man, and is therefore desirable, where it does not interfere with his thorough business education.

Let the Haverford graduate, that finishes at, say nineteen to twenty-one years of age, apply for admission to any active mercantile business and the reply is, "He is too old, we should have had him sooner, to have taught him our business." So that there is no alternative, but for him to start business for himself, when the inevitable result is failure and financial loss.

Nearly all such business demands that the learner should commence at not later than seventeen years old, that some, at least, of the impressible years, shall be devoted to his business education.

However valuable other languages than English may be to the professional student, they are not essential to the business man, and inasmuch as the time for education of the latter is limited, it would seem to be wisdom to restrict business youth to those studies exclusively English, avoiding, *if parents request it*, Latin, Greek, French and German.

There may be exceptional cases of young men intended for business, whose natural talent and ambition will enable them to finish early even a classical course. But as this might be considered "forcing," and as the ordinary youth could not thus finish without danger to his health, would it not be wiser to reduce the number of studies b omitting foreign and ancient languages, c at least make them elective?

This is partially accomplished in the pre ent scientific course, but as that require some knowledge of Latin previous to an study of it after entering the freshma class, and as French and German must b studied in the subsequent classes, it will b seen the difficulty is only partially remove

In this day of the application of practic tests there are those who will not submit t the classics being made compulsory for bus ness men: they do not wish to interfe with those who elect to study other la guages than English, but they claim th their sons shall not be compelled to go ou side the language of Burke, Addison, Mi ton, Cowper and a host of others, whos works go to make up the English classics.

When one looks around, he finds those i society and out of it, who with no mor than a plain English education, have bee conspicuous for ability, sound judgment an every manly quality.

Those who have been contributors to ou best Institutions have been, not profession men, but successful business men. The claim, not that the classical and scientif courses shall be done away, but that a purel English course shall be allowed, where p rents request it. As the introduction of th scientific was attended with benefit, so th purely English course would still add to th usefulness of Haverford. Then might w have some of her students desirable for bus ness positions, instead of, as now, too man of her graduates fit for teachers or profe sional men, but not for the ordinary busine of life.

There are to-day thousands of young me graduates of colleges, in the pitiable plig of a splendid education, but no occupatio They cannot all be teachers or professional and three-fourths of them had better ha had less education and gone to busine earlier. Hence, the poor boy that is co pelled to go to business early, outstrips th graduate that appears later in the field.

Is it not strange that in this day, with literature as rich as is the English in th best examples of prose and poetry, the you student cannot be admitted at Haverford study a course purely English? Wh avails it to insist upon the benefit of clas cal training, when there are so many En lish studies not pursued, where the trainin would be just as useful and no time lost the merely mechanical occupation of huntin for the meanings of words?

Let Haverford retain her classical a scientific courses, but let her also adm those whose parents prefer for them a pure

nglish course. These can thus be more oroughly accomplished in English studies, d can leave in time for education in such siness as they may select.

It is folly to suppose that all educated ung men can be lawyers, doctors, states- n, professors, etc. There must be a very ge proportion whose livelihood must come m the active business of life, for which y need as early a training as is consistent th a good education.

Let Haverford wisely respond to this de- nd of the spirit of the age, and she will crease her usefulness and improve her in- me and financial position; besides adding her friends among that class, that while en successful, are at the same time gener- s in their endowments of such institutions.

C. L. S.

For Friends' Review.

CONGREGATIONAL SINGING.

In *Friends' Review*, present volume, page 1, I find these words:—"It has always en the belief of Friends that no act of ador- on, praise or prayer to God was true wor- ip, that did not owe its incitement to the mediate operation of the Holy Spirit on e mind, to prompt thereto." Admitting is proposition, I propose (the Holy Spirit iting me thereto) to prove from both the d and New Testaments and our Early iends' writings, that congregational sing- g is prompted and practiced by the influ- ce of the Holy Spirit. Moses and the ildren of Israel, sang a song of thanksgiv- g and praise for deliverance from their emies. And when Jehoshaphat went out battle against the enemies of the Lord's ople, he appointed singers unto the Lord, go before the army, and when, prompted the Holy Spirit, they began to sing, eir enemies were smitten. Many other stances might be produced from the Old stament. The prophet Isaiah in foretell- g what would be in the glorious gospel y, says, "The watchmen shall lift up the ice, with the voice together shall they g, for they shall see eye to eye when the rd shall bring again Zion." The prophets ophesying and the apostles realizing the filment of the same, the meaning of both staments is better understood by bringing em face to face. And we see the same s fulfilled when the whole multitude of the sciples began to rejoice and praise God th a loud voice for all the mighty works ich they had seen.* But some of the arisees wanted Jesus to rebuke them; en so now, some are disturbed at the re- cing of those who sing together with a loud voice. But these cannot find in all the Bible one word in favor of rebuking them. Jesus loves to hear it. He said, "If these should hold their peace, the stones would immediately cry out." Christ and His disciples sung an hymn, and in all the New Testament we do not find one word against singing with the Spirit and with the understanding also. The singing of the redeemed in glory, is compared to the voice of a great multitude, and to the voice of many waters, and to the voice of mighty thunderings.

George Fox says of a meeting of Friends in his day, "O, the brokenness there was amongst them in the flowings of life, insomuch that in the power and Spirit of the Lord, many together broke out into singing, even with audible voices, making melody in their hearts." "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away." So when this prophecy was fulfilled, and the Lord did turn again the captivity of Zion, their mouth was filled with laughter and their tongue with singing. But they could not sing the Lord's songs in a state of captivity, neither could we of the Society of Friends; but now we have returned out of captivity, and many together do sing the Lord's songs as in the days of George Fox. Often when one in one part of the large congregation is prompted to sing a certain hymn of praise to God, another person in another part of the house is prompted by the same Holy Spirit to sing the very same hymn. So in direct fulfilment of ancient prophecy "With the voice together they sing. "Glory to God. Amen."

JOHN GREEN.

Pickrelltown, Ohio.

* Luke xix 37.

For Friends' Review.

MADAGASCAR.

A discussion has been carried on in England with regard to the relations of the Christian church in Madagascar to the State. The truth seems to be that as the Queen professes Christianity, when she visits places, she sometimes invites her subjects to take the bread and wine with her. Her invitations are almost a command, and many crowd to the service. The government, like all oriental ones, is personal, and the court has exercised a great influence in inducing the people to profess Christianity. Some appropriations of money have been made for teachers for schools, and these teachers have acted as religious as well as secular teachers.

In some places the subordinate officers have compelled the people to attend Christian places of worship, thinking thereby to please the Queen and her counsellors. But it

also appears that under the difficult circumstances in which they have found themselves, the European missionaries have endeavored to act with discretion, and have striven to teach those in authority the free principles of Christianity, and the impropriety of all State compulsion in matters of religion.

Except in the central part of the island, real Christianity has made but little progress, but there is the more need for patient and continued labor. If true Christianity spreads so slowly in professedly Christian lands, it is no wonder that it should do so in heathen countries.

One of the company of Friends there has recently died, Alice Mary Thorne, daughter of Joseph S. Sewell. Her removal was keenly felt by the mission band, but they "could all unite and rejoice in the assurance that, through redeeming mercy, she has gone to the mansions above.

EXTRACTS FROM GEORGE FOX.

Priesthood.—In the old testament, and the old covenant, the priesthood was by the law of a carnal commandment; but Christ, our High Priest in the new testament, was made after the power of an endless life.

The high priest in the old testament entered into the outward sanctuary, called the Holy Place, made with hands; which priesthood and sanctuary is abolished and done away by Christ. But Christ, in His new testament, is entered into heaven itself, now to appear in the presence of God, for the children of the new testament, who do praise God through Jesus Christ their Mediator, who makes peace between them and God.—*G. Fox*, 1685.

Purgatory.—They that are gone from this religion (the pure and undefiled religion), into those of their own making, tell people they must not be perfect here, and must carry a body of death with them to the grave; and others say that they must have a purgatory when they are dead. This doctrine is contrary to the Apostles, who said that they were cleansed by the blood of Jesus, and washed by the water of the word; and this blood and water God's people must feel the effects of within, to wash and cleanse their hearts, souls, minds and consciences; their hearts and consciences being sprinkled (as the Apostle saith) with the blood of Jesus from their dead works to serve the living God. For many talk of the blood of Jesus without them in their dead works, not serving the living God, their hearts and consciences not being sprinkled with the blood of Jesus; and they must feel it within as well as without.—*G. Fox*, 1678.

Teach Salvation for All.—You must instruct and *teach* your Indians and negro and *all others*, how that Christ, by the gra of God, tasted death for every man, and ga Himself a ransom for all men, to be testifi in due time, and is the propitiation not the *sins* of Christians only, but for the si of the whole world; and how He doth lighten every man that cometh into t world, with His true light.—*G. Fox*, 167

Swearing.—All that be in Christ are n creatures, and they see old things are pass away; and can say, *Behold all things a become new to the new creatures in Chri* For to the new creature, Christ is the off ing once for all; and His blood gives life the New Testament and new covenant; a taking oath and swearing to the Lord, t was in the old time. And in His new co nant and New Testament, He saith, "Swe not at all; but let your yea be yea; a your nay, nay: for whatsoever is more th these, cometh of evil."—*G. Fox*, 1685.

For Friends' Review.

GRACE FOR ALL.

Sheldon Jackson, Missionary Superinte dent, made a journey last year along t Pacific coast from California to Alaska, a in the *Evangelist* gives this account of an a swer to prayer, and the effect of gosp teaching, as illustrated in the case of an I dian at Victoria, Vancouver's Island.

"Mrs Dix is a full-blooded Indian, t daughter of a great chief, and a chieftaine in her own right. When a child, she was, stated times, taken up a great river in canoe and taught to worship a large mou tain peak. Her mother's god was a fis In 1862, desiring to learn something of t white man's God, she commenced attendi religious services in Victoria, and follow it up for seven years without finding lig or comfort. About 1868, a great medici man named "Amos," that in his incant tions had torn in pieces with his teeth a eaten dead bodies, commenced attending t Methodist church and prayer meeting. Th called the attention of the church to the co dition of the Indian population, and a Sa bath-school was started for their benef The second Sabbath no Indian was prese at the school. Upon visiting their can they were found making a medicine ma with all the accompanying cruelties. B the school was persevered in. Amos w one of the first converts, and became a clas leader. About this time Mrs. Dix fou her way to the school, and to Christ. A r vival commenced among the Indians, duri which, meetings were kept up for ni weeks, and numbers were brought into t church.

"With her own conversion Mrs. Dix be-
me anxious for the conversion of her
ughter-in-law and her son, who was chief
a tribe several hundred miles up the coast.
ie would spend whole nights in prayer
at God would bring him to Victoria under
e revival influences. She asked her friends,
hite and Indian, to join her in this petition.
uring the meetings that son, that had not
en home for years, landed from the steamer
Victoria, and with his wife went to
urch. All the depravity of his nature
se up against what he heard and saw. He
as angry at his mother, himself, and every-
dy. Still more earnest prayer was made
r him, and prayer prevailed. Both he and
s wife were brought to Christ. With the
e kindled in their own hearts, they hasten-
back to their own people, near the Alaska
ie, bearing the glad tidings of great joy.
s of old, Parthians and Medes and dwel-
rs in Asia and strangers at Rome and
hers carried back to their own people the
e and tidings of the pentecostal season, so
ese Indians carried the power of the gos-
l with them to their homes at Nanaimon,
e Fraser, the Skeena, the Nasse, the Tasta-
llaroka, and other places too numerous to
ention."

GOSPEL SALVATION.

By J. R. Jaques, President Albert University.

He shall save His people from their sins."

Salvation in all its depths and heights of
eaning is a wonderful word. Salvation
eans "*making safe.*" But safety implies
ie existence of something from which to be
ved—some *calamity*, *danger* or *evil.*

There are many evils in the world—evils
ysical, moral, domestic, social and politi-
l—but the great source and centre of all
man evil is sin; *sin* in its malignant prin-
ple; *sin* in its envenomed essence; *sin* in
s tyrannical power; *sin* in its soul-damning
uilt; *sin* in its blighting consequences.

Who may portray the darkness of sin—
ie *discord* of sin—the *bondage* of sin—the
npurity of sin—the *power* of sin—the hor-
rs of sin?

Sin is the mortal disease of the human
ul.

All the human race confesses the disease.
ll systems of philosophy and morals, an-
ent and modern, recognize the dire evil.

Now, Christianity comes professedly to
ure this disease—and comes for no other
urpose. It then becomes a question of
upreme importance whether the remedy is
dequate to the emergency. What is the
xtent of this salvation? How far does
hrist propose to save men in this world?
We answer:

1. He does not propose to save us from trials and tribulations, but to give grace to brave and bear all serenely. He concedes and confesses that "*in the world ye shall have tribulation,*" but promises, "*in Me ye shall have peace.*"

2. He does not propose to save us from temptation, but to save us *in* temptation, and with the temptation make "a way of escape."

3. He does not propose to save us from errors of intellect, or mistakes of judgment, or wanderings of mind—but to save us from errors of the heart, and wanderings of the will.

4. He does not propose to give us grace by which we *cannot* sin, but grace by which we *need not* sin. If the words of John's Epistle be thought to suggest an *impeccable* state, "He cannot commit sin because he is born of God," it must be remembered that the word "cannot" is a *moral cannot.* The word is used here as by Luther when before the hostile assembly of Catholic priests, bishops, and princes, he dared to do right, and said, "*I cannot do otherwise.*" The same sense of the word was used by the boy George Washington when he said, "I *cannot* tell a lie." The word is used in the same sense when we say, of some magnanimous man, "he *cannot* do a mean thing." By this use of "cannot," we mean that the person is averse to doing a certain thing, it is against the current of his nature—he is not *inclined* or *disposed* to do it. This sense of "cannot" is common and unmistakable. In this sense, then, the holy man "cannot commit sin;" he is averse to it; his whole soul abhors and dreads sin. But still *he may sin* by permitting himself to contemplate sin unguardedly, or by approaching sin too near, so as to be blinded or fascinated by it. A person says very consistently, "I *cannot* look directly over the brink of Table-rock at Niagara." And yet he may, in an unguarded moment, approach so near the brink as to *fall* over! Thus, while Christ does not give us grace by which we absolutely *cannot* sin, He gives us grace by which we *need* not sin, and such "a heart in every thought renewed," that we shall have the greatest *horror* of sin, and consequently the greatest *safeguard* against sin.

5. Christ does not promise to save us from our ignorance of many things in nature and the Bible, but to so illuminate our minds that we need not and shall not "abide in darkness" respecting our personal salvation.

6. Christ does not promise such maturity that there can be no further growth, but such *purity* of soul as is the necessary condition of normal growth *toward* maturity.

Maturity of soul is distant as the end of

immortality, but *purity* is a possible and promised state of the believer here on earth. —*Guide to Holiness.*

WATCH!

Who, of all the men of the world, most needs this exhortation? The Christian. Why?

First. Because he is a soldier, surrounded by enemies, who are waiting to destroy his soul. They are ready to take advantage of his carelessness or neglect of duty; they are vigilant; they are numerous; they are subtle. Therefore he should watch.

Second. Because he is a pilgrim, travelling through a hostile land. There may be snares in his way; stones, over which he may stumble; pits, into which he may fall; enticers, who would strive to make him linger on his way, and lure him from his heavenly home. Therefore he must watch.

Third. Because he is a steward. He has precious treasures to take care of—his own soul, his talents, his time, his Master's honor. He must take care that he does not lose the first, misuse the second, waste the third, and endanger the fourth. Therefore he need watch.

Fourth. Because he is a servant. His Lord is now absent; His return is uncertain; it may be years hence, but it may be to-night. When he comes back He will expect all to be in readiness for his reception, each one at his post, each one looking out for Him. Therefore the Christian must watch.—*Illustrated Christian Weekly.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MO. 16, 1878.

CONGREGATIONAL SINGING.

We think it but just to give our friend, John Green, opportunity to express his views on the subject of congregational singing, not doubting that they are sincerely held. This term, like many others, may mislead by being differently understood by different persons. If it be taken to mean the singing of hymns together as an act of professed worship, by a promiscuous assembly of people, some of whom are using words which they do not feel, which are untrue as to themselves, and are not accompanied by the prompting and influence of the Spirit, such singing is inconsistent with the fundamental views of Friends on worship, ar contrary to the great principles of the Ne Testament that the worship of God must l in spirit and in truth, not in falsehood, an that singing must be "with the Spirit an with the understanding." If, on the contrar by the term is meant that one Christian ma be led in a meeting to sing with the Spiri and others may be led by the same Spirit unite with him or her, the principles abov given are not violated. Only one instanc of such general singing by a meeting is r corded among Early Friends, the one referre to by John Green as mentioned by Georg Fox, who seems to have been satisfied wit it.

For a time, singing in a very simp manner by individuals was "not unusual," but soon complaints occurred of "unintellig ble and disorderly singing," and that it wa thought by the world "deficient in ha mony," and singing disappeared fro Friends' meetings altogether.

We derive little help in deciding th question by appealing to New Testamen practice. The only indication as to wha that was as to singing *in worship*, is foun in Paul's writing to the Corinthians tha "every one of you hath a psalm, etc., which so far as it goes, would lead us t suppose that with them only one sang at time. The example of our Lord and H disciples in singing the Hallel at the Pas over, is no more indicative of the duty Christians now in worship than their eatin the paschal lamb, since it was a part of th ceremony of the paschal supper.

In reviving the use of singing as a part worship, Friends are certainly right, so fa as our own interpretation of New Testamen principles is concerned. The great difficult is in adhering to these principles so tha singing shall not become will-worship, no interrupt each soul in the meeting fro drawing nigh to God in spirit through th mediation of the Lord Jesus Christ. Thi feature of Friends' mode of worship is primary importance.

Sometimes a thing lawful in itself is s liable to abuse that total abstinence become a sound principle of action. Some Friend will apply this to singing in public worshi

thers will judge otherwise, regarding the e of singing as so fully recognized by the ew Testament, and so valuable in itself, at they will have recourse to it, and take e responsibility of any abuses arising erefrom. If singing causes discord among ethren, the harmony of song will not ake up the loss of unity of the Spirit. are and prayer will be necessary to keep e bond of peace on this subject, and it n only be maintained by a thorough sub- ction of the spirit of each to the Spirit of hrist.

THE death of Pope Pius Ninth, affecting as it es so large a proportion of professing Chris- ns, is an event which cannot be regarded with difference by Protestants. Of noble birth, pos- ssing good qualities, great firmness, and yet a nevolent temper, during his long career of arly thirty-two years as Pope he has wielded a eat influence in the Christian world. Begin- ng as a friend of progress and of a liberal olicy, he found the movements which culmi- ted in 1849 going far beyond his wishes, and as since been a reactionary, standing against e progress of the nations in freedom and sci- ce. He found the Papal See a kingdom, and red to see it stripped of all temporal power. He as the only potentate who made the political istake of recognizing the Southern Confed- acy. He clogged the Romish Church with e foolish dogma of the immaculate conception, d the mischievous and almost blasphemous e of papal infallibility. He saw the power Rome decline greatly in its influence over oman Catholic nations, but its adherents rgely increase in Great Britain and America. By his death the Romish communion loses its ead, and has to make a new one—a lesson to l professing Christians, if they would learn it, be joined to the one Head who is the same al- ays, and able to guide and defend His Church.

THE ARMISTICE.—The conclusion of definite rms of peace between Russia and Turkey, it may e hoped, brings to a close a war of terrible destruc- veness, and accompanied with miseries or death tens of thousand of non-combatants. The Rus- anloss in killed and wounded is reported at),304. If this does not include deaths from dis- ase, the fatality has been enormous. During the rimean war 389,270 officers and soldiers were nt out from France to the scene of strife. Of ese 63,000 died of wounds and disease, includ- g 18,360 who died of fever, mostly typhus. It is well known that the killed on the field of bat- tle is a small percentage of those who die of wounds and disease. Hence it may be presumed the total loss of Russia has far exceeded the number given above; and when to the slaughter of Turks in arms, is added the unnumbered thousands of men, women and children who have perished from violence, misery, starvation, cold and disease, the destruction of human life attending this war has been enormous. All this in the name of Christ, who was meek and lowly in heart, and who came not to destroy men's lives but to save them. How monstrous to render thanks in St. Petersburg for victory.

THE friends of Haverford College will doubt- less have some thoughts to offer on the various points suggested by our friend, Charles L. Sharp- less. We think it well that this important subject of collegiate education should be considered in all its aspects by our Society.

MOVEMENTS OF MINISTERS.—Walter Morris, of Lancashire, obtained liberty from the "Morn- ing Meeting" of London, on the 28th of First month, to visit Friends in Canada, in gospel love, he presenting certificates of concurrence from his Monthly and Quarterly Meetings.

Robert W. Douglass, on his arrival at Sydney, Australia, was met by J. J. Neave, who is there on a religious visit.

THE HAPPY YEAR, 1878. D. Lothrop & Co., Boston. Leatherette binding. Price, 15 cents. A little vest-pocket volume, containing a com- plete Calendar for each month of the year 1878; memoranda pages, with blanks for each day in the year; a Bible text for each day in the year, and readings for each month, selected by Maria B. Lyman; and some eight or ten extra pages in blank for memoranda, making in all sixty-four pages of Almanac, Memoranda and Daily Food combined. The texts are well chosen.

DIED.

BURDG.—Eighth mo. 13th, 1877, at his residence, Lewis Burdg, aged 59 years; a member of Grove Monthly Meeting, Jennings Co., Ind. He had for years lived a devoted life of faith in the Lord Jesus Christ, as a present and helping Saviour, and during his last sickness, he was often heard in vocal prayer and praise. Near the close, he spoke of his bright prospects of a glorious immortality.

PEARSON.—On the 11th of Twelfth mo., 1877, Catharine M. Pearson, only daughter of William Pear- son, Jr., and Gulielma his wife, aged nearly 7 years; a member of New Sharon Monthly Meeting, Iowa. The above was a dear child whose engaging manners en- deared her not only to her bereaved parents but to all who knew her.

THE Committee appointed by the Alumni Association to prepare an account of Haverford College, solicit papers or information bearing on it, for the use of the compiler, which should be sent to

HOWARD COMFORT, 523 Market St., Philad'a.

CORRESPONDENCE.

GENERAL MEETING.

LAWRENCE, KANSAS, First mo. 25th, 1878.

Editor of *Friends' Review*:—The general meeting appointed by the "Missionary Board" at Tonganoxie closed on the 21st inst. Although there were no ministers from a distance in attendance, the Great Minister of ministers was present in a remarkable manner to bless, break, and hand forth to His disciples to give to the multitude. Many were made to rejoice in the love of the Saviour, particularly among the youth. Others were renewed, and more fully established in the doctrine of a present salvation.

"Pray for us, that the word of the Lord may have free course and be glorified."

DRUSILLA WILSON, *Clerk.*

To the Editor of *Friends' Review*:—

The scale of expenses at Harvard taken from the Worcester *Spy*, brought forcibly to view the very different standard of living at another New England school in the mountain region of New Hampshire, where between fifty and sixty boys and girls are educated at an expense for each of $25 per single term.

The School of Practice, Wilmot, N. H., is conducted by an earnest Christian man, John H. Larry, who has felt it his duty to devote his fine gift of teaching to the training of boys and girls among the farmers of that rugged region. Many of the lads board in the village, where there is neither tavern nor any other haunt of dissipation. At this school they obtain a Christian training, in addition to the usual branches of a good English education. C.

From the *Head and Hand*, a little sheet issued by this School of Practice, at Wilmot, N. H., it appears that, "on the afternoon of the 17th of December, books were laid aside at the School of Practice, and the time devoted to Whittier, in celebration of his seventieth birthday. A biographical sketch was read from Underwood's English Literature; then came a volley of questions about the Quakers. Most of the students had thought Quakers and Shakers the same. The characteristic principles of the Society of Friends being explained, selections were read from the "Songs of Freedom." An interesting reminisence of Edgar Parker M. D., who painted the Whittier portrait for the Centennial, was related by Mr. Larry showing how a village physician became a nation's artist by using God-given talents.

In notifying Mr. Whittier of these exercises, a word of advice to the students was requested, and the following reply was received.

DANVERS, MASS., First mo. 2d, 1878.

MY DRAR FRIEND:—Thanks for thy kind letter. I am honored by the birthday remembrance of thy school. May the young men and women who compose it, in their future lives prove more faithful than I dare claim to have been to truth and duty and the best interests of their fellow men. Nothing else is worth living for.

With renewed thanks, and with every good wish of the season, I am truly thy friend, JOHN G. WHITTIER.

BIBLE-SCHOOL CONFERENCE OF OHIO YEARLY MEETING.

(Concluded from page 412.)

SECOND DAY OF CONFERENCE.

Seventh day, Twelfth mo. 29th.—Conference opened by devotional exercises.

Topic for morning discussion opened by N. L. Wood, "Necessary Qualifications of a Teacher," showing that the teacher should have an experimental knowledge of the truth as it is in Christ Jesus; should understand clearly the way of salvation as revealed in the Holy Scriptures; should be prompt, energetic, kind, and patient, having constantly in view the one great object of Bible school teaching—that of bringing souls to Christ.

M. A. Jackson—Let every teacher remember that of ourselves we can do no good thing, but can do all things, Jesus Christ strengthening us. Point the children to Christ as the Lamb of God which taketh away the sin of the world.

J. Chambers fully united with the essay, but would ask the Conference what would be done when you had not converted teachers; would you take the unconverted?

J. Nealy—Take what you have if they are earnest seekers after truth.

Martha Rogers, Canada—Had a class pressed upon her; carefully studied her lessons; was seeking salvation herself; found her pupils awakened; could not lead them further; must give up the class or give up herself; thanked the Lord she gave up herself to the Lord.

This deeply interesting subject called forth much valuable discussion. The conclusion arrived at was, that they who would successfully lead others to the feet of Jesus must themselves know the way.

"Preliminary Preparation," by C. W. Townsend, showing that, while a natural fitness was essential to the highest success, no amount of natural genius can displace the necessity for a thorough preparation by training. The normal class is intended to supply this preparation.

The organization of such classes was then discussed under the following heads: First. Mem

rship—Those who have fitness and zeal for
ıching. Second. The Teacher—The best one
ssible. Third. Course of Study Threefold—
clear outline of gospel truths; the theory of
ıching; and the practical application of it under
reful supervision. Fourth. Objections and
lvantages. Principal objection: Want of suita-
e scholars and teachers, more apparent than
al. Advantages: Greatest respect on the part
both teachers and pupils for the office of
ıching, and a wonderfully increasing efficiency
the service of the Lord.

A. J. Hevelo—A desire to teach, and fidelity
the matter are the best qualifications. Al-
ough we may not have experience as a teacher,
t have a fervent, burning desire to do some-
ing for the blessed Master. No one ever had
desire for, and was truly converted to the Lord,
it some way opened for that one to work.

"The Teacher before his Class," assigned to
rael P. Hole, but in his absence was taken up
Armit Williams, showing that the teacher
ust be so filled with the love of the cause and
e work, that his whole being will be thrilled
th the responsibility; conscious that, though
: may be operating, as it were, upon unchiseled
arble, he is moulding characters for eternity.

N. L. Wood—Every teacher should come be-
re his class with the prayer that God would,
ith his Holy Spirit, illuminate the sacred page,
ıd with nothing but the Bible in his hand.
et the tender, loving voice, the moistened eye,
ery word and action show our earnest desire
r their salvation.

Daniel Hill—Not only before his class should
e teacher be earnest and careful, but out of
hool also, for the teacher is watched there,
ıd his outside deportment may make a lasting
ıpression.

F. Stanley—The love and affection of our own
ved ones is natural and right, so in the prepa-
tion I am making for my class, I am moulding
ı influence that may reach down to my own
ıildren.

David Bunker—Study to know your class, the
aterial of which they are composed; tell only
hat you know, not what you suppose.

P. Rogers—Let us so present the truth as to
ıpress the class that what we are saying comes
om Jesus; have the confidence of the pupils
aced in Jesus, who makes no mistakes. As
e stand before our classes we stand also before
od; as we look to Him we receive all the help
e need.

C. W. Townsend—The social conduct of the
acher is of great importance. They take my
e as a commentary on the teaching I have
ven.

"Importance of the Teacher's Office," by
ary H. Wood. The calling of the Bible-school
orker is a great and glorious one—that to our
.re is committed immortal souls to lead into the
ay of life everlasting, to kindle Divine appetites
ıd a love and reverence for the Holy Bible,
hich points us to Christ, who alone can satisfy
e hunger of the soul. To us is entrusted the
ıilding up of the souls of our nation—a struc-
re which is to stand long after the material
orld shall become a ruin—that we are identified
ith an institution more potent than armies or
ıvies, kingdoms or empires; for, when all else
ıall have been buried in oblivion, the faithful
worker for God shall shine forth as the brightness of the firmament and as the stars, forever and ever.

Singing, "Let the lower lights be burning."

Adjourned.

AFTERNOON.

Conference convened at 2.30 o'clock. A season of devotion.

"Mutual Relation of School and Church," an essay by Lida G. Romick, was deeply interesting, setting forth the need of more thorough Scriptural instruction as a preventive of false doctrine, and also that the church should help support the Bible-schools.

N. L. Wood and J. Miller endorsed the sentiments of the essay, and expressed a desire that we might come up to the relation there spoken of.

C. W. Townsend—School and church too long have been considered separate affairs, with separate interests. School is the church, and church the school—not separate, but a unit, and when so considered the financial difficulties will be met.

"Our Scholars and their Needs," opened by Dr. L. L. Benson. God's great arm of love is reaching out everywhere through the influence of the Bible-school, and its great mission will not be finished until all mankind are gathered; teachers are unqualified for their work unless equipped with the graces of the Spirit to lead them on to successful victory.

Singing, "There is more to follow."

"Pastoral Work," assigned to J. H. Douglas; but, in his absence, taken up by Daniel Hill. Great need of pastoral work among all, both young and old; one of the gifts conferred upon the church, as well as teaching; part of the pastor's work to find out the needs of the flock—the sick and the lame, and supply them with food best for them, pointing them to the great Physician, who alone can make them whole. Children not acquainted with their parents; too great a reserve on their spiritual wants; not intimacy enough between them on this subject. Teach a child not to depend on some one else, but to turn to the well of living water for his supply. "Drawing water with joy from the well of salvation."

R. Warrington—One way to hold workers or keep scholars in schools, is to have frequent stirring revivals in the church, and the best way to establish us in the faith is to have the Bible-school.

Priscilla Rogers—Teachers should look after the spiritual welfare of their pupils, see and administer to their needs; country schools deficient; how many are hungering and thirsting for the bread of life.

Question Drawer opened, and some interesting questions disposed of.

Adjourned.

Evening session opened at 7 o'clock by devotional exercises.

D. B. Updegraff delivered a very interesting and instructive discourse from Deut. vi. 7, setting forth very clearly the responsibilities resting upon parents in regard to teaching their children the truths of the gospel.

Adjourned.

First-day afternoon 3 o'clock.—A very interesting Bible-school exercise by the Alum Creek

school, conducted by Mary B. Wood, entitled, "Safety in Jesus;" first, Scripture recitation showing God as a fortress and strength, bread and water of life, protector and saviour. Second. Texts showing that, if we look away from Jesus, we fall into sin, and closed by verses which referred to the keeping power of our Saviour.

D. Hill gave an object lesson very interesting to the children, illustrating by a magnet and nails how Christ draws us to himself, and, as we are filled with the love of Christ, we are drawn one to another.

Adjourned.

EVENING SESSION.

This was the closing session, and we met to gather up the fragments to see "what we had gained." We came together with hearts filled with praises to our Father in heaven for blessings which we felt had been poured out upon us from session to session; as we had met in His name, feeling our need of His help, He had helped us, and we had helped each other, and that we would return to our various fields of labor strengthened for our work, with warmer hearts, renewed confidence, a more fixed purpose to spend and be spent in the service of Him who had loved us and given Himself for us.

Adjourned to meet again next year.

RELIGIOUS INTELLIGENCE.

Moody and Sankey began a series of meetings at Boston on the 2nd inst.

The American Board has expended in all over a million of dollars on its missions to the American Indians. Its efforts have been devoted to eighteen different tribes, among which fifty churches have been established. The Board's present annual expenditure for its Indian Missions is $15,000.

The Protestant Episcopal Church has now a membership of 281,977, being an increase the past year of 13,443. The contributions reached $6,734,268, an increase of $95,331—the only instance where a denomination increased its collections during the past year.

The Philadelphia Branch of the Woman's Union Missionary Society of America for Heathen Lands, has expended during the past year $5,113.35 in its excellent work for the women of the heathen, many of whom are so oppressed and kept in ignorance. They have sustained or aided four natives as teachers in India and Japan; nine Bible readers in India, Egypt and China; have helped several girls' schools, and supported girls in mission schools. Only women can reach their own sex with the light of gospel truth in many heathen countries. Such union efforts speak well for the growth of Christian oneness.

The *Congregationalist*, England, regards the Jewish revival under Hezekiah as one of religious zeal, but wrecked because it wa not accompanied by a great reformation i morals. The religious movement of the las forty years has been like it in many respects it has, however, helped morals some, bu there should be with such a revival (1) a elevation of the *moral ideal* of the Church and (2) a nearer approach to that ideal i the lives of Christian men.

At a public meeting held at Abington Pa., on the 2nd inst., a stranger said that he though not now a Friend, was one who be lieved that salvation was of grace, that onl in great stillness towards God could the in speaking voice of the Spirit be heard, bu that this deep stillness towards God woul lead into great activity towards our fellow men. It was thus that Fox, Penn, Cris and their fellows were so ardent and activ in the preaching of the gospel of Jesu Christ, so that at the death of Fox two hun dred thousand souls had been gathered i England, America and the islands of the sea He called attention to the irreligion of ou great cities, and the duty of laboring every where for the conversion of souls to Christ

Dr. Pusey, at the age of seventy-seven has published a work entitled, "Advice fo those who Exercise the Ministry of Re conciliation through Confession and Absolu tion." It is the translation of a Romanis "Manual for Confessors," abridged, con densed and adapted to the use of the Eng lish Church. A sad legacy to a churc which has gloried in her martyrs for Prot estant principles.

CHURCH DEBTS.

The *New York Times* has taken grea pains to find out the indebtedness of th congregations in New York. It estimate the value of property held by all the relig ious denominations in New York City a $56,191,600, and the debt at $7,770,314 Excluding those properties upon which n debt exists, the indebtedness of the rest i about 20 per cent. of their value.

The only religious denomination in th city which has no debt is the Society o Friends. Contrary to common opinion, th debt of the Roman Catholics is very large being estimated at $3,042,814, on a tota valuation of property at $11,176,500. Th Protestant Episcopal Church is the riches denomination in New York, having propert valued at $24,175,000. But of this $15,000 000 is owned by Trinity Parish alone. Th Baptists and Methodists own much property with relatively a small debt. In most o all of the denominations there are many con gregations free from debt; and efforts ar

eing made to pay off the debts, and sums ready pledged therefor in many congregations.

Yet the fact remains that borrowing has een carried to a dangerous extent, and that he best life of the churches requires that heir debts should be paid off.

FAITH VERSUS TOBACCO.

By Henry S. De Forest.

The power of God to heal the body as well s the soul, illustrated so often in the earthy life of our Lord, has been abundantly nown in recent months. Yet many who elieve in God's willingness to change the eart, are incredulous when they hear of a hanged appetite. But from the days of ugustine to this present time, sensualists, runkards, opium-eaters, and the victims of he tobacco vice, have found that "the lood of Jesus Christ His Son cleanseth om all sin," and that sins of appetite are ot an exception. It may encourage some ho are wrestling with habits which they eem invincible, to hear of another victory hrough faith.

A man changed from bitter opposition to eautiful loyalty to Christ, says that years go, standing in a company of other railad men, the use of tobacco was under disussion, and it was alleged that such a moker as he was could not leave off. He hallenged them to a trial, and they all greed to abstain for a year. One by one hey fell from their pledge; and before the welve months had passed, all had returned o their tobacco save himself and another enineer. Our friend stood fast, but he says *e hankered for the pipe all the time*; nd as soon as his year was up, he returned o his smoke with great delight. It was a ear of constant fighting between will and ppetite.

Nearly three years ago this man was conerted. He had changed his residence and his mployment; but his greatest change was in is heart. None that had ever heard him coff and then heard him pray could doubt hat he was a new creature. Another Saul ad become Paul. His life bore witness to is conversion, and yet he clung to his pipe. He walked the streets an unresting Vesuius. Fire and smoke were always visible bout his head. One day his pastor spoke o him of his tobacco habit, of its cost, its ffect on health and character, and its influnce in the community. Before, he had not nought of it as a sin; but now he looked at ; in a new light. He had consecrated all o God, and yet God was not honored by uch stewardship. This single vice cost more than he gave for the extension of Christ's kingdom. Indeed, he was guilty of arson. He was veritably burning the Lord's property, turning consecrated substance into smoke. Seeing his sin, his next step was to forsake it. He carried this habit, as before he had carried his heart, to God. He promised in this also to follow Christ, and asked for help. Help was given. With the fixed determination to forsake the sin, came also the *removal of the appetite*, hitherto overmastering and fed by long indulgence. The hankerings, which in the previous year of abstinence were simply misery, have been removed, and he now offers to God a *cleansed* body as the temple for the indwelling of the Holy Ghost.

Such facts testify of Christ as a Saviour from all sin. Ascended and in glory, the Lord still has power to heal. It may be asked, "Whether is easier, to say, 'Thy sins be forgiven thee;' or to say, 'Rise up and walk?'" The body may not be more intractable than the soul. Physical changes may not be more unreasonable than moral. Yet we have too often strangely doubted whether the Author of a new heart can give the victory over a confirmed bad habit.—*S. S. Times.*

THE DESIRE OF ALL NATIONS.

The *Oakland Transcript* relates the following:—"A very remarkable incident occurred in Oakland, California, on Christmas night, which ought not to escape local record. It was humble in conception, but grand and impressive in its association of ideas; and we shall not presently forget the strange sensations produced. A number of religious and well-disposed persons had collected under the awning on the corner of Ninth Street and Broadway, where they raised a revival hymn, which was succeeded by prayer and brief exhortations by various persons. It was dark and rainy, and the faces of the worshippers were hardly recognizable, there being no street-lamp on that corner, and the stores being closed. The voices of the extempore preachers sounded far up and down the street, and the rich melody of the "Missionary hymn" rolled through the oaken groves.

Presently a strange voice was heard, harsh, discordant, with a distinctive foreign accent, yet pronouncing the English words with tolerable fluency and correctness. A little boy ran and lit the stump of a candle and stuck it up on an awning post for the man to preach by, and when the feeble rays were shed abroad, lo! it was a *Chinaman!*—a common laborer in his blue blouse, and with his long cue twisted round his

shaven head, in short, precisely such a Chinaman as little Christian boys throw stones at. He stood upon a store-box and spoke forth the words of truth and soberness with wonderful vehemence and power, gesticulating vigorously and rapidly, after the manner of his people when they are in great earnest, and with his swarthy face all aglow with the inspiration of his emancipated soul. He quoted passage after passage from the Scriptures, accurately and with appositeness to the subject of his discourse; referred to the great occasion which was that day being celebrated by his American countrymen, told how his own heart was lighted up and overflowing with joy and love to Christ, of whom he had heard only a few years ago, and earnestly pleaded with the unconverted to come and drink of the waters of salvation. He related that he had been a house servant up on Puget Sound, in Washington Territory; how the lady had taught him to read and told him the story of redemption, and how he and his mistress had long and earnestly debated the relative wisdom and goodness of Confucius and Jesus Christ. At length the good evangelist prevailed over heathen darkness, and a blessed light was kindled and shed abroad around the poor Chinaman, who would after a while return to his heathen countrymen, laden, not with gold, but the more precious burden of salvation.

At the conclusion of this brief but most eloquent sermon, another Chinaman stood on the box, held his hand over his face—like Moses before the burning bush—and offered an earnest and impressive prayer; so concluding such a street scene as we had never beheld. So, indeed, the echoes of the Gospel trumpet have at length returned to us from "India's coral strand."—*The Armory.*

SCIENTIFIC NOTES.

The first steel pen was made in 1830.

In the days of Henry IV., of France, sugar was so scarce and dear that it was sold by the ounce, as Peruvian bark is sold in our day.

From early times the Gulf of California was called the Vermilion Sea because of vermilion-colored patches of water occasionally observed in it. T. H. Streets, in the *American Naturalist*, proves this brilliant coloration to be due to a minute animalcule one thousandth of an inch long, and which under the microscope almost immediately bursts its envelope and perishes. For three hundred years this color has been noted, and Darwin saw similar red patches in water off the coast of Peru, but the latter is due to a minute vegetable, and not to animal life. The colo of the water of the Red Sea is also due to minute vegetable growth.

Near the upper end of the California gu is a locality where are found brick-red spot The whole Bay of Muleje is covered wit water of a milky red color, which is also foun to be very caustic to the skin. This is due t animalcula which resemble minute grains c boiled sago. It takes two or three to cover pin's head.

Treeless Prairies.—Prof. J. E. Todd assert that while the prevalence of fires, the amoun and distribution of the rainfall, the nature c the soil, the temperature and inclination c the surface all have some influence on th absence of trees on praries; the fundamenta condition of forest growth is a *constant* med um humidity of air and soil. This he think is lacking on the prairies.

St. Gothard Tunnel.—At the norther opening granitic beds have been found, an at the southern end abundant springs c water. These difficulties have been complete ly surmounted. The Italian journals antic pate the completion of the work by th spring of 1880, provided the necessary fund are forthcoming.—*Les Mondes.*

Greenland Glaciers.—M. Holland mad numerous observations upon the glaciers c Greenland in 1875. The velocity of the vas ice-fields was sometimes greater than ha ever been reported elsewhere. In one in stance the movement amounted to 19.5 metre in twenty-four hours.—*Acad. de Sciences.*

Arctic Observatories. — Two Austrian Lieutenant Weyprecht and Count Wilezec are preparing an expedition to establish a m teorological observatory on the north coast Nova Zembla. Other stations will be afte wards equipped in Spitzbergen, lat. 80° N on the coast of Siberia, near the mouth the Lena; in Greenland, at Upernavik; nea Barrow's Strait; and in Finmark, Norway.-*Les Mondes.*

A Nickel Magnet.—Joseph Wharton e hibited, in the Government building, at th Centennial, a magnetic needle, which w made of nickel, as nearly pure as it could b made. On analysis, Butterow found only on third of one per cent. of iron, with traces cobalt. H. Wild, of St. Petersburg, exami ed the needle, with the following results: Pure nickel, unlike pure soft iron, may acqui from one-third to one-half as much perma ent magnetism as hardened steel. 2. Th magnetism is less permanent than in harden steel. 3. The magnetism resists heat a litt better than in well hardened steel. 4. Th temporary magnetism which pure nickel a

mes is about double its permanent magnet-
n, about half of the temporary magnetism
ich hardened steel can acquire, and one-
rth of that which can be developed in soft
n.—*Acad. St. Petersburg.*

Indian Tablets.—J. Gass, in the Proceed-
gs of the Davenport Academy of Natural
iences, announces the discovery of three
graved tablets. One represents a calendar,
other a sacrificial or cremation scene, and
e third a hunting scene. One of the ani-
ls resembles a Mastodon, and in view of
ier published announcements, it is thought
at the Mastodon may not have become ex-
ct until after the creation of man.

Scientific Prediction and Confirmation.—
Dumas stated, some time ago, that if
ygen could ever be liquefied it would be
sy to anticipate its density. Oxygen and
phur are of the same family. The equiva-
nt of sulphur (32), divided by its density
), gives the atomic volume (16). There is
ong evidence that the atomic volume is
iform for each member of an elementary
oup; therefore the equivalent of oxygen
3), divided by the atomic volume (16),
ves the density (1), which is the same as
at of water. M. Dumas asked Prof. Pictet
determine the density. He obtained 43.5
ammes of liquid oxygen, occupying a vol-
ne of 46 cubic centrimetres, representing a
nsity of .95.—*Comptes Rendus.*

Crystallized Oxygen.—Prof. Pictet, examin-
g the jet of condensed oxygen with the
lariscope, found the same appearances as in
ordinary cirrus cloud filled with snowy
rticles. He therefore concluded that the
enclosed solid oxygen in a crystallized
te.—*Comptes Rendus.*

Vegetable Physiology. — In 1861 Pasteur
s led, by his studies upon fermentation, to
press the opinion that if a plant could live
thout oxygen it would behave like a fer-
nt, converting sugar into alcohol. M.
ntz has lately verified this anticipation.
acing a vegetable in an atmosphere of ni-
gen, he soon found it impregnated with an
ount of alcohol equivalent to a thousandth
rt of its weight. Life is not destroyed
the experiment; the plant resumes its nor-
l course when the nitrogen is replaced by
linary air.—*Comptes Rendus.*

Fraunhofer's Lines.—In a late number of
e Franklin Institute Journal, Dr. Henry
rtshorne presents some cogent reasons for
lieving that the Fraunhofer lines, as well
many of the phenomena of complementary
ors, can be better explained by the inter-
ence of luminous waves, than by the
ory of absorption. He mentions the fol-
ving experiments in confirmation of his
ws:

1. In a square room, let diffused daylight be admitted from windows on two sides, say the north and west, so as to fall upon a sheet of white paper about equally distant from the two windows. Two shadows of an object, such as the hand held over the paper, will then be thrown upon the paper; one will be *rose or pink-red*, and the other *bluish-green*. In my observations, the shadow made by the north light is bluish or greenish, and that by the west light, orange or reddish. Other instances, however, of crossed-daylight shadows occur, where the two shadows thrown are, respectively, blue and orange.

2. When a student's kerosene lamp is burning in a room, just before sunset, so that the lamplight and that of a window will make two shadows of an object, one of these shadows (that thrown by the window light) will be orange, and the other (thrown by the lamp) blue.

3. Let the light of a full moon and that of a student's lamp so fall in a room upon a white surface, that they will throw upon it shadows of about equal intensity, in nearly opposite, or at least different, directions. One of these shadows, of a hand, for instance, or of a stick, will be reddish-orange, viz., that thrown by the moonlight; the other, thrown by the lamplight, greenish-blue.

THE Under Secretary of State for India has proposed, in the British Parliament, the appointment of a select committee to inquire into the expediency of constructing public works in India with money raised on loan. John Bright strongly advocated irrigation as a means of preventing famines there, and the duty of England to do what science and skill can do to prevent the recurrence of the loss of millions of the people of a country which England had conquered, and now controls.

PATIENCE.

I would be patient, Father, lest I miss
  Some wondrous lesson Thou wouldst kindly teach,
Or some sweet taste of unexpected bliss,
  Which only in the depths my soul could reach.
I would not flinch when fast the flames increase,
  For fear Thy tender heart could not endure
My anguish keen, and Thou wouldst bid it cease
  Before the dross was burned, and I made pure.

I will be patient, and not like a child
  Leave the hard lessons for some future years;
E'en let the upward way be dark and wild,
  The stars above be dimly seen through tears,
But never spare a sorrow, pain or loss,
  Where joy will not develop and refine.
I will be patient, since a heavy cross
  Thou bore, that I might have but peace with mine.

Selected.

THE "Germantown Employment Society for Women" offers for sale, at low prices, warm garments for men, women and children. Ten per cent. taken off on orders of twenty dollars or more.

Apply to HETTY C. GARRETT,
Green and Coulter Sts., Germantown, Phila.

PICKERING COLLEGE,

PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.) in charge of the above institution, are authorized to lease it furnished—and free of rent—to an experienced, competent Friend—who will conduct it under the supervision of a Committee appointed by the Yearly Meeting.

The building is new, and calculated to accommodate 100 pupils—50 of each sex. The Committee contemplate its being opened the fall session of this year (1878). Applications or proposals to be made by 20th of Third month, to JOHN WRIGHT,
Pickering, Ont.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 12th inst.

TURKEY AND RUSSIA.—A despatch from St. Petersburg dated the 9th, said that the latest official intelligence from Adrianople showed that a complete understanding had been arrived at between the Russian commander and the Turkish delegates. This was supposed to refer to the peace preliminaries as distinguished by Russia from the bases for peace preliminaries, those bases having been already signed. A dispatch from the British Minister at Constantinople on the 7th, said that the line of demarcation fixed by the armistice placed in Russian hands almost all of Bulgaria and Roumelia up to the lines of defence of Constantinople and Gallipoli. Three days' notice is to be given before resumption of hostilities. Another article of the armistice stipulated that the Turks should remove their arms, &c., on evacuating places within the neutral zone which will divide the two armies. The Turkish forces on the 10th evacuated Widin, Rustchuk, Silistria, Belgradschik and Erzeroum. The neutral zone is 12 miles wide. The Russians have occupied Chatulja, Silivia, on the Sea of Marmora, and Osmanli.

Advices from Ragusa states that the Porte objects to the establishment by Montenegro of the line of demarcation for the armistice on the basis proposed by the latter. A renewal of hostilities between Turkey and Montenegro is apprehended.

The final reply of Russia to Austria's invitation to the conference is said to show that it is the intention of Russia not to permit the discussion of certain points in the preliminary conditions. Notwithstanding these reservations, it is still believed that the conference will meet, though confidence is not felt as to a satisfactory result. Russia is said to have expressed a preference for some other place of meeting than any of the great capitals, as less exposed to outside disturbing influences.

A despatch of the Grand Duke Nicholas to St. Petersburg on the 7th, announced that, in accordance with the understanding between the Russian and Turkish plenipotentiaries, free commercial intercourse by land and sea was to be immediately re-established between Russia and Turkey. At a later date it was stated that the authorities of the Black Sea ports have removed all restrictions on the exports of grain and provisions.

Both Houses of the Roumanian Parliament have passed a joint resolution declaring that they are determined to maintain the integrity of Roumania, and will not agree to exchange any portion of the country fo territorial or other compensation. One of the reporte conditions of peace was the retrocession of Besserabi to Russia; Roumania to receive in return the regio between the lower Danube and the Black Sea, know as the Dobrudcha. The Senate appointed a commit tee to prepare a protest to the guaranteeing power against such retrocession.

The provincial government (insurgent), of Thessal has declared that province annexed to Greece, and in plored the protection of that country. The advanc of the Greek army across the frontier has bee stopped, the foreign representatives having assured th government that the Hellenic provinces of Turke would be protected, and the Greek question submitte to the conference. Warlike preparations continue The report of the capture of Domoca in Thessal by the Greeks, is untrue.

GREAT BRITAIN. — The debate in the House c Commons on the supplementary credit continued on th 7th and 8th. Reports of the advance of the Russian towards Constantinople caused much excitement, bot within the House and without. On the 7th, W. E Forster withdrew his amendment. On the 8th, th Chancellor of the Exchequer stated the terms of th armistice as given by Minister Layard, and said tha although the Russians had not occupied the Constant nople lines, they had occupied outposts close to them and these lines, under the armistice, being dismantle the Russians might, on giving three days' notice, a vance upon Constantinople without hindrance. Th British Government had therefore ordered part of th fleet to that city, not as a departure from neutralit but as a protection of life and property. It had notifie the other powers, asking them to join in the movemen After this statement, Lord Hartington, the Liberal le der, withdrew his active opposition to the vote of mone as he believed it could no longer encourage the Turk to prolong the war, and as the government repudiate a desire to involve England in war, and had expresse sympathy with the Christians of Turkey. The vote £6,000,000 passed by 328 yeas to 124 nays, some prom nent Liberals abstaining from voting.

The office of Grand Vizier has been abolished Turkey, and a new Ministry has been formed, und European forms and designations, with Ahmed Vif Effendi as President of the Council of Ministers. Th change was made without consulting the Parliamen and the fact has been the subject of criticism in th body.

ITALY.—Pope Pius IX. died on the 7th inst. H had nearly completed the 86th year of his age, and t 32nd of his pontificate. The choice of a successor d volves upon the Conclave of Cardinals, to assemble t days after the Pope's death, and continue in secret se sion until an election is made by a two-thirds vot The number of Cardinals is limited to 70, but at pr ent, it is stated, there are 67, of whom the Italians o number all other nationalities combined. Only t Popes within 400 years have been of other than Itali birth.

LATEST.—Prince Gortschakoff telegraphed to t other powers on the 10th, that if Great Britain a others should send fleets to Constantinople, for the p tection of their subjects, Russia would be obliged al to contemplate the entry of part of her troops into t city, to protect Christians. It was not certain th Turkey would give permission for the British fleet pass the Dardanelles, nor whether, if refused, a passa would be forced. The Turkish Premier informed t Chamber on the 12th, that if it should so pass, would protest, leaving England responsible for the c sequences. France and Italy had withdrawn their quests for liberty to send their vessels to Constanti ple. Austria had not withdrawn.

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For Friends' Review.

EDUCATION OF WOMEN AMONGST FRIENDS.

Hardly any member of the Society of iends can fail to be interested in the re-t of the proceedings of the "Conference Education," held at Baltimore in Twelfth nth last. Besides the valuable addresses nted in full, the discussions (so far as y are given) are, through the care and ll of the Secretary of the Conference, very thfully represented. But all who attend-through the several sessions must, in ding the printed report, miss a portion of the proceedings which was, by those present, accounted very interesting, and which, to some, appeared to be equal in practical importance to anything else that transpired. This was the discussion on the first afternoon (concluded the following morning) upon the collegiate education of young women among Friends. While it is true that the session of that afternoon was designed to be more nearly private than the rest of the Conference, only members of the Society, of both sexes, being invited, some account of what occurred was given in the Baltimore papers, and in the judgment of the present writer, would have added to the interest of the pamphlet issued for distribution. At the same time, entire credit must be given to the efficient officers of the Conference, for the best *intentions*, in their selection of matter to receive permanent form in the report.

Not intending to attempt the reproduction even of the substance of that discussion, I desire, instead, to express some conscientious convictions upon its topic; the omission just referred to giving strength to the belief, that many in our Society do not accept or appreciate what I hold to be truths in regard to it, of very considerable importance.

Let me assert, then, as a broad proposition, that there is as good reason for providing time, institutions, resources and opportunities for the collegiate education of every *young woman* in the Society of Friends, as there is for that of every *young man* in its membership. At once, we are met by those who say, that it is not worth while for every young man to go to college. Certainly it is not; neither is it so for every young woman. Again, we may be told, that most young men are superior in intellectual capacity, and especially in endurance, to most young women. It may be admitted, in response, that the *average* capacity for hard and continued intellectual labor is less with women than with men. But it is not to be admitted that

this difference is such, in kind or degree, as to require a different plan of study for the two sexes. The disparity of intellectual power between the average man and the average woman is far less than that existing between *more* and *less* intellectual *men*. *Many* women have more mental capacity and endurance than *most* men; at least *a few* women can outdo all but the rare and foremost men in mental performance. Since, then, colleges are maintained and endowed for men, although not all men avail themselves of them, or could do so to advantage, so also they should be equally well endowed and maintained for women, even although fewer women than men may be prepared to resort to them. For those who can, and wish to, the opportunity ought to be afforded.

In undertaking to sustain the leading proposition which has been above advanced, we must assume, that, by a collegiate education, we mean, the highest possible, the most advanced and complete training and development that can be provided, before the age of manhood and womanhood. If the colleges in existence do not furnish such a training and development, they should be modified in view of this aim, as their ideal.

So much, then, being granted, the question may be answered, *why* should any young woman, equally with her brother, be allowed and enabled to obtain the highest, most advanced education? Of course, we are here considering a *general* education, not a technical one; the latter, according to all the best authorities on the matter, being made properly to *follow* the general, as a special thing, in every case.

First, every young woman, equally with every man, will find an advanced education a source of happiness to herself. Most women stay at home more than most men; they are more often alone, or in uncongenial company; they have fewer external resources. How much, then, may they gain, if books and nature, memory and reflection, afford them endless and wholesome occupation?

Secondly, all women need the best education they can attain, for their feminine mission of companionship, fellowship, with men and with each other. Woman was made to be a "helpmeet for man." Sometimes, this has been supposed to refer to marriage only; but that is too narrow a view. It is not always or alone an individual service that may be rendered as womanly work. Caroline Herschel was of all help the meetest for Sir William Herschel, her brother. Florence Nightingale in the camp, and Elizabeth Fry in the prison, were most womanly helpers to the suffering of their race, to society. Much of the folly of fashion, and some least of the disrelish for innocent social joyment common amongst men, would appear, if the education of women usu made them the peers and equals of men, knowledge and real (not superficial or me showy) accomplishments.

Thirdly, women need the best educat because they may become mothers. All world admits the life-long, momentous in ence of what is taught at the mother's k Is an ignorant, or half-taught, or mis-tau parent likely to make these first lessons best for her sons and her daughters? Sur not. Moreover, much teaching, later t that of infancy, is often given at home; most teachers know, that more judgm and skill are required for primary than secondary instruction. When mothers competent, in many cases the most des ble, in some instances the only obtainal school is at home, long after the ordin school age. How advantageous, then, fo mother to feel that she can, without loss her daughter or son, conduct their stud under the guardianship of their own roof

Fourthly, the vocation of the teacher nowadays, more and more understood to pre eminently womanly. Must not teach be well educated? Can they be too hig educated? Most certainly not. Useful normal schools may be when well conduct my belief is that the best possible prepa tion for the work of the teacher is, that *herself be thoroughly well taught;* wh is the aim of the collegiate institution.

Fifthly, in our times, advancing enlig enment has thrown down the barriers wh long excluded women from professional cupations and business engagements, wh now are open to them. Especially for study and practice of medicine, a good co giate education is an almost indispensa preparation. Journalism and literary w of all kinds, may be named also, as more more giving opportunities to women of ent and education. Great as have been distinction and usefulness of women of nius at different times, we can hardly estimate what they might have done, or n do hereafter, because they have so seld had the vantage-ground common every wh to men.

Lastly, but of the highest moment, must mention the importance of giving best and largest education to *both* sexes the Society of Friends, in order that ev one may be an instrument, not neglected, improved according to what has been giv *for the service of Christ;* whether in work of public ministry, or in any other pointed field. To him, or her, "that ha shall more be given." H. H

For Friends' Review.

THE EPHESIANS.

n whom (Jesus Christ) ye also trusted, er that ye heard the word of truth.

he Ephesians trusted in Christ after they rd the word of truth. They had been king in the spirit of disobedience; they l been under the influence of the prince of ; they had been fulfilling the desires of flesh and of the mind; they had done at they chose, and had chosen evil; they re children of wrath, being under the con- nation of a holy God. They were with- hope of happiness here or in the future rld, and although God was ever near m, and about them, was caring for them, l supplying them with all outward bless- s, they lived as though He had no herly pity or care for them, and in disre- d of His claims.

But they heard of the story of the love of d in sending His Son for their salvation; usands besides them probably heard it. The word was accompanied by the ver of the Holy Spirit. While others ened and heeded not, they received the rd into the good ground of a teachable art. They turned from their vanities in rshipping Diana and other idols, from ir rebellion in serving self and Satan, mbled themselves before God, and ac- ted the message of salvation through His n. Their repentance showed itself in its meet for repentance. "They came d confessed and showed their deeds." ere was a radical change in their course. me of them burned the books by which y had practiced dark, superstitious, cur- s arts. *After* they believed they were led in Christ by the Holy Spirit, which d had promised to those who trust in and ey Christ. This indwelling Spirit ompted them to holiness, inspired them th prayer, they having access through e mediation of the Lord Jesus unto the ther. Although once afar off and angers from the household of God, they re now brought near by the blood of rist. God, for Christ's sake, had forgiven em. They were adopted into His family, d were to follow Him as His dear children. cause of all these wonderful favors and essings, the Apostle besought them to lk worthy of the vocation wherewith they re called. They were to be lowly, meek d full of love. They were to put aside ing, anger, stealing, malice, evil speaking, d all uncleanness, or lasciviousness.

Christ had loved the church that He ight sanctify it, and they were to be holy, be separate from evil workers and people a worldly spirit, and to walk in the light. They were to put on the whole armor of God, and wrestle against evil, and having done all, they were still to stand on the watch. Thus they would finally be presented to God in heaven as without spot. Is thy experience, dear reader, a similar one? If not, why not?

ADDRESS ON PEACE.

From an Essay on Peace read before Hesper Peace Association of Friends, Kansas, First month 6th, 1878.

When we assert that all war is wrong, we put forth a sentiment that finds opposition in the opinions of a great majority of the people, not only of the world at large, but of every professing Christian nation. Scarcely a year has passed over the world free from war. The spirit of war exists everywhere. And we realize that the advocates of peace have a formidable enemy to contend against. When we undertake to persuade men to do away with the custom of war, we find we have a great and arduous undertaking.

We soon realize that we not only have to contend against the education, prejudices, and biased opinions of men, but against sin itself. When we contemplate the magnitude of the work that is to be done in order to bring about that day foreseen and spoken of by the prophet, "When men shall beat their swords into plowshares, and their spears into pruning-hooks; neither shall they learn war any more," we are almost ready to give way to despair, and say it is useless to continue the effort. But war is one of the "*strongholds*" of Satan, and it is the duty of the church everywhere to battle against the evil. The work is to be done at home, among the members of the church and Christian professors. There is great need that the Christian portion of our population should take a firmer stand upon the principles of peace. If all Christians were united in opposition to the spirit of war, and the church should withdraw its sympathy and support from it, wars would soon cease. Christian sympathizers with the war spirit are in a great degree responsible for the work of destruction committed by it. Against war, we appeal not alone to the miseries produced by it, but also to the gospel teachings, to the example and precepts of our Lord and Saviour Jesus Christ, the "Prince of Peace." War violates and tramples under foot every principle of the gospel. The whole life and example of Christ fully set forth a spirit of meekness and love, and if there are any two things in the world that are directly opposite to each other in nature and principle, it is a spirit of meekness and

love, and a spirit of war. Can it be said, then, that the man who takes up arms and goes forth in the work of death, is acting in conformity with the teachings of Him who said, "Follow Me." We daily read with awe and sorrow the accounts of the terrible slaughter and destruction that is now going on between the contending forces of Russia and Turkey. But it is no new thing; the wars of the past were the same, and the wars of the future will be characterized by the same bloody deeds.

It is a principle of governments, that human life is the most valuable and sacred thing on earth. Governments recognize and defend this principle in all cases, *except* under a declaration of war. Can it be that a mere declaration of war, under the frailties, irritations and blind ambition of men, can annul that sacred principle, can lessen the value of human lives so as to render it justifiable to enter upon a wholesale slaughter of our fellow-men? Some one has defined war as "a dreadful combination of physical suffering and moral degradation," and it cannot be said that the expression is too emphatic. The prime cause of war is sin, and almost all the evils and degrading influences that humanity is heir to, are connected with and involved in it. We all have some knowledge of the vices of war, and we know something of the virtues of peace, but are we all fully aroused to the necessity there is of putting forth every effort that is possible in order to counteract the war spirit, by the promulgation of the principles of peace? We are too apt to treat the cause of peace as a dry and uninteresting subject; but is not that condition of mind caused mainly by a disposition to want to shun responsibility? for who can contemplate the responsibility that is resting upon those who profess to advocate the principles of peace, when the lives of so many thousands are at stake. We allow ourselves to be influenced by the thought that our own country is at peace with other nations, and we have no immediate prospect of a revolution or rebellion within our own borders, and therefore there is no particular need of crying peace at this hour of tranquillity, and we are disposed to go on living at ease, and indifferent to the cause. It is an old adage, "In time of peace, prepare for war." In like manner a time of peace offers the best opportunities for peace advocates to drill and keep their ranks recruited, by enlisting "peace-makers" while the minds of men are open, and free to receive the truth, and not when they are excited and inflamed by passion over an impending war.

Who can tell how distant the day is when this nation will again be involved in another civil war? Already those who are upon watch-tower think they can see the cloud gathering in the political horizon our land. Occasionally it seems to rec and through the mist we catch a gleam hope that our loved country may yet spared from another visitation of that dre ful scourge—*war*. But ever and anor looms up before us. Then, where is the cuse for friends of peace to remain idle? T interests of thousands call us to unfurl banner of peace, and endeavor in every p sible way to turn aside or stay that mou ful day.

Then let us work while it is day, and every opportunity to instil into the minds the people, by precept and example, principles of peace as exemplified and tau by the meek and lowly Jesus, whose adv was heralded by that angelic song, "Pe on earth, good will toward men."

LINDLEY H. COX

BEGINNING OF A BIBLE SCHOOL IN EARLY TIMES.

Hannah C. Backhouse, after months of ha ship and wearing travel, which sometim overcame even her heroic spirit, thus scribes the beginning of a Bible-sch among Friends, a sample of many institut through her labors.

Rockville, Indiana, Second mo. 13th, 18 —Very low; I sobbed bitterly. We to the carriage (broken by bad roads) to blacksmith's some miles off. A hard fr had made the roads even worse th before. My dear husband rode on hor back, and I was alone, weeping in the c riage.

16th.—In endeavoring to be led by fai all the wisdom of the wise and the und standing of the prudent have again a again to be broken to pieces, and we ha to throw ourselves upon the mercy a goodness of Him who orders all thin wisely. We had a meeting near the blac smith's shop, which dried up my tear the people were very affectionate, and in turning, my heart flowed with love.

Bloomfield, 22d.—A large meeting of t children and young people of the settlemer in a good school, for the purpose of *establis ing* a weekly meeting for their instructi in the Scriptures. It was a particularly i teresting occasion; old and young seem surprised at their ignorance when they can to be examined, and all were earnest apply the remedy. The plan proposed that they should read chapters in the hi torical part of the Bible during the wee and learn by heart certain portions. Th

repeat what they have learned, and questioned in the chapters that have read, on First-day afternoon. Some igent Friends have taken charge of the l. One young man was so pleased the plan, that the Bible was hardly f his hands during the time we were .—*Extract from Hannah C. Backhouse's nal.*

For Friends' Review.

FERENCE OF MINISTERS AND ELDS OF WESTERN YEARLY MEETING.

e Conference of the Meeting of Minisnd Oversight of Western Yearly Meetwas held at Mooresville, Ind., on the 12th and 13th inst.

e attendance from meetings not far was quite full, but some remote Quarwere not represented. The average ber present from session to session was one hundred, about twenty of whom ministers, the remainder being elders overseers. Seven business sessions one meeting for worship were held.

athan H. Clark served the meeting as rman, and Dr. Seth Mills and Calvin W. hard as secretaries.

e devotion with which the Conference ed continued through the greater part e first session, and was such an occasion essing as should precede a work so imant. Several Friends were engaged in l prayer, and suitable words of counsel fraternity were spoken. A precious e of the Divine presence was spread the meeting. A business committee appointed, and some other needful prenaries attended to. The regular busiwas entered upon at the second session. he following questions were presented he Business Committee, and considered day to day. Through all the discuss the most precious feeling of Christian y and love prevailed, the greatest ty of expression was exercised, in which members generally took part. So far as ed practicable, definite conclusions were ved at and recorded, but on some ques s various sentiments were expressed out definite conclusions being reached:

What is the condition of man under fall?

What are the means of escape from the ts of the fall?

What service should the members of Meeting of Ministry and Oversight be ged in, to comply with the advice to feed shepherd the flock?

Is it productive of individual growth, does it tend most to the advancement of h, for several ministers to reside at the same meeting when other meetings are destitute of resident ministers?

5. How shall we teach the oneness of the Father, Son and Holy Ghost?

6. What means can be most successfully used to develop the full capacity of all the diversities of spiritual gifts?

7. Is it proper to teach that there is a light in the sinner's heart, which, if given heed to, will bring him into salvation?

8. What means can be successfully used in bringing sinners under conviction, and assisting them in accepting salvation by faith?

9. If the sanctified man sin, is there any possibility of his renewal, or does he come under the class for which there is no repentance?

10. What relation does the overseer sustain to the church?

A committee was appointed to prepare an abstract of the proceedings for publication in the *Friends' Review* and *Christian Worker*. Their report will be presented when ready.

For Friends' Review.

GENERAL MEETINGS.

A General Meeting was held at Friends' Meeting-house, in Jefferson county, Iowa, near Richland, the first week of the First month. Four meetings were held in the evening, and one in the day. Owing to the roughness of the roads and weather, the attendance was small. The meeting on First-day was held much in the usual manner. In the other sessions there was greater variety of services, which appeared to be enjoyed by many of those in attendance, and upon which it was hoped a blessing would rest. NUMIDIA GREGORY.

A series of meetings was held at Friends' Meeting-house, Mount Pleasant, Ohio, continuing from the 9th to the 22nd of First mo., 1878. Luke Woodard, of New Garden, Ind., attended, and was enabled day after day, and evening after evening, to preach the gospel of our Lord and Saviour Jesus Christ, "in the demonstration of the Spirit and with power," and to give full and comprehensive expositions of the doctrines of the Christian religion as professed by Friends; which, with his earnest exhortations and clear logical reasoning upon Scriptural truths, was blessed to the souls of many; and a large number, through repentance and faith, sought and found salvation in the precious blood of Christ. The doctrine of entire sanctification, as a definite experience, coming after conversion to those who earnestly seek for purity of heart, by the "baptism of the Holy Ghost and of fire," was

clearly set forth, and some, we believe, entered into this blessed experience.

Rebecca Warrington, a minister from Salem, O., also attended a number of the meetings, who, with our home ministers, was engaged in assisting to carry forward this work of the Lord.

There was little, if any, apparent excitement in the meetings, yet they were crowned with a sense of the owning presence of the great Head of the Church, and the interest seemed to intensify daily. Yet we regret to say that while some were pressing into the kingdom, and being made to rejoice in a Saviour's love, there were others who, though under conviction for sin, took the risk of permitting the meetings to close without accepting salvation. Still, we can but hope that the good seed sown may yet take root in the hearts of these, and bring forth fruit to the glory of God.

While we testify with grateful hearts to the goodness of the Lord, and that "He hath done great things for us, whereof we are glad," we would also magnify His name by acknowledging, that we accept the blessings wherewith He blessed the efforts of His laborers, in the conversion of sinners, and sanctifying of believers, as in answer to the prayers of those who unitedly with earnest supplication sought the throne of grace each evening for a week previously, with the definite petition, that the Lord would grant an outpouring of His Holy Spirit upon our meetings. ***.

Mt. Pleasant, Ohio, Second mo. 12th, 1878.

WILLIAM CROUCH AND HIS TIMES.

(Continued from page 419)

The renewed labors of Francis Howgill and Edward Burrough in London, on their return, were great, and bore abundant fruit to the glory of God; and His Spirit was poured out, alike on sons and daughters, who also became faithful witnesses for Christ. A large number of meetings, often held in private houses, were opened in the city and its neighborhood; and William Crouch writes of how "The Lord, in a plentiful manner, did shower down His blessings and favors, . . . by sending many of His messengers to visit them, to water and refresh His plantation that they may grow and flourish, and bring forth fruit to His praise." Amongst these ministers were George Whitehead, William Dewsbury, Stephen Crisp, John Crook and Richard Farnsworth, a convert of George Fox, who had not long before been released from a year's imprisonment at Banbury. Josiah Coale writes of his service for God being very large, and says that "although a man of great abilities, he was willing to be emptied of his own wisdom, and to suffer loss of all worldly reputation that he m win Christ Jesus, and be found His ser clothed with the righteousness of faith.

Richard Farnsworth's home was at B Yorkshire, and some of his earliest m terial labors were in that county. In a ter written only a year after he first with George Fox, he says: "I have through much since I was with you; b *found the Lord exceeding large to me.*" then writes of how the power of the was much manifested at Stanley, where many were wrought on. At Wakefiel was, on the following day, soon surrou by a crowd, whom he addressed in the ket-place. He alludes to the wife of Captain Siddall, who exclaimed: "Th the power of God;" and to a Dr. Hodg who was "shaken a little and very lovi The latter received Richard Farnsworth his companions into his house, where many persons as could effect an entr followed. Richard Farnsworth says: was drawn forth much to speak unto t They wondered at the work of the Lo He stood on a table and addressed them great power. "They were all silent,' adds, "and very attentive to hear me a time. . . . . But at night, when we c out of the town, the devil did rage amo them—his kingdom being so struck at- that they stoned us; stones flew as fas bullets in a battle; but the Lord did c every one above it, that not so much as received any harm, but all were made t joice." He then refers to a short visit, some other Friends, to Manton, where found "many dear hearts," and where power of the Lord was much manifes "So," he adds, "I see the Lord glo Himself every way to His own praise; the world is all on fire. I am much thr ened of my life, but I fear not what can do. I hear that there are warrants against me. Ah! dear hearts, be vali The Lord rides on triumphantly; praised be His name!"

After much diligent labor in the mini and much suffering from severe persecut Richard Farnsworth died in London, 1666. "God hath been mighty with n was his dying testimony, "and His po and presence hath encompassed me all al God hath appeared for the owning of testimony, and hath broken in upon me flood, and I am filled with His love n than I am able to express. And *God really appeared to us;* if God Himself come down and spoken as a man, He c not have spoken more clear to us than hath done by the many testimonies f heaven in His people. Therefore I bese

u, Friends, here of this City of London, hether I live or die, be you faithful to ur testimony God hath committed to u."*

"Blessed are the pure in heart for they all see God," not merely "good in everying," but God: and, far more than as the od of nature; recognizing Him most of all His manifestations to their own souls—e reality of which no power on earth or in ll could make them doubt; whilst they re ice to find Him also in their fellow-bevers, and, like Richard Farnsworth, feel at He does at times speak cl arly to them "many testimonies from heaven in His ople."

In 1660, a distraint was made on William rouch's goods for the repair of the parish urch of St. Bennet Fink, and a tapestry rpet was taken from him. In the follow-g year, being appointed to some parish ffice, he was—in consequence of his refusal n conscientious grounds to take an oath—ommitted to the Poultry-Compter, and deained a prisoner there for eight days. Beause he did not think it right to pay the rison fees of an unjust confinement, he was hut up in a cell with the common prisoners, here he had no bed, and found it difficult o walk up and down, as many of the prisonrs were lying on the floor with a piece of imber for their pillow. This imprisonment as soon followed by a second, for the nonayment of tithes, for he did not think it ight, he says, to acknowledge any priest ut "The One Everlasting and Unchangeable Priest, Christ Jesus." This imprisonment lasted for a year and nine months, but ome liberty was allowed him by the gaoler with regard to returning home to overlook is upholstery business. The sinfulness which abounded in the prison must have been no light trial to him. In a letter he alludes to "excessive drinking, swearing, gaming, unclean talk and evil communication." After his liberation his "suffering for truth's sake" was chiefly caused by his deep sympathy with the sufferers from the Act for the Banishment of Quakers.

The first public meeting-place of Friends in London was a portion of an old building within Aldersgate, which was known by the name of *Bull and Mouth*, because another part of it was used as an inn with this sign. It was here, in an upper room, that eight or ten "ancient men Friends" met to "consult about and consider the affairs of Truth, ... and also to make such provision to supply all necessary occasions which the service of the church might require." Some "ancient women Friends" also assembled together, especially to take into consideration the circumstances of those who were prisoners for conscience's sake, and of the poor. "What might more immediately concern men Friends" writes William Crouch, "the women would acquaint them therewith. And all was done in great love and unity; . . . . a sweet harmony and agreement preserved in all things." This must have been a strange contrast to the world without, for it was just at this time that Charles II. came back to England, and a flood of tumult and profligacy swept over the land. Although no Friend had been suspected of taking part in any confederacy against the King or Government, a law was passed for the banishment of Quakers when guilty of attending "unlawful" meetings, under the color of a religious observance.

In the summer of 1664, eight Friends were tried at Hertford on this indictment. The grand jury could not at first agree in their verdict, and brought in that of *Ignoramus*, to the displeasure of the judge. "My masters, what do you mean?" he said, "will you make a nose of wax of the law? Why do ye not find the bill?" When one of the jury answered that they wished to be wary, since they were "upon men's lives for aught they knew," the judge replied, "No, I desire not their lives, but their reformation." After the verdict of "Guilty" had been brought in, the judge told four of the prisoners that if they would promise to go to no such meetings again, he would acquit them. This offer they of course declined; and when afterwards asked what they could say for themselves that the sentence of transportation should not be passed, they answered, "We are innocent, and have transgressed no just law. If we must have this sentence, we give up our bodies freely into the hands of the Lord; the will of the Lord be done!" "Then hearken to your sentence," said the judge, "ye shall be transported beyond the seas, there to remain seven years."

Not long afterwards, seven of these prisoners were placed on board a ship bound for the West Indies. *But "*L'homme propose,*

*In his published *Confession and Profession of Faith* Richard Farnsworth writes:—"The same Christ whom the Jews hated we love, believe in and own; who was delivered up to be crucified for our offences, and was raised again for our justification, who is the true God. And Him we own and profess faith in, and in the Holy Spirit, God, together equal with the Father and the Son, one God over all, God blessed for ever."

* It is said by Crœse that the [first] captain applied to, refused to convey them thither, and was in consequence cast into prison. For persisting in this determination he was dismissed from his post by the owners of the vessel; but soon had a better situation offered him by some merchants who admired his conscientious and courageous conduct. The new captain, on reconsideration, also became unwilling to aid in the banishment of his innocent fellow-countrymen, and set them at liberty. "The Quakers," writes Crœse, "presently set straight homewards, and when they arrived their friends were so overjoyed that they not only beat their breasts with their hands, but likewise tolled the bells, which alarmed the magistrates of the place, who sent for one of the seven to appear before them, who told them the whole series of the story; upon which they sent for all the seven, ordering them to be carried to London and delivered to another master, who was bound for the same course."

Dieu dispose." "Stormy winds, fulfilling His word," forbade her to set sail. Captain and crew were alike convinced that Heaven was against them. Even between London and Gravesend, whilst many other vessels passed down the river, the *Anne* could, for some time, make no way. More than once, after lying in the Downs, when they attempted to set sail they were baffled by head-winds. The sailors said they should leave the ship unless the prisoners were set on shore; and to this threat of his crew the captain yielded. As was needful, he supplied the Friends with a certificate, stating that they had not "run away," but had been put on shore by him because, from the adversities he had met with since taking them on board, he thought the hand of the Lord was against him, and dared not sail with the prisoners, whom he found to be upright men not deserving banishment.

One of the seamen, named Manning, was greatly disappointed at the liberation of the Friends, having hoped, it was supposed, "to make a market of them beyond sea." He told the deputy at Deal that the prisoners had made their escape; but the captain's certificate proved the falseness of this accusation. Defeated in this attempt to regain his prey, he next tried force, and, with the assistance of two other men, dragged four of the Friends into a boat which he found lying on the beach, in order to take them back to the vessel; but as no one would help him to row it, he had to abandon his design. And, favored by a fair wind at last, the ship set sail that night. On their return home, the Friends informed the King and Council by letter of their liberation. Pretending to believe that their release was brought about by a collusion between the captain and themselves, the Council committed them to prison, where they were kept for more than seven years.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MO. 23, 1878.

"BUY THE TRUTH AND SELL IT NOT."

The truth costs something. A man who is floating along with the common current of worldly opinion, takes no real mental grasp of the great truths about sin and its wages —death. It would cost him a condemnation of himself, a surrender of his self-esteem, and admission that he, like others, was a sinner, that God was just in judging him, and that if he would be saved he must renounce his pride and lusts, casting himself on the undeserved mercy of God in Christ Jesus.

When the king called the guests to the marriage of his son, the invitation was a free one, but it cost the giving up the farm, the wife, the merchandise, at least for the time, in order to attend it; and the invited guests thought the price too dear. But when a man turns his attention from hindering things, so as to accept the invitation and come to Christ for salvation, he finds that there are many details of truth as to doctrine and Christian practice yet to be bought. If he content himself with thinking it too great trouble to search for truth, and remain willingly ignorant, he may not perish, perhaps, but he will be a poor servant for the Master.

David Barclay was of an ancient Scottish family, a man of parts, a soldier in the army of Gustavus Adolphus of Sweden, and afterwards colonel of a cavalry regiment in his own country. About middle life he seriously sought to be a Christian, and said that he wished "*to know what Christianity was in itself.*" He believed that he found it stripped of all adventitious encumbrances in the profession of the Quakers, and he counted nothing too dear to buy the truth and live it out. When abused by the populace of Aberdeen on one occasion, "he remarked that he felt more satisfaction, as well as honor, in being so insulted for his religious principles, than he used to feel, when the magistrates, to gain his favor, were accustomed to meet him at a distance from the city and conduct him to entertainments in the town-house."

Thorough sanctification is through the truth, and God's word is truth. Whatever we are certainly taught as true by the Spirit of God, through the Bible or otherwise, bears upon our sanctification. It must be accepted as truth; it must be lived out, or we sin. People are tempted sometimes to pass over or slight principles they know to be true, thinking that other reasons outweigh the importance of being faithful to the truth of which they are convinced. They sell the truth. They give way on some point of doctrine they have once been taught of God, they yield in some principle of conduct they

ave once learned was God's will. The ords of the cithara relax; the girdle of truth s loosed, and they are weakened in their ervice and testimony for Christ Jesus.

In an atmosphere of relaxed morals, when ien by thousands cheat more or less in rade, or compromise with creditors for a ew cents on the dollar, Christians are empted to sell a little of the truth they know n the subject of honesty and firm upright- ess.

When the spirit of war is abroad, men ush aside from their vision the commands nd example of Christ, and dally with the pirit of pride and revenge, till they think ar suitable for Christians.

When scientific truth compels some change f former views of Bible interpretation, they ield to intellectual pride and sell the pre- ious spiritual truths and facts of God's evelation.

When the blessed principle of charity is iercifully spreading, Christians sometimes ell their sincere convictions of truth under retence of broad Christian fellowship.

When a great current of priestly assump- ion is flowing through Christendom, men ell the truths of the one Headship of Christ; he one High Priesthood of the Lord Jesus; he one ever finished and perfect sacrifice Ie has made, and the common priesthood of elievers, and receive for doctrines the com- nandments of men.

But blessed be God, there are myriads of Christians who are buying the truth at what- ver cost; and who will not sell it at any rice! They know that Christ Himself is he truth; they give Him their whole heart's onfidence; they find in Him remission of ins, and life eternal; they are like Him, neek, teachable, lowly, patient, delighting n God's will, loving to all, yet firm and bold n confessing Him and His words before ien.

MOVEMENTS OF MINISTERS.—Stanley Pum- hrey and wife attended Miami Quarterly Meet- ng, held at Cincinnati, on the 9th and 10th ast., and expected to be at West Branch Quar- erly Meeting on the 16th and 17th inst.

Sarah B. Satterthwaite was at Twelfth St. neeting, Philadelphia, on First-day evening, the 9th, and at their Monthly Meeting on Fourth- day, the 13th. She also attended Philadelphia Quarterly Meeting on the 11th, and the meeting on Sixth St. on the 12th. She has returned to Virginia for further service there. She was ac- companied by Hannah Thisthlethwaite.

By the death of William Welsh, of Philadel- phia, on the 11th inst., the cause of Christian civilization for the Indians sustained a great loss. He was one of the promoters of the formation of the Board of Indian Commissioners, established under President Grant's administration, and for a very short time was a member of the Board. His large means, his warm Christian love, and his business talent, were given liberally to the promotion of the welfare of the aborigines. His Christian fellowship was not bounded by his own denomination, and he was ready to every good work in the church, in social life, in public affairs, and in the management of many chari- ties. It seemed fitting that while in the perform- ance of duty at a hospital, whose interests he had much advanced, he should quietly pass, almost in a moment, to the presence of his Lord.

FRIENDS' QUARTERLY EXAMINER FOR FIRST MONTH, 1878.—The opening article, by the editor, refers to the fearful nature of the strife be- tween Russia and Turkey, and asserts, what we have believed, that the real feeling of the people of England on the question has been in favor of peace, and in sympathy with the right. He writes:

"Suffice it here to say that whilst on the one hand it is fiercely contended that Russia has been urged on by our neutrality, and on the other, that Turkey has been stimulated to resist by false hopes of England's intervention, the heart of this people has been sound, and we have thus far happily succeeded in keeping out of the tangled meshes of diplomatic interference. Had this country given a more united and certain sound after the efforts of Lord Salisbury were totally re- jected by Turkey, and boldly showed that any idea of our siding with her was utterly hopeless, Turkey might not have been buoyed up with the false hope that has led on toward apparent destruction; but in this, as in other great na- tional occurrences, we feel that there is one over- ruling Hand which turns even the wrath of men into working out His high behest."

"Christ the Model Teacher," by Stanley Pum- phrey, is already familiar to our readers in the Report of the Biennial Bible School Conference.

Three of the articles, "The Lothersdale Friends in York Castle," by Silvanus Thompson; "True Heroism," by Sarah H. Stevens; and "The Thompsons of Compton," by W. C. Westlake, are biographical, and all forcibly illustrate the happy results in holiness and usefulness, of that life in which the true believer in the Lord Jesus hears His voice, distinguishes it from all others, and with the whole intent of the heart, follows and obeys.

"Things which Differ," by Jonathan Grubb, is two-fold: a plea for more ready acceptance into membership in the Society of those who may be considered as true believers, though needing to be taught much, so that the Society of Friends may more truly fulfil the function of a visible church; and secondly, for adaptation of meetings to the wants of those who attend them. He shows that this adaptation was observed in the beginning among Friends, and should be revived, as it has already largely been in this country.

"A Few Reflections Suggested by Religious Ordinances," by Ann Fowler, treats of the spiritual realities which ordinances attempt to represent, and the unsubstantial character of the latter.

"Leprosy the Type of Sin," by Anna D. Peet, refers to the healing of the leper who cast himself at Jesus' feet in worshipping and earnest prayer; and to the evident use of leprosy as a type of sin in the Levitical law, its ceremonial cleansing by sacrifice and washing, as illustrative of pardon and that renewal of character which comes afterwards from a fuller sanctification of heart and conduct.

The bearing on individual liberty of the "Permissive Prohibitory Liquor Bill of Sir Wilfrid Lawson," a bill similar in principle to our local option laws, is discussed by Edward Pearson. William Ball notices the "Life of Harriet Martineau," giving just recognition of her talent, and the usefulness of some of her writings on questions of public economy, and equally just reprobation of "her irreligion, egotism and self sufficiency."

An article on "Australia," by William Beck, and two poems, complete the number.

THE ANNUAL MONITOR FOR 1878, or Obituary of the Members of the Society of Friends in Great Britain and Ireland, presents a variety of brief memoirs of those who have passed away during the year gone by. The story of the religious life of Ministers and Elders whose early dedication and life-long following of the Lord Jesus had given them ripened experience—of the school boy—of the young man just entering upon life—of the mother in the midst of home duties and home endearments—furnish to readers of every age instruction, consolation and hope.

DIED.

HAIGHT.—On the 5th of Twelfth mo., 1877, Joseph Haight, in the 78th year of his age; a member of West Lake Monthly Meeting, Can. He had always lived an exemplary life, and bore a protracted illness, often expressing his willingness to leave this world, and left the comforting evidence to his family and friends that his end was peace.

UPTON.—Suddenly, in Poughkeepsie, New York, First mo. 10th, 1878, George Upton, M. D., of Lagrangeville, Dutchess Co., N.Y., in the 67th year of his age; a member of Poughkeepsie Monthly Meeting.

KIMBER.—On the 17th inst., in Germantown, Phila., Marmaduke Cope Kimber, in the 24th year of his age.

MARMADUKE COPE KIMBER.

In recording the death of this beloved young Friend, which occurred on the 17th inst., it may be instructive to allude briefly to his life. In his early years there were indications of talents of no common order. These were afterward diligently improved in some of the best educational institutions of our country, at Haverford and at Harvard. On leaving these he ardently desired to avail himself of the opportunities offered by the Universities of Germany, where, after acquiring a good knowledge of the German language, he attended the lectures of eminent professors. Thence he travelled through the classic lands of Italy and Greece, partly on foot, with an observant eye, sparing no effort to attain practical information, both of ancient and modern times. Returning home thus amply prepared, he resolved to devote himself to the instruction of youth, especially in the classics, in which he so delighted. With an experienced teacher, who soon became a warm personal friend, arrangements were made to occupy the ancient time honored Academy of Germantown, and upwards of a hundred pupils were in a short time assembled under their instruction. He delighted in imparting the knowledge he had obtained, and by the kind and lively interest he took in the welfare and enjoyment of the students, he soon secured their affectionate respect and regard. The first term closed with the bright feeling of success, but, under a solemnly mysterious dispensation, were closed also his labors upon earth. Death has now reaped the fruit of his fair promise. For several days after the attack of typhoid fever commenced, the indications appeared very favorable, and he still hoped for a renewal of his pleasant labor, but when the fatal symptoms appeared, he calmly remarked, "This disappointment does not trouble me, because I know that it is all right." In the last few days we have touching evidence that he was by the great mercy of the Teacher of teachers instructed in the school of Christ. His disposition, naturally impetuous and impatient, though by self-discipline kept under reasonable control, was completely changed. Love to all around him filled his heart. Meekly and patiently he bore the wearisome days and nights of his consuming fever, ever receiving with gratitude the attentions of those who ministered to his needs.

He acknowledged his trust was in the mercy of God in Christ Jesus, and his hope of salvation rested there. The perfect sweetness of the closing scene was most confirming. His look of tender affection, as each of his loved ones approached to take the last farewell, seemed heavenly; with all his fast failing strength he embraced and kissed them, and soon after, with calmness sinking back, without apparent suffering gradually breathed his last.

CORRESPONDENCE.

CORRECTION.

Second mo. 9th, 1878.

Dear Dr. Rhoads:—Thy report of my lecture is very good indeed—could not well have been better. I will correct one error, where it says a continent rose first *beyond* the Mississippi river; it should say, *east* of the Mississippi river. E. D. COPE.

FRIENDS AT SHAWNEETOWN, KANSAS.

The few Friends left at Shawneetown, members of Shawnee Monthly Meeting, would call the attention of their eastern friends who are looking to the West for homes, to this place, as one embracing as many advantages as any other point in the West. We are nine m les from Kansas City, as good a market as any place west of St. Louis; a deep, rich soil, adapted to all kinds of grain, tame grass, all kinds of fruit common to this latitude; well watered, springs, wells and running streams of excellent quality, with timber and prairie interspersed; a healthful climate; a railroad station one mile from the town of Shawnee; a number of farms in the vicinity for sale at low prices.

Persons who are inclined to come West, are earnestly requested to come and see, or correspond with Joseph Jessup. Address, Glenwood, Johnson Co., Kansas.

By removal and death the membership has been reduced to about seventy, and so many of these living remote, the burden of sustaining or keeping up the meeting rests on a mere "handful," and they, in the midst of discouragements, are crying, "Come and help us;" and there is much need of the influences of leavening Christianity, such as *was* in the apostolic times, and in the days of early Quakerism. Yet the state of civil society has improved much in the last few years, there being no licensed saloon now in the town. There is no minister now in the Monthly Meeting. Is there not some one to answer to this "call" in the wisdom which is from above? BENJAMIN NICHOLSON.

PRAIRIE CENTRE, KAN., Second mo. 8, 1878.

ITEMS.

A SYNOD of representatives of the Episcopal Church from all quarters of the globe is to meet in England in the Seventh month next, and continue four weeks. "The first week will be devoted to discussions in conference of subjects submitted for deliberation; the second and third weeks to the consideration of these subjects in committees, and the fourth week to final discussions in conference and to the close of the meeting." Such general conferences on doctrines and practice by religious communions are becoming more common, and indicate the feeling of desire for unity and progress.

THE conclave of cardinals for electing the new pope is not expected to meet till the 17th or 18th of this month.

THE London University, under a new charter, now admits women as well as men to its entire curriculum of study.

A COMMITTEE of the United Presbyterian Synod, Scotland, is revising the "Confession of Faith," of the Presbyterian churches.

PEACE.

IT is gratifying to observe that many religious bodies in England have been earnestly protesting against the nation's being plunged into a war with Russia; among others the Baptist Union of Liverpool, and the Baptist Board. Many ministers have preached against the war, and in favor of peace.

A CORRESPONDENT of the *Christian Union* asks, "If peace on earth and good will towards man is a part of Christ's gospel, why do Christians wage war?" and gets for reply, "We give it up."

TEMPERANCE.

TEMPERANCE IN THE HOME.—Long labor in the temperance reform has convinced me that the most effectual place to promote it is at home. There is the spot where the mischief too often is done. There is the spot to enact a "prohibitory law." Let it be written upon the walls of every house. Wherever there is a boy, there should never be a bottle.—*Dr. Cuyler.*

THE enforcement of the excise law in New York City requiring that licenses should only be granted to houses having at least three beds for lodgers, which has been carried out so vigorously by Dr. Howard Crosby and his fellow laborers of the Society for the Prevention of Crime, has induced the drink-selling interest to apply to the New York Legislature for a change of the law. This effort for "free rum" is being resisted by the Society alluded to, and temperance workers generally. Petitions against changing the present law are being circulated and largely signed.

THE LICENSED LIQUOR BUSINESS IN THE UNITED STATES.—The annual report of the

United States Commissioner of Internal Revenue furnishes figures which should arrest attention. The following table will show the number in some of the States in the order of magnitude of the traffic:

	Distilleries.	*Breweries.*	*Wholesale Liquor Dealers.*	*Saloons.*
New York	111	379	741	23,854
Pennsylvania	140	361	483	16,105
Ohio	106	218	397	14,248
Illinois	75	148	247	10,648
California	401	182	269	8,408
Missouri	64	94	226	6,369
Massachusetts	39	36	251	6,389
New Jersey	158	59	40	5,513
Indiana	120	97	104	5,006
Michigan	1	153	80	4,906
Wisconsin	9	266	81	4,477
Maryland	32	77	176	4,320
Kentucky	754	37	240	4,224
Iowa	24	134	70	3,691
Louisiana	1	12	144	3,280
Texas	12	42	118	2,960
Tennessee	475	2	127	2,853
Virginia	516	6	49	2,578
Minnesota		117	34	2,044
Georgia	300	3	80	2,028
Connecticut	189	29	58	2,490
North Carolina	1,025		37	1,884
Dist. Columbia		15	37	1,105

These statistics are compiled from the number of licenses issued by the Government, and of course do not include the thousands of places where liquor is sold illegitimately.

In Maine there are no distilleries or rectifying establishments; but four breweries, six wholesale liquor-dealers, and only 402 saloons. In the State of Kentucky, which is about equal in population, there are 754 distilleries, fifty-four rectifying establishments, thirty-seven breweries, 240 wholesale liquor-dealers, and 4,284 saloons. In Vermont there are only two breweries, one wholesale liquor dealer, and only 433 saloons. New Hampshire has two distilleries, twelve wholesale liquor-dealers, and 930 saloons. While little Rhode Island has forty-two wholesale liquor-dealers and 1,279 saloons.

The total number of licensed saloons or drinking-places in the United States for the fiscal year ending June 30, 1877, was 164,598, or calculating from a population of 45,000,000, one for every 280 persons. The total number of wholesale liquor-dealers is 4,604; brewers, 2,758; rectifiers, 1,130; distillers, 4,992.—*Exchange.*

AN AFRICAN MISSION.

The Church Missionary Society has received a very interesting batch of letters from its mission on Lake Victoria Nyanza. King Mtesa, whom Stanley wrote about as being anxious to have Christian missionaries teach his people, has been visited. The expedition reached the southern end of the lake at the end of January, 1877, and sent letters to the king announcing their arrival. Two replies were received, addressed to "My dear friend white men," urging the missionaries to come at once. Lieut. Smith and the Rev. C. T. Wilson were accordingly appointed to visit the king. They set out June 25th, in the steamer "Daisy." After a serious adventure with some hostile natives on the Island of Ukara, in which Mr. Wilson was struck by a poisoned arrow, the party arrived at the southern extremity of Murchison Bay, at the close of the 26th. Here they waited two days for the guides which the king was to send. They reached the capital, Rubago, on the 2nd of July. Mtesa received them in the large hall, with his officers all dressed in Turkish costume. He sat on a chair, with a carpet before him, and was dressed in a black Turkish tunic, with white trousers, bound with red, white stockings, red shoes, and a red fez cap. He came down from his throne and shook hands with the missionaries. The letters from the Sultan of Zanzibar and the Society were then read, and translated into Suaheli by the boy Dallington [Stanley's boy]. When the passage was read in the Society's letter in which a reference is made to our Lord, the king ordered a salute to be fired, which was explained to be for joy at the mention of the name of Jesus. An interview was held also the next day, in which the king said that he wanted the missionaries to make guns and gunpowder; and he seemed disappointed at first when told that they had not come to teach such things. He afterward seemed satisfied, and said what he most wished was that he and his people should be taught to read and write. He asked for a private interview, which was held in the afternoon. The king wished to say one word to the missionaries. He wanted to know if they had brought the book—the Bible. Mr. Wilson held a service on the 8th of July. The king and chiefs, to the number of about 100, were present, and took a hearty interest in and showed great attention to the service. July 28th Mr. Wilson wrote again, saying that prospects continued to be very encouraging. Divine service had been held at the palace every Sunday morning, the king himself translating everything read and said into Uganda, for the benefit of those who could not understand Suaheli. July 30th Lieut. Smith returned, leaving Mr. Wilson at Uganda. King Mtesa seems anxious to send an ambassador to England. He has the greatest possible veneration for the memory of Speke and Grant. The young boy Dallington seems to have done good service in spreading a knowledge of the name of Christ. The party hopes to leave Ukerewe for Uganda finally about the end of October. On his return, Lieut. Smith found that Mr. O'Neill was completing preparations for crossing the lake, and had met with no interruption

from the king of Ukerewe Lukongua. Lieutenant Smith considers Ukerewe a most favorable spot for missionary work. There is a late and strange telegraphic report that King Mtesa has adopted a "Christian" flag, and that Egypt has taken umbrage at it. —*Independent.*

IAPI OAYE.

Iapi Oaye or *The Word Carrier*, an illustrated monthly published by the Presbyterian Dakota Mission, partly in Dakota and partly in English, comes to us as usual, with features of interest. The Mission has sent out with many prayers a Sioux minister of the Gospel to labor among the Dakotas on the Assiniboine River, Canada. The name of this man, whom they have found good and trustworthy through many years, is Solomon Toonkomshaecheye.

As the result of their long experience, the Presbyterian missionaries of Dakota agreed upon a platform of principles as to work among the Indians, which we can adopt except the reference to the need of an army. We hold that if the people of the United States had acted and would act justly towards these people, while a police force would be required, an army would not.

As to compulsory education, we would use only the withholding of rations and annuity goods as a constraint to send children to school. Citizenship is indeed the ultimate aim of Indian civilization, but should be preceded by at least one generation of experience in holding lands in severalty. The principles are as follows:

I. Indians are men—not much differing from others—with the same wants and governed by like impulses as other men.

II. The first and great necessity of Indians, even in their savage state, and much more as they commence to emerge from that state, is the protection of law and subjection to its penalties. In their native state Indians are lawless, and often need to be restrained by force. So far, the military power is a necessity.

III. So long as they remain the wards of the government, dependent to a large extent for support and help, the necessary education in books, in agriculture, in mechanic arts, should be made compulsory. No more *Indians* should be raised.

IV. It is certainly more economical to *feed* Indians than to *fight* them, as well as more humane and Christian, and the reservation system is accepted as a temporary expedient in preparing them for self-support, but great care should be taken that the feeding be not continued too long, and the reservation should terminate before it becomes a hindrance to citizenship.

V. When life and property are thus protected, and Indians take the first step towards civilization, they should find all obstacles removed to their acquisition of real estate, by homestead or pre-emption, that by reaching the condition of self-support, they may take their place among the other peoples who constitute our American nation.

VI. In view of the fact that the Indian service of the country is one of complex duties, requiring special training, and that frequent removals of its officers continually works evil, we believe the time has come for the establishment by our government of a true Indian civil service, in which tenure of office shall be during efficiency and good behavior.

To successfully accomplish the objects herein enumerated—to civilize, to enlighten, to educate and bring up to the highest style of manhood,—we regard the teachings of the Gospel of our Lord and Saviour Jesus Christ as *indispensable*, and the prosecution of the missionary work among the Indians as *imperative.*

A CHANGE OF OPINION.

About this time a Universalist, noted for his argumentativeness, resolved to *heckle* the young minister. Macleod first questioned him on the precise nature of his belief in universal salvation, "Do you really assert that every person, good and bad, is saved, and that, however wicked they may have been on earth, all are at once, when they die, received into glory?" "Most certainly," replied the man, "a great and merciful Father must forgive every sinner. He is too good not to make all His creatures happy." "Then why do you not cut your throat?" "Cut my throat!" exclaimed his astonished visitor, "I have duties to fulfil in the world." "Certainly; but it seems to me that if your views are right, your highest duty is to send every one to heaven as fast as possible. On your principles every doctor should be put in jail, and the murderer honored as a benefactor." The effect of this *argumentum ad absurdum* was not only to convince the man of the extravagance of his beliefs, but to lead him shortly after to become a communicant. — *Life of Norman Macleod, p.* 86–7.

William Penn on Ministry and Worship.—And as it is the way God has taken to call and gather people, so a *living* and *holy* ministry is of great advantage, to

watch over and build up the young, and comfort and establish the feeble and simple ones. But still, I say, the more inward the less outward. The more people come to be taught immediately of God, by the light of His word and Spirit in their hearts, the less need of outward means. Read Isaiah lx. 19, 20, which is held by all to be a gospel promise, and the sun and moon there are generally understood to mean the external means in the Church. Compare them with John i. 13; Rom. i. 19; 1 Cor. ii. 11, 15; 1 Thess. iv. 9; 1 John ii. 20, 27; Rev. xxi. 22, 23, 24. All which places prove what we assert of the sufficiency and glorious privilege of inward and spiritual teachings. And most certainly as men grow in grace, and know the anointing of the Word in themselves, the dispensation will be less in words, (though *in* words,) and more in life; and preaching will in great measure be turned into praising, and the worship of God more into walking with than talking of God. For that is worship indeed which bows to His will at all times and in all places—the truest, the highest worship man is capable of in this world. And it is this conformity that gives communion; and there is no fellowship with God, no light of His countenance to be enjoyed, no peace and assurance to be had, further than their obedience to His will, and a faithfulness to His word. . . . .

For Friends' Review

ASTRONOMICAL PROGRESS, IX.

Rittenhouse published important papers on the transits of Mercury; on "the new planet," as Uranus was for a long time designated; on an optical deception; on solar and lunar eclipses; on the sum of several powers of sines; on the discovery of a comet; on improvement of timekeepers; on the expansion of wood by heat; on a method of calculating logarithms; and on determining the place of a planet. His theorem on the summation of powers of sines was further discussed by Owen Nulty, in 1816, in the first volume of the second series of Transactions of the American Philosophical Society.

Among other noteworthy American contributions to astronomy, before the close of the eighteenth century, are papers by J. Six, Joseph Willard, Phillips Payson, S. Williams, Andrew Ellicott, Benjamin West, Manasseh Cutler, James Winthrop, Theophilus Parsons, Samuel Webber, Nathaniel Bowditch and Joseph Clay. These papers treat of the right ascension of various stars; transits of Mercury and Venus; the orbit of Uranus; the figure of the earth; observations for latitude, longitude and general topography; eclipses of sun, moon and Jupiter's satellites; eccentric anomaly; working lunar observations; and miscellaneous astronomical problems. They are all highly creditable, and the amount of indebtedness which they have imposed upon the astronomy o our own day is too little known. Ellicott's account of the meteoric shower of 1799 is especially memorable, both for its genera interest and for its being the first step in a investigation, which has given Americar science the honor of determining meteori orbits.

Nathaniel Bowditch, who was born a Salem, Mass., in 1773, when Rittenhous was forty-one years old and in the full vigo of scientific industry, was the son of cooper. At the age of ten he was taken int his father's shop, from which he was soo transferred to a ship chandlery, where h remained till his first voyage, in 1795. Hi education, and all his mathematical labors were accomplished by improving the leisur hours which he could snatch from his dail avocations. An English sailor taught hin the elements of navigation. He undertoo the study of Latin by himself, in order tha he might read Newton's Principia, and late in life he taught himself Spanish, Italian an German. Between 1795 and 1803 he mad five voyages. On returning from the last he arrived off Salem by night, in a violen snow storm, and with no other guide tha his dead-reckoning, confirmed by a singl glimpse of Baker's Island light, he found hi way safely into the harbor. His "Ne American Practical Navigator" was pul lished in 1802. His translation of Laplace "Mecanique Celeste" was completed i 1817, in four volumes, which were publishe between 1829 and 1838. Laplace subs quently added a fifth volume, the translatio of which was issued under the editorial ca of Prof. Benjamin Peirce, a favorite pupil Bowditch, and one of the best living math maticians. When the translation was printe it was estimated that there were only tw or three Americans, and not more th twelve in Great Britain, who could read t original critically. The French astronom had so thoroughly mastered his subject th he often omitted difficult intermediate step These were supplied by Bowditch, who elucidations and commentaries form mo than half the bulk of the whole work. T excellence of the translation and accompan ing notes attracted such favorable noti abroad that Bowditch was elected a Fell of the Royal Society.

Among other labors of American astron mers, during the first quarter of the ni teenth century, honorable mention shou be made of the discussion of Rittenhous transit observations, by William Smi

President of the University of Pennsylvania; he investigations of the figure of the earth nd the force of gravity in different latitudes, y Joseph Clay and Robert Adrain; Euge- ius Nulty's contribution to the theory of endulums; F. R. Hassler's papers connect- d with the organization of the United States Coast Survey; and James Dean's nvestigation of the apparent motion of the arth viewed from the moon, arising from he moon's librations.

This work all compares favorably with hat which was done in Europe during the ame period. It is even a question whether he original investigations in America did ot have a more direct and important bear- ng than those abroad upon the advance of stronomical knowledge. Valuable astro- omical treatises were published in France, taly, Germany, and England, by Lalande, chubert, Laplace, Bode, Piazzi, Wood- ouse, Ferguson and Vince; the unbroken ccumulation of regular observations went n at all the principal observatories; Piazzi's iscovery of the first known asteroid was fol- owed by the announcement of three others; uno, by Professor Harding, of Goettingen, n 1804; Pallas and Vesta, by Dr. Olbers, of Bremen, the former in 1802, and the latter n 1807; Bessel built up an unrivalled repu- ation for conscientious diligence and accu- acy of observation at the observatory of Koenigsburg; Schumacher's Astronomische Nachrichten, at Copenhagen, became a val- able medium for the exchange of informa- ion among astronomers in all quarters of he globe. Herschel's catalogue of 5000 new ebulæ, nebulous stars, planetary nebulæ, nd clusters of stars, which he had discov- red, brought him new honors and decora- ions. There was abundant industry, with- ut any corresponding startling discoveries; ut the half century which has just closed as reaped a rich harvest from the seed hich was then so diligently sown. Men ho are accustomed to measure success by mmediate results, might have been inclined o regret the expenditure of so much labor, hich would seem to them as wasted; but he true lover of science is impelled by a love f truth which is its own reward; personal onsiderations have no weight with him; hrough good report and through evil report, hrough attainment and through disappoint- ent, he still works on, assured that He ho implanted the thirst for knowledge will e that none of the resulting labors are in ain. P. E. C.

ALL Friends everywhere, take heed of ronging the world or any one in bargains, overreaching them. Take heed of sloth- lness and sleeping in your meetings, for in so doing ye will be bad examples to others, and hurt yourselves and them. And all take heed of going up and down (to minis er), but as ye are moved of the Lord God, or to speak in meetings, or in any other places, for travelling to such is dan- gerous, to lift them up, going among settled meetings. For there is a difference betwixt Friends going into the world, and of coming among them that are come to silent meet- ings, and to feed there, for that which may be seasonable to the world, may not be to them. And in the wisdom of God all dwell, that to Him ye may be a sweet savor, and a blessing in the hearts of all people; that nothing may rule or reign amongst you, but the seed itself (Jesus Christ), and the life of God.—*George Fox*, 1656.

INTEPRETATION.

By Margaret J. Preston.

The lamp burned low, the hour was late,
The embers died within the grate,
Yet with an anxious brow she sate,

And questioned keenly of the day
Just closed, that had been toiled away
In work that would not brook delay.

"I had not meant," she sighed, "to see
It slip my grasp, and yet there be
No separate duty done for Thee!

"This little trustful sleeper here,
Who clogs me with a love so dear,—
How could I keep my conscience clear,

"If, recreant to the word I said
That day beside the dying bed,
I failed to win the nursling bread?

"So, working with such full accord,
As finds therein its own reward,
I've left no margin for my Lord."

Just then the golden head was stirred,
As in its nest a crooning bird;
And then her voice she deemed she heard:

"O sister! such a dream I had!
So sweet and strange, it made me glad:
I thought that you were sitting sad

"Because the king of all the land
Had sent the people his command,
To bring him, each, a gift in hand.

"And in my dream I saw you there,
And heard you say,—'No hands can bear
A gift that are so filled with care.'

"'*What* care?'—the king said; and he smiled
To hear you answer, wailing wild,
'I only toil to feed a child!'

"And then, with such a look Divine,
('Twas that awaked me with its shine,)
He whispered,—'*But the child is mine!*'"

She sprang to clasp, with arms out thrown,
The little dreamer: all was lone
And hushed: the dream had been her own.

S. S. Times.

PICKERING COLLEGE,

PICKERING, ONTARIO.

The Yearly Meeting's Committee (of Canada Y. M.) in charge of the above institution, are authorized to lease it furnished—and free of rent—to an experienced, competent Friend—who will conduct it under the supervision of a Committee appointed by the Yearly Meeting.

The building is new, and calculated to accommodate 100 pupils—50 of each sex. The Committee contemplate its being opened the fall session of this year (1878). Applications or proposals to be made by 20th of Third month, to JOHN WRIGHT,

Pickering, Ont.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 19th inst.

THE EASTERN QUESTION.—The Sultan refused to grant permission to the English fleet to pass the Dardanelles. Six ships, however, passed on the 13th, the commander of the Turkish forts formally protesting, but taking no active measures to prevent their entrance. It was announced by the Ministry in the British Parliament that the admiral had been ordered to enter with or without leave, and that the ships were prepared for action. The vessels proceeded to Princes' Islands in the Sea of Marmora, 13 miles south of Canstantinople; but on the 16th or 17th they were withdrawn to Mundania Bay, 40 miles south of Constantinople, on the Asiatic side of the Sea of Marmora. This movement was attributed to a desire to facilitate negotiations to prevent the entry of the Russians into the city. It does not appear that up to that time any movement for the purpose had been made by the latter, although there was a report of the occupation, on the 15th, of a redoubt forming part of the Constantinople line of defence. Prince Gortschakoff's dispatch of the 10th, that if Great Britain and other powers should send ships to Constantinople to protect their subjects, Russia would be obliged to contemplate the entry of part of its troops into the city for protecting Christians, elicited a protest from the British government, which declared that it could see no parallel between the two courses. Prince Gortschakoff afterward sent a dispatch to Lord Derby, which the latter read in Parliament, informing him of the Russian occupation of Constantinople, which, it was added, was merely a pacific measure. A dispatch of the 17th from Constantinople to the London *Daily News*, said that the Russians had not trangressed the lines fixed by the armistice, and that in consequence of the withdrawal of the British fleet, they would not occupy the suburbs. A Paris dispatch of the 18th to the London *Standard* said it was understood that Russia had issued a circular informing the powers that she has renounced the occupation of Constantinople at the request of the Emperor of Germany. On the same day it was announced that the Russians had withdrawn from the redoubt which they had occupied on the 15th, and that the troops had orders not to cross the lines of demarcation fixed by the armistice.

Austria is understood to have remonstrated against the proposed Russian occupation of Constantinople, and rumors were circulated of a probable alliance of Austria and England against Russia. It was even asserted that the Austrian government had determined on a partial mobilization of its army if the conference question should not be settled within a fortnight, but that subsequently, at its request, the German government successfully used its friendly offices to obtain the consent of Russia to an early meeting of the Congress, and that the danger of a conflict was believed to have been thus averted. It is said that the Congress will probably meet at Baden-Baden. The time, and the individua who will represent the powers therein, if decided, a not yet made known.

The Porte has informed the powers that the Greel have again crossed the frontier near Arta in Albani It has sent 1,000 men to resist the invasion.

GREAT BRITAIN.—Notice was given in the Hou of Lords of a motion to be made on the 18th, that i the opinion of the House the terms of the armistice a such as to justify the British government in takir every precaution to discourage the encroachments t which the treaties of 1856 and 1871 are unfortunate threatened. Lord Derby, however, appealed to th proposer not to present the motion, saying the gover ment could not discuss the armistice.

A public meeting of the workingmen of London c the Eastern question was to be held on the 21s', at th Agricultural Hall, Islington, at which W. E. Gla stone, John Bright and other Liberal members of Pa lament were expected to speak. The object is sai to be to hold the government to a policy of neutralit and to secure the thorough independence of the pro inces which have been freed from Turkish oppressio A workmen's mass meeting for the same object, w also called for the 24th, in Hyde Park. Meetings i support of the government's policy have been held several places, and in some instances, those which h been called in favor of neutrality and peace, have be taken possession of by the opposing party, and conve ed into noisy demonstrations against Russia.

ITALY.—The Conclave for the election of a Po began on the evening of the 18th, when 61 Cardina went into their separate cells in the third story of t Vatican. Five were absent, two of whom, the Ame can, Archbishop McCloskey of New York, and t Patriarch of Lisbon, were on the way, but had not a rived. The cardinals will meet twice daily to vo remaining in seclusion until a choice is attained, by vote of two-thirds of those present.

One of the first official acts of the new king was sign the commutation of 85 death sentences. He al remitted the sentences of several other convicts, a granted an amnesty to a large number of persons w were in confinement, either accused or convicted political or press offences. He has declared his wi for a reduction of the "civil list," (the personal mon allowance of the sovereign), which amounts to $3.25 000 per year, and will discharge the heavy debts l by his father, by the sale of the private estates of t latter, instead of asking a grant from Parliament.

CONGRESS.—Since our last report, which was to t 30th ult., a joint resolution has passed both Houses, c claring that a reduction of the tax on distilled spirits inexpedient. The bill known as the Bland silver b passed the Senate about 3 A. M. on the 16th inst., yeas 48, nays 21, with amendments omitting the p vision for free coinage, and directing the Secretary the Treasury to purchase silver bullion at the marl price, not less than $2,000,000 nor more than $4,00 000 per month, and cause it to be coined, any g arising therefrom to accrue to the Treasury. The l includes a provision that the President shall invite Eu pean governments to a conference to adopt a comm ratio between gold and silver. The bill was return to the House for action on the amendments, but h not been considered up to the 19th. The Senate l also passed the joint resolution of thanks to H. M. St ley, the explorer; a bill to remit taxes on insolv savings banks; and a bill amending the laws grant pensions to soldiers and sailors of the war of 18 restoring to the pension rolls those who were strick off for disloyalty. The House passed a bill rec nizing the Woodruff scientific expedition around world; the Military Academy appropriation b and a resolution directing the Committee on Comme to investigate the loss of the steamer Metropolis.

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For Friends' Review.

WALKING IN THE LIGHT.

If we walk in the *light*, as He is in the light, we have fellowship one with another, and the *blood* of Jesus Christ His Son cleanseth us from *all sin*."—1 John i. 7.

It is a blessed Gospel truth, and has ever been a precious Quaker teaching, that all the Lord requires of any of His redeemed children is that they walk up to the full measure of light received; embodied in the exhortation, familiar to almost every Friend, "Let obedience keep pace with knowledge." This teaching relieves many difficulties and seeming contradictions in the lives of devout Christians that would otherwise be inexplicable, and tend to discourage inquiring minds, and perhaps to "overthrow the faith of some."

These remarks are suggested at this time by a recent editorial in the *Christian Worker*, to the effect that no sanctified Christian can bear arms; which, entirely aside from any question as to the wrong and sinfulness of *all war*, leads—unintentionally, no doubt—into exactly the *error* in doctrine and experience that George Fox, John Wesley, and all prominent exponents of *Scriptural holiness* have had to meet and contend against, to wit:—*Adamic*, instead of *Christian perfection*, or the confounding of *heart purity* with intellectual maturity, or *perfection of judgment*. Upon which theory a sanctified person could make no mistakes, nor be engaged in any calling not wholly in accord with the *Infinite* mind; and thus, except in the person of the Immaculate Jesus, we might search history in vain for a holy man.

And this is the very position assumed by those who deny deliverance from *inward sin* in this life, and who, therefore, oppose the doctrine and experience of Scriptural holiness, as always held by the true members of our branch of the Church of Christ, which teaches a *holiness of heart*, that promotes "*growth in grace*," and always produces *purity of life*, up to the full measure of light received. As the redeemed of the Lord thus walk, they continually find, with ever-increasing light and knowledge of God's revealed will, something to surrender for Him, that they had not seen hitherto; and the moment anything is revealed that God has a controversy with, it must be *put away*, and the pollution cleansed away in the precious atoning *blood*, ever efficacious, and always available.

Thus are Christians, who are wholly the Lord's up to the extent of consciousness, led on, step by step, in the "highway of holi-

ness;" and thus were those holy men, our Early Friends, led out of the observance of forms and ceremonies into the glorious liberty of the children of God in their spiritual experience, and afterwards, step by step, in their outward lives; from the enslavement of their fellow-men, the use of intoxicating drinks, as at one time, in some cases, provided for by the Church, and to protest most earnestly and availingly against what they then saw to be grievous sins.

Under the increased Gospel light and privilege we, their successors, enjoy, and are responsible for the use of, who does not expect soon to see banished from our ranks all intoxicants, including tobacco, and that as we thus lay aside every hindering thing, so fast as manifested, we shall increase in *purity* and *power*, and better fulfil our mission, in gathering souls to Christ, and in promoting all the spiritual principles of the Gospel—peace on earth and good-will to men included—by *"spreading Scriptural holiness over these lands."*

T. W. LADD.

New York, Second mo. 18th, 1878

For Friends' Review.

"THE TERM TRINITY."

With the kindest feelings toward the author of the article in the last number of the *Review* under the above heading, I must express fear it will lead to error in regard to the cause which induced Early Friends to disuse the word Trinity, and that it may promote views not in accordance with orthodox faith.

The objection of Early Friends to the use of the word Trinity was because it was not Scriptural, and not that they disbelieved in the doctrine implied by it. This view is emphasized by the fact that when charged with unsoundness on this account, they declared there was no cause for such charges, and gave as the reason that the word was not used in the Bible; and nowhere admitted they did not believe the doctrine; but in almost every instance, to prove their soundness, quoted the passage, 1 John v. 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."*

George Fox, in his "Testimony of what he believed concerning Christ," said, after quoting the above passage:—"Because we do not call the Father, and the Word, and the Holy Ghost by your new names, *there fore do you falsely say* that the Quak deny Father, Son, and Holy Ghost, wh we own in those names and sound words which the holy men of God spake them fo by the Holy Ghost."

William Penn thus speaks:—"The Qu ers believe in the Holy Three, or Trinity Father, Word, and Spirit, according Scripture, and that these Three are tr and properly one—*of one nature as well will.* But they are very tender of quitt Scripture terms and phrases for sch men's."—*Evans' Exposition, p.* 44. In above paragraph Penn defines the charac of their unity. They made the same obj tion to the use of the word Person, with denying the separate personality of Fath Son, and Holy Ghost. Very erroneous ferences have been drawn in late years fr the refusal of our ancestors to employ word Trinity, and even now we find it quently used as a cover for views not stric evangelical. I see no grounds for fear t men, from its use, will suppose that we lieve in many Gods.

"We hold at the same time the unity God and the Divinity of Christ, without all thinking that we are liable to the cha of self-contradiction; for our doctrine is that the Father is one God, and the Son another, but that while there is only one vine Nature, the Father and the Son are tinct persons in that nature."—*Dick's T ology, p.* 175.

The auth r of the article in question gi us his views on the point of doctrine bef us. "As the same individual might app under several different characters, so and the same Deity might be presente us under the different characters of Crea Redeemer, and Sanctifier." The compari suggests unpleasant ideas, and makes names Son and Holy Ghost merely synon of the Father; whereas, our Lord s "Baptizing them in the name of the Fat and (in the name) of the Son, and (in name) of the Holy Ghost," Matt. xxviii.

The idea that God sometimes manif Himself in the character of the Father, sometimes in that of the Son, and someti in that of the Holy Ghost, seems to me t essentially Unitarian. Webster defines U tarian, "One who denies the doctrine of Trinity, believing that God exists only one person." The doctrine in the article fore us is essentially the same as that wh has been known in the Church since the t century as Sabellianism, the doctrine of " bellius, who maintained that there is but person in the Godhead, and that the Son the Holy Spirit are only different pow operations, or offices of the one God, Father."—*Webster.* These persons bel

* "Although the authenticity of this text has been questioned, yet this is entirely unimportant, both as to the doctrine itself, which is clearly and sufficiently enforced in other passages, and also as relates to the faith of the Society, inasmuch as Friends have uniformly selected it to convey their belief on the subject."—*Thomas Evans—Exposition, p.* 39.

"trinity of offices, and not a trinity of sons in the Godhead."—*American Cyclo-dia*, article "Sabellius." This doctrine s declared to be heresy by a council of the urch held at Antioch, and afterwards by Council of Nice. This Council affirmed t "the Father, the Son, and the Holy ost were distinct in person, but one in ure or substance." This doctrine, which s re-affirmed by the Council of Constanti-le, has ever since been regarded as the of orthodox faith, and that no sect or son could be regarded as entitled to that gnation who rejected it. It is now held every evangelical denomination in the ld, and also by the Roman Catholic and ek Churches. As regards this doctrine, rson must be either Trinitarian or Uni-an, as there is no middle ground to stand n.

n relation to the meaning of words used the Councils of the early Church, it may remarked that Latin words are under-ng no change. The only question is as the true meaning of the word *persona*. lrews gives several definitions. The y one which can possibly apply in this e is, "A human being who performs any tion, plays any part. A *person*, person-." Not one who plays the part of ther, but his own part—as we say, a man rs his part in the world. With the mmarians it has distinctly the meaning erson. This is confirmed by the use of adjective *personalis*, and also by the use he New Testament of the personal pro-ns, which would not have been thus em-yed in reference to characters. *Persona* also defined as expressing one who per-ates a character in a drama, and it would m that this is the definition adopted in article referred to, but it certainly can-be in that sense we are to understand word, as used by the Councils of Nice Constantinople. I cannot see how we warranted at this day in attaching mean-to a word different from that always rec-ized in church history.

The separation in the Society of Friends s between those who accepted the doc-e of the Trinity and those who rejected The body to which we belong received name of Orthodox. If it is not Trinita-n in truth, certainly it has no just right the appellation, and its retention is an in-ice to the other Christian denominations h whom we affiliate on terms of evan-ical brotherhood. Our ministers at the sent time, with few exceptions, preach rist as a person—that we have to do with m as an individual being. I do not main-n that we should use the words Trinity l Person in connection with the Godhead as long as there are sound Friends who oppose the adoption of terms heretofore disused; but I see no other objection to their employment, particularly in view of the immense evils which have resulted from their rejection.

HENRY WOOD.

MT. KISCO, N. Y., Second month 12th, 1878.

For Friends' Review.

"A MAN'S ENEMIES ARE THE MEN OF HIS OWN HOUSE."

Micah vii. 6.

The original sense of the prophet's language is, doubtless, that of lamentation over the then condition of the Israel of God—the estrangement of the people, parents from children, and children from parents; the natural ties severed by a want of confidence, by suspicion, and by a want of fellowship and oneness in the Church of God. His language is also prophetic in its character, and prospective of the future needs and dangers of the Church in coming ages. His words have also a spiritual significance, of personal and definite import—that the enemies of our own heart endanger our own peace and safety more than any outward foes or power. As the tendency of the human heart is essentially the same in all ages, so history repeats itself, both as regards the Church and individual members of the Church.

Not alone are the tendencies of the heart the same, but the power and aim of our common enemy, now as ever, to lay waste and destroy. Like that of a skilful general, his motto is, "*Divide* and *conquer.*" But in all cases and under all circumstances the safety, the remedy indicated by the prophet, is ours, viz.:—"Therefore will I look to the Lord. I will wait for the God of my salvation. My God will hear me." If our dangers, our trials, or our enemies drive us to this alternative, we may thankfully and triumphantly exclaim, "For all I thank Thee, but most for the severe."

It is no misinterpretation of Divine authority to discover also in this language of the prophet a source of danger to the Church of the present day; a snare which has proved disastrous, which has wrought devastation in the Church of Christ. And is it not to be feared that it is proving detrimental to the growth and prosperity of our own branch of the Church?

Those who are viewing with trembling interest the safety of society, those who most deplore the want of that oneness for which our Lord Jesus prayed, may be, it is feared, all unconsciously to themselves, contributing largely to those results which they themselves so deprecate. Sources of such

burdens may often be traced to a want of trust in the Lord to care for and keep His people, and of "waiting for His salvation;" to a forgetfulness on our part that "my God will hear me."

If this be the case, it will doubtless be manifested by a want of confidence in others, by looking coldly and suspiciously upon those equally desirous with ourselves to be found in the Lord's service and in the exercise of His gifts, which, though differing in administration, are all from the same Spirit. This feeling, if cherished, will in some way find expression, and often in the hearing of the young and inexperienced, and thus, all unintentionally perhaps, aid in alienating those who, we regret to see, are becoming estranged from the interests of the Church and from the love of Christ. None would willingly incur the responsibility of frustrating the grace of God, and thus become "*enemies of our own house*," but is not this one of the dangers of our day?—a danger detrimental to the lambs of the fold, to the babes in Christ, and not less so to ourselves; for like a two-edged sword, this spirit cuts both ways. For we cannot contribute to these results without grieving the Holy Spirit both in ourselves and others.

When we hear of the blessing of the Lord upon the labors of others, and rejoice in the blessings which we are forced to admit are of the Lord, should there have been any instrumentality used to which we are unaccustomed, let us not doubtfully remark, "I *hope* those who profess conversion *will hold out*," and thus throw a shadow of distrust, at which the trembling child of God begins to doubt the genuineness of his experience; and if he relapses back again to sin, unite in deploring how superficial the work, and intimate, "Here is an evidence that it is not of the Lord."

The writer has heard parents deplore the want of interest in their children in the Society and meetings—how they seemed to prefer meetings of other societies, &c., and in close connection make observations on the ministers of those meetings, than which nothing could be better calculated to alienate from and weaken their confidence in those who would gladly aid those parents, and second their efforts in leading those children to Christ, and keeping them within the fold.

Our Lord quotes nearly the same language of the prophet, "A man's foes shall be they of his own household," in His explanation of the results of His coming. "I came not to send peace, but a sword." Not to destroy, for "He came not to destroy men's lives," but to divide between the just and the unjust, between light and darkness, between Himself and "Belial." And so long as those actuated by so conflic spirits or powers cannot harmonize in most important interests of life, *these ene* of our own house may readily be accou for, and this conflict of interests may be pected. But when united in church fel ship, after renouncing the hidden or works of darkness, after accepting our ing Lord as our Shepherd and King, His salvation as ours, surely we sh know of being saved from habits of thou much more of utterances, which frus the Divine purpose, and offend any of little ones.

The great variety of gifts among adapted as they doubtless are to the diversity of needs of the Church and o world, furnish large room for usefu among us, without necessary conflict. one mind or judgment may equally a ciate all these gifts. One sermon may entire harmony, and just reach the wi in some hearts, and seem unprofitable t minds of others in the same audience. it may safely be said a "good sermon" sists not alone in a preparation of hea *preach*, but also in a preparation to Should any so forget the variety of *gift needs* as to cast reflections, judge c riously, or even so look disapprobation close a way, to destroy or lessen the de ed influence and blessing, is there not a ger of becoming, even though undesign "the enemies of our own house?" thoughts are not designed to restrict or the kindly office of watching over each for good, and of being helpful one of an as "members one of another," but to to restrain rather, the sneer of dislik uncharitable reflection, the unkind crit which are too familiar, even at the m of those who are not just our ideal of vant of the Lord—that all "enemies own house," in a *personal* and *spi* sense, may so be overcome and cast ou the Lamb alone may reign without a and the spirit which "hopeth all t and is kind," may be ours; that none us may, through unwatchfulness, b the unwilling enemies of the househ faith.

It is in no unkind or censorious that these thoughts are prompted. love of Christ constraineth me." The would freely share in the examinatic the caution that these remarks are de to incite. If there is no cause or ne would gladly admit the service super If there is a cause, let us not forget t also a remedy.

"Therefore will I flee to the Lord. my salvation. He will hear me."

J. De V

KANSAS YEARLY MEETING.—Five Meetgs for Worship, two Monthly Meetings and e Preparative Meeting, were established thin Kansas Yearly Meeting during the ar ending Ninth month, 1877. Sixty mbers were received. Total memberp, 3,651. Each family has a copy of the ly Scriptures. One minister was re-ded during the year.

LIVE IN GOD'S SUNSHINE.

'Well, Aunt Polly, here you are again on e doorsteps. It seems to me you almost e on them."

Old Polly raised her faded eyes to the e of her friend, and laughing, said:

'Yes, dear, dat's jus' so! Jim says 'We ought build a house all doo' steps and thin' else, fo' granny, 'cause she lives dar ' nowhar else.'"

"I suppose you like to see the people, d to hear the children prattle as they go to school," said the lady.

"Well, yes, I likes to see folks, 'cause Fader up dar made 'em all; but it's st fo' de sunshine dat I stays out here. God's sunshine's a powerful blessin', dear. hen I's cold I comes out and sits in it, d I grows warm; when I's hungry, and n's wife's got nothin' to eat, I comes out re and 'pears like I'd had my dinner; ien I's in pain, and 'scruciated all over d de rheumatiz. I comes out into the sunine, and de pain skulks off; when Jim n't be good and 'pears like he was goin' to ruction, and my heart is bustin' like, I mes out and sits in God's sunshine, and ace comes through his beam into my soul; ien old Death comes an' star's in my face, d say, 'I comin' arter ye soon, to take ye to de dark grave,' den I comes out into d's sunshine, and dares him to frighten soul! Says I to him, 'Ye hasn't power ye to throw one shadow onto my pillow; my blessed Jesus, de Sun of Righteousss, he been down dar before me, and he t it full, heaped up, an' runnin' over wid d's sunshine. I shall rest sweet in dat rm place, for de eternal sunshine dat shall gnify and glorify all as loves the shinin' sus."

"Auntie," said her friend, who always t that she could sit at the feet of this mble saint and learn of Jesus, "that is ry lovely. But there come days when ere is no sunshine—when the clouds ther and the rains fall, and the snows me, and the winds blow. What do you then?"

'O la, honey, by de time de storms come, I've got my soul so full ob sunshine dat it lasts a heap o' time. Dem times Jim scolds, and his poor wife's 'scouraged, and de child'n are cross, and de stove smokes and de kittle won't bile; but I never knows it. God's sunshine is in my soul, and I tries to spread it round, and sometimes Jim's wife feels it and she says—O, she's a good daughter-in-law—'Long's I keeps close to granny, 'pears like my heart's held up.'

"Well, well, dear, you can teach me somethin', an' ye can fetch me nice things to make mo' sunshine; but I can teach you what ye never thought on—dat God's sunshine's 'nough for rich and poor, and dem dat thank Him for it, and sit in it, or work in it, and let it into dar heart, will soon go whar it's all sunshine. Try to make folks live in God's sunshine, and get it into dar hearts, honey.—*Intelligencer.*

For Friends' Review.

SPECIAL STUDIES AT HAVERFORD.

The suggestions and queries of C. L. S., in a late number of *Friends' Review*, are worthy of serious consideration. It is certainly desirable that an institution, which seeks to give its students the best possible educational advantages, should also try to satisfy all educational wants, so far as may be, without detriment to its most important interests.

Haverford cannot afford to lower the standard, either of its classical or of its scientific instruction; it should rather, as it has been doing, seek to elevate it. Neither can it afford, with its present means, to increase the range of its studies, for its professors are already overtaxed.

If a sufficient endowment should be provided properly to sustain two additional professorships, additional courses might be established to meet the wants of students who wish to complete their academic training at an early age. Suitable literary and mercantile degrees could then be added to the classical and scientific degrees that are now conferred, and every member of the Society of Friends who seeks a diploma, as an evidence of four years' systematic and successful study, would find ample room for the culture of his special tastes at Haverford. But it would be unwise to attempt the introduction of any new courses without a previous ample endowment. N.

PRESIDENT CHARLES G. FINNEY said, "If we examine the history of the Church we shall find that there never has been an extensive reformation *except by new measures.*

WILLIAM CROUCH AND HIS TIMES.

(Continued from page 0.)

When in the latter part of 1664 forty Friends were tried at the Old Baily, the desires of one of the jurymen for justice might have put the judge to shame; for, when one of the witnesses against the prisoners had been found to make two false statements, he said, "My Lord, I beseech you let us be troubled with no more such evidence, for we shall not cast men upon such evidence as this." But for thus remonstrating he was reproved by the judge. It was also at this trial that some of the prisoners, having given general answers, such as, "I have wronged none," "I am innocent," were set aside as "mute," and their replies taken *Pro Confesso.*

Crœse states that some of those who were sentenced to transportation were very young, on one occasion a girl under the age of sixteen being included in the number. Whilst at another time amongst those who were condemned to be banished (to quote Crœse's words) "to the utmost bounds of the remotest earth, was a boy in coats (being so very young), who being asked if he would not swear that he was not sixteen years old, had not ripeness enough of judgment to give a grave and pertinent answer, but replied that no man could remember the day of his birth, and that he was not born for, nor trained up in swearing."

Although in this year and the, following more than two hundred Friends received the sentence of transportation, no record has been found of the actual banishment of more than seventeen, on account of the hindrances which opposed their transit. Three Friends who were placed on board the *Mary Fortune*, of Bristol, for banishment to Barbadoes, were set on shore by the captain, about a fortnight later, with a certificate on which the following remarks occur: ". . . . Now going to depart, their cry and the cry of their families and friends are entered into the ears of the Lord God, and He hath smitten us even unto the very heart, saying, *Cursed is he that parteth man and wife.* And, moreover, *They that oppress His people His plagues shall follow them whereso-ever they go.* And assuredly we do in part partake of them already, for our conscience will in no wise let us rest, for the Lord hath smitten us with a terrible fear, so that we can in no wise proceed to carry them. And we all know they are innocent persons, and do desire to walk in the fear of the Lord, and that they are put on board our ship against their wills. For these reasons, and many more, we have put them on shore." Reference is also made to "Our Most Gracious Sovereign's" law that no English shall be carried out of his native land ag his will.

The first Friends who were really sen of the country were Edward Brush and J Harding, citizens of London. Very on a winter morning in the beginnin 1664 they were taken, with a Friend na Robert Hayes, from Newgate to Blackf Stairs, and thence to Gravesend, were were placed on board the *Jamaica Merch* But before she set sail Robert Hayes released by death from the hands of his secutors. His constitution had been g ly weakened during his imprisonment, no breakfast being given him on the mor he was taken from the prison, the severi the cold brought on fatal illness. "He w writes George Whitehead, "a very inno loving man, a good-like person, of a fr comely countenance, deemed healthy, ar the prime of his strength when first prisoned. I was very sorrowfully affe when I heard how quickly he was dispat out of the world by the shameful cru and inhuman usage of these merciless p cutors." On their arrival in Jamaica, ward Brush and James Harding were confined by the Governor, and they lived to return to their native land, w the former, although an old man at the of his banishment, had the joy of b again united to his wife and only child. was much respected by his neighbors, by many whose social position was hi than his own. His home was in Bearbi Lane, Lombard Street, and it was in house adjoining his own that the Pl first broke out soon after his transporta James Harding, a much younger m brought back from Jamaica a wife and t infant daughters.

It was in this season of sore afflic when, for claiming freedom to worship according to the dictates of their conscie husbands were separated from wives, parents from their children, that Ge Whitehead wrote an epistle to his suffe brethren: "Blessed are ye that give u God's will," he says, "and stand ground in the power and authority of Eternal Spirit; . . . having a true res to the cause of your God; choosing ra to suffer and be trodden upon than that should suffer or be dishonored. And he you will daily feel unspeakable joy peace in the midst of all your sufferi So, all Friends, feel your habitation in power of the living God, in which Life, demption, and the blessings are felt, keep above all temptations within and ferings without." This letter is dated White Lion Prison, Southwark, and a

it was preserved by William Crouch, o writes at a later date concerning this ie: "Oh! the tender care of the Lord's vident hand is comfortable to my soul this very instant to think upon."

May we ever value what our forefathers ught at so dear a price, never losing our th with regard to the worship of God in rit and in truth, although we are well are that "mere silence *may* be the emp- st of all forms!" For surely it will never ise to be true that "they that wait upon e Lord shall renew their strength." And, re than this, that "where two or three e gathered together in His name" (whether y be a very small assembly of believers in a large congregation of a widely differ- t character) there—in accordance with s own announcement of the fact—is rist in their midst; "gathered together *His name*," and therefore in faith in His esence, as the great Head of the Church, dy to take into His own hands the care every meeting committed to His keeping. he *one* thing" (as an earnest worker ely remarked) "for *every one* of us to do Mission Meetings is to act under the im- diate inspiration of God's Holy Spirit."

From another prison in London, Josiah ale, who died at the age of thirty-five, ex- rted his friends to constancy. "Though eat sufferings attend us," he writes, "yet y heart, praised be the Lord, is not trou- d, neither hath fear seized me, because I e the intent of the Lord in it." With hat force must such words as these, written those who were themselves the victims of rsecution, have come home to the hearts their fellow-believers! It is not improba e that some of these captives exerted even greater power for good from their gaols an when at liberty. For no prison walls n wholly confine within their bounds the fluence of a man whose spirit is indwelt the Spirit of God, in whom all his rings are. His

> ". . . heart is at the secret source
> Of every precious thing;"

id no human hand nor Satanic power can t off the supplies of the Water of Life om the soul of the submissive and confid g children of God, nor hinder—should ch be His will—their cup from overflow- g for the invigoration of others.

When the severity of the Plague con- med the captains of vessels in their resolu- on to refuse to carry their innocent fellow- untrymen to banishment, an embargo was id upon all merchantmen, forbidding them go down the Thames unless a pass had een granted them by the Admiral; and is pass was withheld from all captains ound for the West Indies unless they con- sented to convey some Quakers thither. But even this shameful scheme was unsuc- cessful until the sheriffs had the satisfaction of finding a man suited to their purpose in a Captain Fudge—"Lying Fudge" was his nick-name—who told them that he "would not stick to transport his nearest relations." So good an opening must be made the most of; and no fewer than fifty-five prisoners were taken from Newgate, where they had been confined for some thirteen months, and carried in a barge to the *Black Eagle*, which lay at anchor at Bugby's Hole, a little below Greenwich. When they reached the ship the captain was absent, and the seamen said they would give no help whatever in forcing the prisoners on board, although told, with high words, that the captives were *the King's goods*. So the officers and turnkey had to take all but four of the prisoners back to Newgate until a fortnight later, when, accompanied by soldiers from the Tower, they placed thirty-seven men and eighteen women on board; one of the latter was a widow, who left two children behind her. The men were so crowded together between the decks that they could not stand upright; and the captain being arrested for debt, they were detained so long in the river that they did not reach the Land's End until seven months had elapsed. No wonder that when, in this interval, the Plague broke out in the ship, it should carry off twenty-seven of the prisoners. The sailors left the vessel, and a second crew, pressed for the service, followed a like course. When, with her third crew, the *Black Eagle* at last reached the Land's End, she was seized by a Dutch privateer, and taken to North Holland.

From Amsterdam one of the prisoners, Lawrence Fullove, wrote a letter (a copy of which came into William Crouch's hands) to his uncle, Amos Stoddart, to whom allusion has already been made:

"Uncle Amos! My endeared love to thee, in the truth which changeth not. . . . Most true it is there is no god like to our God, who is come nigh unto us in a needful time, and is present in us to refresh and warm our hearts. . . . . The heavenly is far exceeding in glory the fading earthly; I know thou art satisfied with thy purchase, and so am I! . . . for I have my end over all sufferings, so good is the Lord."

Then, after referring to a great storm, he adds:

"We hovered to and again, endeavoring what we could for Holland, but the wind coming against us we concluded to put in to Norway, and sailed to Bergen, where we lay in the harbor about twenty days. Many came to see us, and to them that could

understand English we gave books, insomuch that many being given out the raters of the place took notice of it, and sent orders that no more should be given. . . . . We were more than two weeks before we came to Holland, but were set at liberty out of the ship the next day after we came thither. . . . . Our usage, considering what men's hands we were fallen into, was pretty well, and bedding we had to lie on, but left somewhat thin of clothes considering the time of the year; but we were generally preserved in health over all. . . . . After a little while spent with Friends here, and that we are a little furnished with some necessary things, it is with us to return to England. . . . . The simplicity of our hearts this day is known to the Lord alone; and in a measure of that life which is without guile, are enabled to do and suffer His will, who sanctifies and keeps clean the heart. . . . . So, with my love to Friends, I remain thy affectionate relation.

"LAWRENCE FULLOVE."

(To be concluded.)

FAITH AND WORKS.

Faith is the victory over that which separated man from God; by which faith he hath access to God, and by it pleases God. And it is faith that sanctifies. Acts xxvi. 18.—*George Fox Doctrinals, p.* 713.

To be justified in Scripture not only signifieth to be pronounced just, but to be made just or regenerate.—*Melancthon.*

Mark, the new birth precedes the doing of righteousness; and the doing of righteousness is a certain evidence of the new birth. He that doeth righteousness is born of God; this fruit can arise from no other than the pure, living, heavenly root.—*I. Penington, Vol. II., p.* 520.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 2, 1878.

THE FATHER, SON AND HOLY SPIRIT.

On important points of religious faith and practice, it is very desirable that Christians should find how much they can agree, rather than how little, although those points upon which there is not entire agreement need to be stated in friendly discussion at times, so that one may learn from the other, errors or imperfect apprehensions be removed, and so far as possible, "all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man."

Judging by the written and spoken utterances of members of the Society of Friends in this country and Europe, it may be inferred, that except a very few who openly dissent from the rest, all will accept as an expression of their faith upon the subject of Holy Three in One, the words, "There three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one." That without mental reservation they embrace the revelation God has made of Himself in the Bible, and heartily believe in the Father, Son and Holy Spirit. They say with the Apostle, "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. viii. 6. Not only as a matter of honest intellectual assent, but of experience, very many in all parts of the Society can say, "Through Him (Christ Jesus) we have access by one Spirit unto the Father." They know that by no water baptism, but by grace through faith, they have been baptized into "the name of the Father, and of the Son, and of the Holy Spirit," and are in mercy joined to the Lord, know practically what it is to have the prayer of the Apostle fulfilled, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." They do with perfect sincerity adopt the use of the personal pronouns as applied in Scripture to Father, Son and Holy Spirit, as when it is said, "But the Comforter, which is the Holy Ghost, *whom* the Father shall send in my name, *He* shall teach you all things." Jno. xiv. 26. "If *I* depart *I* will send *Him* unto you." Jno. xvi. 7. "And *I* will pray the Father, and *He* shall give you another Comforter." Jno. xiv. 16.

Furthermore, we believe that almost universally the members of the Society to which we belong, accept the attributes of Deity ascribed in so many places in Scripture separately to Father, Son and Holy Spirit, as when it is written, "There is one God, the Father," 1 Cor. viii. 6; and in Acts x. 36, "Preaching peace by *Jesus Christ, He is Lord of all;*" or again, in Rom. ix. 5, "Whose

e fathers, and of whom, as concerning the esh, Christ came, who is over all, God essedforever;" and as in Acts v. 3, 4, Why hath Satan filled thine heart to lie to e *Holy Ghost*; . . . thou hast not lied nto men, but unto *God*."

We conceive that those who do all these ings are sound in the Christian faith, and ot chargeable with any heresy, although, ith William Penn, "they are very tender f quitting Scripture terms and phrases for choolmen's." George Fox, with the humil- y and love which characterized him, says, Let none be offended because we do not all them (the Father, Son and Spirit) by hose unscriptural names of Trinity, or Three ersons."

Some, we suppose, can use these terms ithout any misconception of the truth. ut there are others to whose minds these erms, especially the latter in the common orm of "three distinct and separate per- ons," inevitably conveys a meaning not ntended by those who use them, of three istinct beings or three Deities.

With an earnest desire to speak with kind- ess, we would add that the decisions of the on-apostolic councils, from the earliest to he latest, are not binding upon us of the pres- nt day. But if the authority of the ancients e appealed to, it is noticeable that the Apostles' Creed," which, though not made y apostles, was the earliest adopted in the hristian Church, does not use the terms rinity or Person. We think, therefore, it s desirable to continue the u e of the terms f Scripture only, in speaking on this sub- ect.

DIED.

BAKER.—On First month 25th, 1878, at his resi- ence in Huntingdon, County Hastings, Ontario, Can- da, Samuel Baker, in the 70th year of his age; a mem- er of Cold Creek Monthly Meeting. His life was evoted to the cause of Christ, and he was "always eady to give an answer of the hope that was in him ith meekness and fear." His suffering was severe in is long illness, but borne with patience. His hope as bright and glorious; his end was sweetly falling sleep in Jesus.

COFFIN.—On Second mo. 5th, 1877, at the resi- ence of George Swain, Rush Co., Ind., Anna Coffin, idow of Wm. Coffin, late of North Carolina, in the 5th year of her age; a member of Raysville Monthly Meeting, Ind.

SWAIN.—On Ninth mo. 22d, 1877, at her residence, Rush Co., Ind., Susanna Swain, widow of Jethro Swain, in the 90th year of her age.

SWAIN.—On Ninth mo. 30th, 1877, at his residence, Rush Co., Ind., Howland Swain, in the 85th year of his age.

The above three Friends expressed that they were ready to depart in peace. The last two were members of Carthage Monthly Meeting, Ind.

FARR.—At the residence of her son, in Fort Fairfield, Aroostook Co., Maine, the 30th of Twelfth mo., 1877, Sarah W. Farr, wife of Noah Farr (deceased), in the 60th year of her age; a beloved minister of Litchfield Monthly Meeting. She endured a brief illness of extreme bodily suffering with Christian patience, repeating many passages of Scripture, and much of the time engaged in vocal prayer. At one time she prayed that she might live a little longer, and then added, "Not my will, but Thine be done." Her humble walk with God through life, her devotedness to the Master's cause, and her sweet spirit of sympathy for the afflicted, endeared her to many hearts. Truly it may be said of her, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

HUSSEY.—At Unity, Maine, the 11th of Tenth mo., 1877, Bethiah Hussey, aged 98 years and 6 months; a member of Unity Monthly Meeting. Having endeavored faithfully to maintain the principles of the gospel of Christ through her protracted pilgrimage, her end was peace; and we believe she was permitted to enter the pearl gates of the New Jerusalem, to join with the redeemed in praises to the Lamb, who giveth the victory.

MOORE.—On First mo. 25th, 1878, in Thorntown, Boone County, Ind., of disease of the lungs, Tacy B., wife of Jacob Moore, in the 63d year of her age; a member of Sugar Plain Monthly Meeting. Many years ago she experienced a new heart, and she continued alive to the highest interests of her family and the Church. She left with her friends and relatives the fragrant memory of a meek and quiet spirit, and the consoling belief that her death was but a glorious change.

PARKER.—In peace, on the 11th of Eleventh mo., 1877, in the 25th year of his age, Alfred Z. Parker; a member of Carthage Monthly Meeting of Friends, Ind., son of William and Almeda Parker, the former deceased. He bore, with patience and resignation, an illness of several weeks' duration; spoke freely of the bright prospects of happiness that awaited him, and encouraged others to be diligent in a preparation for death.

WAY.—At her residence in Bedford Co., Penna., on the 8th of First mo., 1878, Mary Way, in the 64th year of her age; an esteemed member of Dunning's Creek Monthly Meeting. Her friends have the unmistakable evidence that her end was peace.

WOODY.—After five days' severe illness of typhoid pneumonia, on First mo. 15th, 1878, J. Milton Woody, aged nearly 43 years; a member of Cane Creek Monthly Meeting, North Carolina, which meeting, and also Western Quarterly Meeting, he had, in the capacity of clerk, acceptably served for many years. Last spring he with his family removed and settled near Rose Hill, in Butler County, Kansas, where he peacefully breathed his last. His friends have the sweet assurance that it was his eternal gain.

THE Managers of the House of Industry, No. 112 N. Seventh St., regret adding to the number of institutions at this time asking for assistance, but the pressing need of employment induced them to fill their workroom with women, whilst their diminished subscription list and small amount of sales and donations makes it necessary for them to call upon their friends

to enable them to keep the house open during the coming month.

Donations will be gladly received at the House of Industry, or by the Treasurer,

EMMA C. CADBURY, 1530 Cherry St.

CORRESPONDENCE.

To the Editor of Friends' Review:

It was the guidance of the Holy Spirit which led our fathers out of the errors of the past, and that same guidance is no less needful to guard their children against those of the future. Any swerving from a complete reliance upon His teaching endangers our safety. The words of the apostle are opportune, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Therefore, "if any man preach any other gospel, let him be accursed." It is feared by some that there is a growing inclination amongst us to accept intellectual attainments as our dictum, instead of a full reliance upon the Holy Spirit, as a necessary qualification to preach the word or to supplicate for grace. The true worship of God has been held by the Society of Friends necessarily to be purely spiritual, because God is a spirit. *Man*, as such, can only understand the things of a man. If we attain to anything higher, it must be by a higher power. Now God has given us of his Spirit that we might know the things that are freely given to us of Him, because we can know them only through that channel.

If these views are correct, then one person cannot consistently call upon another to preach, pray, or sing, or in any way dictate to him in worship. He may persuade or exhort him, as he feels called or qualified to do so, and God may, yea, often does, bless these instrumentalities to His own glory and to the good of souls. But no assumption of headship by man in any rightly gathered worshipping assembly is recognized in the Gospel, but every man is left free in his volition; hence our accountability.

There is another point upon which I wish to touch, and I do it in much love to my younger Friends. It is this: We sometimes see Friends grieved on hearing their fathers and grandfathers called by a disrespectful epithet by young, sprightly professing Christians of to-day. Now I do not think a proper respect for their memory, under Christian culture and Christian influence, would allow them to use that epithet, and I am most happy to believe that there is less of that feeling among the young now than in a former period. I long to see it entirely done away, and the utmost harmony prevail. I think very many of those who have passed away were bright and shining lights in the world. They stood at their posts nobly. They stemmed a wonderfully strong current of opposition, and led off as pioneers in the great Christian and moral reforms of their day, among which were anti-slavery, temperance, peace and good will, universal brotherhood, and equal rights. All these and many more, they were engaged to pursue, *based* upon the unswerving principles of an enlightened Christianity. Taking this view of the case, it does seem to me that those who dwell upon the stupidity of the fathers fail,—either from not knowing their history, or in viewing them through a false medium,—properly to appreciate their virtues, and overlook the sufferings and privations they endured to secure to themselves and posterity freedom from ecclesiastical domination and all the numerous evils it entails. Through a broader charity their virtues will shine out. I do admire their undeviating rectitude, and believe the standard under which they rallied is the standard of purity, and that it should be maintained by their descendants in the same uprightness and integrity that characterized them in that early day. The precious truths to which they bore testimony, and for which they suffered imprisonment and death, have not changed, nor are we, their posterity, released from the obligations they impose. Shall we then shrink from our steadfastness in the faith because the world has ceased to scoff and ridicule us? Shall we be lured by the tempting baits of fawning sycophancy from the unchanging and unchangeable truths of our holy religion?

We may be far more open to the incursions of temptation while we listen to the soft and courteous words of flattery or affected kindness of a wicked world than when the jeers and taunts of open enmity maliciously assail us. In the former case we are apt to lean upon ourselves; in the latter we make God our refuge and our help. God forbid that our watchmen should be enticed from the citadel of Zion. May there be no Joab to profess friendship and call us brother, while he is ready to thrust his sword into our breast. Let us flock to the standard, enlist under the old and well tried banner of the cross, and through the shed blood of our incarnate Lord we shall obtain the victory.

GEO. RICHARDSON.

PORTLAND, ME.

THE Richmond (Va.) *Dispatch* of the 12th gives the following account of Friends' Meeting in that city on the 10th ult., and

later number speaks in equally favorable erms of the meeting on the 17th ult.:

"At the Friends' Meeting-house at 11 A. I. on Sunday remarks were made by Mr. . B. Crenshaw and Mrs. Elizabeth Comock, of Michigan. The latter departed a ttle from the usual custom of the Society y reading from the Bible, upon which she ased her remarks. Her subject was the ook of Remembrance, mentioned by Daniel his prophecies and by John in the Revlation. Her language and manner were mpressive. Her sermon was listened to hroughout with the utmost attention.

"In the afternoon she had another service t the Friends' Meeting-house, and this me preached from the text, 'For here have e no continuing city, but we seek one to ome.'

"She told in glowing colors of the splen ors of Jerusalem—'the joy of the whole arth,' the city whose inhabitants supposed could not be overthrown, but which was o soon to fall before the Roman conqueror; f Babylon, Nineveh, and other ancient ities which had risen, flourished, and fallen —to show that no city of earth is a 'conuing city;' and then, turning to the ope of the Christian, she told of the beaues and stability of that city which is prepared for those who love the Lord.

"Mrs. Comstock preached at Oregon Hill Iethodist church last night, and will hold ervice at the same place to-night at 7.45 'clock. On Wednesday she will attend 'riends' Meeting, at their Meeting-house, t 11 o'clock A. M., and at 4 o'clock in the fternoon will have Bible-readings at the ame place."

PASSING EVENTS AMONG ENGLISH FRIENDS.

From The [London] Friend and The British Friend.

An Educational Conference, called by the Quarterly Meeting of Bristol and Somerset, vas held at Bristol on the 14th and 16th of 'irst month. There was considerable agreement of opinion that schools for both boys nd girls are required in the south of Engnd, at which a really good education could e obtained at a moderate cost, under the are of Friends. Some Friends thought that school of the highest class, to prepare for a niversity career, was desirable, but several 'riends expressed a preference for halls or omes in connection with colleges or uniersities. A Friend's Hall at Manchester, n connection with Owen College, has been o well patronized as to encourage those inerested in its management.

At a session of the Meeting for Sufferings held on the 4th inst., a memorial to Parliament was adopted against taking any step which might involve the nation in the Eastern war.

Isaac Sharp and his companions held a meeting at Cape Town in the theatre, and he writes, "The solemnity was in striking contrast with the place where we met." They also, after an eight hours' drive in a Cape cart, reached a Moravian Mission station, Mamre, Groenkeloof, and had an opportunity to address about two hundred colored people in their place of worship, and the next night had four hundred present. They visited subsequently a school for girls, conducted on the plan of Mount Holyoke Seminary, having religious service with the inmates. Afterwards they were at a Training Institution for missionaries, and in the house of worship at Worcester, of Pastor Esselen, had a large meeting, between 400 and 500 present. On a First-day they had a meeting in the Dutch Reformed Meeting-house at Papendorf, two or three miles from Cape Town. These meetings had been to good satisfaction. They are preparing for travel into the interior, but the disturbed state of the country, because of war, makes delay no loss of time.

Walter Morris has in prospect visiting the isolated members of our Society, and those connected with Friends, in Canada.

Eli and Abarilla Cowgill have been engaged in visiting families of Chesterfield Monthly Meeting and of Nottingham meeting, and proposed going through the Quarterly Meeting of Derby, Lincoln, and Notts.

Barnabas C. Hobbs attended the Meeting for Sufferings in London on the 7th of Twelfth month; was at Bristol and Somerset Quarterly Meeting on the 14th of First month; at Essex Quarterly Meeting on the 11th of Twelfth month; at London Quarterly Meeting on the 8th of First month; and on the 11th gave a lecture on the Bible to a company of workers at the Iron Rooms, Bunhill Fields.

RIGHT RULES CONCERNING DEBT.

1. The debtor is bound, in equity and honor, to pay his debt in full, with legal or stipulated interest.

2. If he is unable to pay it in full, he is required to pay so much of it as his means and circumstances will enable him to pay.

3. His payment in part does in no degree absolve him from obligation to pay the remainder of it.

4. He is inexorably bound to use industry,

economy, and enterprise to pay, as early as practicable, his debt to the last cent.

5. Time, while it augments by interest the amount of debt, can never weaken the obligation to pay it.

6. The creditor may, from compassion, release his debtor, in whole or in part, from the payment of his debt; but if the creditor, from compulsion or the fear of losing his debt, abates his claim, the debtor is in no degree absolved from the obligation to pay it in full.

7. The rules which are obligatory on an individual concerning the payment of debt, are binding on a corporation or a State.

8. A State is, if possible, under stronger obligation to pay its debt than a person. He may be compelled by law to pay his debt; but a State is bound only by honor to pay its debt. If that fails, the creditor has no relief.—*Religious Herald.*

"FRIENDS' MISSION CHURCH," IN LONDON.

The *Monthly Record* states that "the five First-day schools of Friends in London now number one thousand seven hundred and forty-one scholars, of whom one hundred and seventy-five are adults." Growing out of these schools is the "Friends' Mission Church," which is thus described:

"Its objects are to provide for the religious well-being of scholars in the school as they grow up; and for Christian fellowship amongst those who desire to lead a Christian life; and the basis of membership to be simply 'Belief in the Lord Jesus Christ as a personal Saviour, and the evidence of a desire to follow Him.'

"The admission of the first applicants was left to the judgment of three of the teachers, who, after conversation with them, admitted twenty-five as members, so that our little church was constituted on February 18th, 1872, with twenty-eight members. Believing that the machinery of church organization has no Divinely-appointed form, and is but a means to an end, which is the well-being of the church and the world around it, we have endeavored simply, by the help of God, to create such an organization as will, so far as we can see, do the work of the church. We have, therefore, a membership committee, of eight members, whose functions will be presently explained—a committee of fourteen visitors, to one or other of whom is committed the oversight of every member of the church, and it need not be said that in many cases this involves a great deal of work—a finance committee of six members, who look after the business matters of the church, and regulate the relief of sick and distressed members, reporting to the annual business meeting of members—an evangelistic committee, for arranging and sustaining out-door meetings in the neighborhood, and a tract committee, for distribution and lending of tracts from house to house. When to this we add three young men doorkeepers, and the secretaries and treasurer, the organization is complete.

"The members' meeting is held monthly on First-day, after the evening meeting. To this meeting come all applications for membership, which must be in writing, and endorsed by some member who considers the case a suitable one. The meeting appoints one of the members present to see the applicant, and, in conjunction with the membership committee, decide whether the application shall be acceded to. The membership committee also deputes two of its members to see the applicant, and at its next monthly meeting decides on the case or holds it over, and reports to the monthly meeting of members. The resignations and withdrawals of members also come before the monthly meeting, which either accepts them, or nominates some members to see into them before coming to a decision. This practically constitutes all the business of our monthly meetings, and it may afford some idea of the working of the church, that since its establishment only three monthly meetings have been held at which no business of this kind has come forward, and at the greater number of our meetings we receive applications for membership. At every monthly meeting the time after the business is done is devoted to communion among those present on some aspect of their common faith and they are found to be seasons of refreshment of soul. The discipline of the church is kept up by a joint meeting every month of the membership and visitors' committees, at which the names of all members are gone through, and any case calling for special care is considered, and so far as possible that care extended to it. When resignations or withdrawals take place these have generally previously received much attention from this joint meeting.

"The number of members has steadily increased from year to year until the present year, in which the resignations, withdrawals and the decease of one member, have exceeded by one the number of those added to the church. This fact is partly due to stricter maintenance of the discipline of the church, the names of several who had from various causes become nominal members merely having been removed. The number of members has been: 1872, 47; 1873, 80; 1874, 91; 1875, 108; 1876, 117; 1877, 11(

Since its establishmeht the members have contributed for tract distribution and relief of the sick, and other purposes, upwards of £55, of which £12 18s. 10d. has been raised during the past year."

THE MENNONITES.

The most bitterly persecuted, and perhaps the most innocent and inoffensive of all the Protestant sects at the time of the Reformation, were the Mennonites. Their own historians, Von Braght, Schynn, Roosen, Deknatel, and others, say that they descended from the Waldenses, those precursors of the Reformation, who, four hundred years before the time of Luther, bore testimony against the errors of Rome, and that religious communities holding their views have existed in retired portions of Europe, from the time of the Apostles.

Menno Simon, a native of Witmarsum, in Friesland, joined them in 1536, gathered them into a more certain church government, and gave them the name they have since borne.

They were opposed to infant baptism, warfare, the taking of oaths, and therefore did not hold office or participate in government affairs, and were simple and pure in their manners, and plain in their speech and dress. Converts who had been baptized in childhood, they rebaptized. This was a heresy equally detestable to the Catholics and the followers of Luther, and attached to them the hated epithet of *Anabaptists*. The persecutions they suffered were of the most horrible character, and it seems almost incredible that they could have been inflicted or endured. In 1547, fifty-four men and women of this sect were burned to death in the City of Antwerp alone.

Menno himself went from place to place with a reward of 100 gold guilders offered for his capture, and men were put to death for giving him shelter. Catron says with grim satisfaction in *Histoire des Anabaptistes*, that at the end of ten years every head of the Hydra had been stricken off. When the reformed at Basle wanted to be merciful they contented themselves with burning out the tongues of the heretics. . .

The Mennonites have sometimes been accused of being Unitarians, from the fact that they do not acknowledge three separate persons in the Godhead, as popular theology teaches, neither do they admit the term *person* as being proper to be applied to this Divine Being. But the accusation is unjust. They do strictly and sincerely believe in one eternal and true God, Father, a true Son and a true Holy Ghost, and that "these three names, operations and powers," are one God and are equal in all their attributes. (See Menno Simon's Confession of the Triune God.)—*Herald of Truth.*

THE PROCESS OF CHEESE MAKING.

The establishment of the factory system in the cheese dairy, has made no change in the method of producing the curd from the milk, or the cheese from the curd. The improvements have been wholly in the machinery used in the processes; and in this respect the apparatus of the factories is constantly changing for the better..

But to curdle the milk, rennet—the stomach of the calf—is still used; and the curd is heated in the vats, broken up, drained, ground, salted, and pressed, the same now as in the old-fashioned dairies.

After the receiving and weighing of the milk it is run into vats, which hold about 600 gallons each. In these, the milk is warmed to about 80°, the proper temperature for coagulation; it is then well stirred to insure the even distribution of heat, and the rennet is added and thoroughly mingled by stirring. The curdling is complete in 40 to 60 minutes, when the mass is stirred, or broken by a many-bladed curd-knife into small blocks to facilitate its separation from the whey. When the curd has acquired sufficient firmness, it is more thoroughly broken, either by the hands or by what is known as an agitator. After the curd is broken up, heat is applied by means of steam pipes until the whey and curd together are brought to a temperature of about 100 degrees. During this heating the curd is stirred, and after the "cooking" is complete, it is left to rest, with occasional stirrings, until a proper degree of acidity, or rather approach to acidity, is observed in the whey. The whey is then drawn off, and the curd is heaped in the vats and left to become sour. Upon the exact degree of acid that is developed in the curd, depends, in a great measure, the quality of the cheese; and the skilful practice of an experienced cheese maker is perhaps more needed just here than in any other part of the process. Those who need it can use what is known as the hot-iron test; this is to take a bar, or rod of iron, heated to a point somewhat less than a dull red heat, and bring it into contact with a piece of curd. If, when the hot iron is drawn from the curd, it brings with it a quantity of glutinous strings, the curd is ready for removal from the vats. It is dipped out from these with the curd dipper, a pail having a flat side, into a cooler, the vat being tipped by means of winches. The

curd is left here to cool for a few minutes, when it is turned over and again left, to acquire a certain mellowness. It is then pressed for ten minutes, when it is taken out, ground in the curd mill, and salted; two pounds of salt being used for 100 pounds of curd. The proper temperature of the curd is kept up during these processes by covering it with a cloth. After having been ground, and salted, the curd is put into the presses, in which it remains under pressure for two or three days. The pressure, which is regulated by means of a screw, should be sufficient to force out the whey, and consolidate the cheese. It is obvious that much tact and experience are needed to produce cheese of first quality, when it is considered what a multitude of interfering and complicated changes may occur in the condition of the curd, through atmospheric effects, the quality of the milk, or the rennet, or unavoidable difficulties in securing the precise degrees of heat or fermentation of the curd. But in the well managed cheese factory all danger of failure is reduced to a minimum, as compared with the chances of a hundred small dairies all differently managed, and without the machinery needed for accurate manipulation. It is on account of this uniformity in quality that the American factory cheese fills a place in the markets of the world that no other dairy product has ever done, or is likely to do.—*American Agriculturist.*

SCIENTIFIC NOTES.

The Art of Rightly Questioning.—Dean Stanley, in a lecture at the Society of Arts, recommended his hearers to hunt up any subject of which they heard in conversation; to ascertain the purport of the name of any place in which they happened to be, the historical associations of the day, the cause of the popularity of particular books, and the origin and meaning of words; and to have and be able to communicate clear ideas upon various matters.

Progress of the Telephone.—The telephone has been successfully tried through the English Channel cable. Talking and the playing of a musical-box were distinctly heard across the Channel. In consequence of this success the Spanish Telegraph Co. proposes to connect England and Spain by an acoustic cable. It is also proposed to establish public acoustic stations in Germany. French electricians are experimenting with contrivances for increasing the intensity of the telephonic waves, with the hope of succeeding in sending audible messages through the Atlantic Cable.

Underground Telegraphs.—During the past summer an underground telegraph lir was completed between Berlin and Maint a distance of about three hundred and sixt miles, in order to guard the main line German telegraphs against the frequent a cidents to which air lines are exposed, an the consequent expense of repairs. As a illustration of such expense, it is stated tha in the storm which occurred on the nigh of Third month 12th, 1876, the Goverr ment had 1,073 poles broken, 9,372 di placed or overthrown, 1,696 stays and ar chor-posts torn out, while the wires wer broken in 1,631 places, and badly tangled i 729 places. Two-fifths of all the lines wer more or less interrupted for many days The repairs of the night's damage cos $18,000, and the loss to trade and commerc was incalculable.—*Dingler's Journal.*

The Tay Bridge.—The longest railroa bridge in the world is over the river Tay, a Dundee, its total length being about tw miles. The middle span is eighty-eight fee above high-water level. The bridge beams some of which weighed one hundred an ninety tons, were lifted into place by hy draulic pressure.—*Ibid.*

Nitro-Glycerine.—Although the temper ature of combustion for nitro-glycerine ha not been accurately measured, it is mor than twice as great as that of gunpowder It is estimated that the explosion and hea of one volume of nitro-glycerine produc 13,000 volumes of mixed gases. In quarrie a single explosion accomplishes as much a four or five explosions with powder.—*Revu Industrielle.*

Aroma of Butter.—A Silesian farme suspends in his empty churn a calico bag filled with fragrant herbs, keeping the chur carefully closed. At churning time he sub stitutes four smaller bags, attaching one t each of the brakes of the churn. He thu gives the butter an aroma as delicate as i the cows had pastured in the richest mead ows.—*Les Mondes.*

Artificial Gems.—E. Fremy and Fei have been very successful in producin alumina crystals, especially rubies an sapphires, in masses sufficient to be used fo clocks, and cut by lapidaries. The clay i subjected to an intense heat, without inter ruption, for twenty days. They describ the method of preparation for white corun dum crystals; for rubies they add 2 to 3 pe cent. of bichromate of potash; for sapphire a small quantity of oxide of cobalt, mixe with a trace of bichromate of potash. Thei rubies scratch quartz and topaz; lapidarie often find them even harder than natural ru bies.—*Comptes Rendus.*

Hay as Fuel.—In some parts of Minnesota hay is employed as kindling for steam boil

rs, and even as a cheap fuel for household urposes. A ton of hay, under cover, costs o more than $2, and ten tons are enough to pply a stove through a long and severe inter. Some stoves have been patented xpressly for its use, and a process has been vented for compressing the hay into blocks r sticks, so that it will burn nearly like ood.—*Fortschritt der Zeit.*

Salt as Money.—In some parts of the Chiese province of Yunnan salt is used as urrency. The inhabitants boil the salt, nd let it crystallize in a mould, which is at on one side, and round on the other. ach piece weighs about half a pound. The ountaineers value the salt so highly that hey sometimes make incursions into the illages, in order to plunder the residents.—*bid.*

Insects and Flowers.—A writer in *Nature*, n referring to the question whether insects re most attracted to flowers by scent or olor, mentions the behavior of some humming-bird sphinx moths. His room was oughly stencilled with a "spotty" pattern f purplish brown on the dull white plaer. Every morning these moths, with heir probosces extended, used to attack the abs of color, hovering before them as hough they were real flowers, but starting ack with apparent amazement on finding hat they were not.

Early Observations of the Solar Corona.—Professor Julius Schmidt, of Athens, has alled attention to a record of the eclipse of welfth month 22d, 968, in Corfu, where he ound a reference to the corona. Professor rant quotes a passage from Philostratus, n his "Life of Apollonius of Tyana," hich he thinks refers to a total eclipse of he sun, in which the corona was visible. e also refers to Plutarch's remarks of total olar eclipses in general, that "a certain ffulgence is seen round the circumference," o that although the sun may be wholly overed by the moon, "still the eclipse is leficient in duration as well as in amplitude," this surrounding effulgence not allowng a very intense shadow. The earliest listinct and tolerably accurate account of he corona was given by M. M. Plantade nd Capiés, in describing their observations t Montpellier of the eclipse of Fifth month 12th, 1706.—*Nature.*

Photographs of the Sun.—Dr. Janssen, t the new physical observatory which has been established by the French Government t Meudon, has introduced a new telescope or photographing the sun's surface. By ombining the best features in the methods f De la Rue and Rutherfurd, he is able to btain images of the sun on an enormous scale. he perfection of the image and the photographic processes employed are so exquisite that the finest mottling on the sun's surface cannot be overlooked, by those even who are profoundly ignorant of the interest which attaches to it. Professor Le Verrier confidently anticipated the verification of his hypothesis of an intra-Mercurial planet by Janssen's photographs, but it seems likely that the disturbances are due to one or more meteoric rings rather than to a single planet.

For Friends' Review.

CONTENT.

"I have learned in whatsoever state I am, therewith to be content."—Phil. iv. 11.

Have I learned, in whatsoever
State, to be content?
Have I learned this blessed lesson,
By my Master sent,—
And with joyous acquiescence
Do I greet His will,
Even when my own is thwarted,
And my hands lie still?

Surely it is best, and sweetest,
Thus to have Him choose,
Even though some work I've taken,
By this choice I lose.
Folded hands need not be idle,—
Fold them but in prayer,
Other souls may toil far better
For God's answer there.

They that "reap" receive their "wages,"
Those who "work," their "crown,"
Those who *pray*, throughout the ages
Bring blest answers down;
In "whatever state" abiding
Till the Master call,
They at eventide will find Him,
Glorified in all.

What though I can *do* so little
For my Lord and King,
At His feet I sit and listen,
At His feet I sing.
And whatever my condition,
All in love is meant;
Sing, my soul, thy recognition!
Sing, and be content! A. B. T.

QUARTERLY MEETINGS IN THIRD MONTH, 1878.

From New York Pocket Almanac.

Third month 2d, Whitewater, Indiana Y. M.
" " " Union, Western Y. M.
" " " Hesper, Kansas Y. M.
" " 7th, Dunning's Creek, Baltimore Y. M.
" " 9th, Spiceland, Indiana Y. M.
" " " Mississinawa, Indiana Y. M.
" " " Richland, Western Y. M.
" " " Cottonwood, Kansas Y. M.
" " 14th, Haddonfield, Philadelphia Y. M.
" " 16th, Westfield, Indiana Y. M.
" " " Northern, Indiana Y. M.
" " " Spring River, Kansas Y. M.
" " 18th, Baltimore, Baltimore Y. M.
" " 23d, Wabash, Indiana Y. M.

RECORD OF THE JACKSON FAMILY.—The printing of this work, including the proceedings of the Sesqui-Centennial gathering, is now in progress, and will soon be completed. Price $2.50, payable when ready for delivery. Persons who have not subscribed, desiring copies, should address, without delay, Halliday Jackson, West Chester, Pa., or Wm. Jackson, 1906 Chestnut st., Philadelphia.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 26th ult.

THE EASTERN QUESTION.—Prince Bismarck, in reply to an interpellation in the German Parliament on the 19th, expressed his disbelief in the probability of a European war, thought the apprehension in some quarters respecting the Dardanelles not justified by the actual situation, and especially repelled the idea of Germany's engaging in war on the Eastern question; declaring that nothing should induce him to hazard a rupture with any power, respecting matters in which Germany had no direct interest. He said also, in speaking of the proposed Congress, that Germany, though willing honorably to mediate, did not wish to exercise the office of arbiter of Europe. On the same day, the Austrian Premier, under similar circumstances, said that his government on learning the preliminaries of peace, had frankly stated that it could not consider binding any arrangements affecting its interests or the rights of the signers of the Treaty of Paris, so long as such arrangements were not sanctioned by the powers. At the same time, it took the initiative in the convocation of a European conference, and its views were accepted by other powers. Russia preferred a congress to a conference, and that it should not meet in the capital of any signatory State. Expecting an early meeting of such congress, the government could not state its views, except to say that some of the peace stipulations appeared inconsistent with Austro-Hungarian interests; *i. e.* such provisions as might involve an alteration of the balance of power in the East, to the detriment of Austria.

Lord Derby stated in the English House of Lords, on the 21st, that he did not know that any communications had passed between the powers respecting the members of the conference. As great inconvenience for England would result from the absence of her Foreign Minister from the Cabinet and Parliament during the time which the conference will probably sit, she will not depart from the usual course of sending an ambassador with full powers; and he believed a majority of the powers will adopt the same course. Russia is said to wish that the powers shouid be represented by their respective Foreign Ministers; and to have even offered to agree to the meeting of the conference in Berlin, if this would facilitate the presence of those officials. The latest accounts show no change of the place of meeting from Baden-Baden.

A Reuter dispatch of the 21st from Constantinople, gives the principal points of the fresh conditions of peace demanded by Russia. According to this statement, the proposed boundaries of the new province or Principality of Bulgaria include the country between the Danube and the Balkans, part of Roumelia between the Black Sea and Servia, comprising Sophia and Philipoppolis, the greater part of Thrace and Macedonia, and the whole valley of the Maritza except Adrianople. The conditions provide for an assembly of notables to elect a Prince for Bulgaria, whose nomination is to be submitted for sanction to the Porte and the European powers; the Bulgarian tribute to the Porte is to be equal to the net revenue of the province; a Russian commission is to superintend the provincial government for two years; and 50,000 Russian troops to occupy the province during the same time. O conditions require the cession of territory to Mont gro and Servia; power to Russia to cede the Dob scha to Roumania in exchange for Bessarabia; prob tion of the passage of the Straits to war vessels, ex in isolated cases, and free passage even in war for n chantmen; an indemnity of 1,400,000,000 rubles, (c $1,000,000,000), to cover which Turkey is to c Batoum, Kars, and other territory in Asia; Turkey als pay £40,000,000 in bonds, the interest, etc., being g anteed by the Egyptian and Bulgarian tribute and tain other revenues; to pay 10,000,000 rubles to ind nify Russian residents of Constantinople, to reimb Prussian capital invested in Turkish bonds, and pay the maintenance of prisoners of war and for re-oper the Sulina mouth of the Danube. It has been repo that Russia has also demanded the Turkish fleet, that the Mussulman population shall be removed fi Bulgaria within a year. Lord Derby stated in Pa ment on the 20th, that the Porte had refused the of these demands, and that the second, whatever original form, was believed to have been either w drawn or materially modified. It was expected t peace articles would be signed on the 25th, but no count of such signing had been received in England

The Russian commander, Grand Duke Nicho with the consent of the Sultan, has occupied St. Stefa ten miles from Constantinople, the Czar promising t the troops shall not come nearer to the latter.

ITALY.—The Conclave, on the 20th, after two three ballots, elected as Pope, Cardinal Pecci, a man, about 68 years of age, who took the name of L XIII. He held the position of Camerlengo of College of Cardinals, an officer who exercises the fu tions of Pope during an interregnum. He is unc stood to be moderate and somewhat liberal in his o ions, of blameless character and considerable ability

GREAT BRITAIN.—The demand by Russia that Egyptian tribute to Turkey shall form part of the gu antee of the interest on the £40,000,000 bonds to paid by Turkey, concerns British interests, because t tribute is already pledged as security for the interest Turkish loans of 1854, 1855, and 1871, which are largely held in England, and the second of which guaranteed by England and France. By special ag ment, Egypt now pays the tribute directly to the B of England.

The proposed meeting on the 24th ult., in H Park, London, in favor of peace, convened; but other and larger assemblage met in the neighborhc and after passing resolutions in support of the gov ment, attacked and partially broke up the peace m ing. The crowd in and around the Park was estim at upwards of 80,000, of whom 10,000 took par some way in the proceedings. After its dispersio large section went and hooted before the residenc W. E. Gladstone, but were prevented by the po from doing any damage.

CHINA.—Accounts received in San Francisco sl that extreme suffering from famine prevails in s provinces, and recent very cold weather has ca many deaths among the refugees, while thousands suffering from insufficient accommodations and lacl food, which cannot be supplied to equal the dem At Tien-tsin, a refuge-house in which many of famine-stricken had taken shelter, was burned, only about 100 persons escaped, of nearly 3000 were in the building.

DOMESTIC—CONGRESS.—The House concurred the Senate amendments to the silver bill, and it sent to the President. He had neither signed vetoed it up to the 27th. The Senate has passed a to regulate the compensation of postmasters, wit proviso restoring the franking privilege.

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For Friends' Review.

"WORDS FOR THE HOUR."

I heartily endorse the sentiments of "J. B.," appearing under the above title in No. 25, current volume of *Friends' Review*, with regard to the leading of the Spirit, and would they might find a place in the minds of many Friends. I think we can hardly keep too prominently before us the Scriptural doctrine of the Headship of Christ, and guidance of His Spirit, "as sufficient to direct the offerings and regulate the services in the public worship of His people."

I do not wish to offer an excuse for or justify any one in displaying a fault-finding disposition with the Society of Friends in its work of to-day or in generations past, and have no desire to hear continual references made to its "deadness" and "inactivity" in years that are past; yet it is sometimes proper and necessary to refer to the defects and point out the mistakes of those preceding us, as well as of those now living, and improve by them.

In view of certain "wearying," "stereotyped" expressions, as "our once favored Society," and other kindred sayings, not untrue in themselves, but implying that years ago we *were* a favored people, and are *not* at present, and in looking over our past history as a church, I can readily understand how some have concluded the Society was for many years "in a comparatively inactive, unproductive, lethargic condition." I will offer a few facts in relation to our church history with which many of our members are not familiar.

Charles Evans, in his "Friends in the Seventeenth Century," p. 623, says: "When the seventeenth century closed there were yet a few Friends left on the stage of action who . . . . had witnessed those doctrines as set forth by the numerous anointed ministers raised up by the Head of the Church, listened to and embraced by themselves as glad tidings of great joy, and they had seen the Society . . . . . go on increasing, until after little more than fifty years from its beginning it numbered . . . . between seventy and eighty thousand members in Great Britain and Ireland, beside the thousands in America and elsewhere."

In No. 47, vol. xxix. of *Friends' Review* the number of members (in 1875, I think,) in London and Dublin Yearly Meetings, is given at 17,134, showing a falling off in numbers of more than three-fourths.

From Bowden's "History of Friends in America," I think we will find the Society numbered as many one hundred years ago as at the present time. He gives the num-

ber belonging to the Yearly Meeting held at Philadelphia in 1766 at *forty thousand* members, and also states that there were held in the limits of that Yearly Meeting "eleven General Meetings *for worship*" each year, showing almost as many members in that meeting as in all the American Yearly Meetings at the present time, Indiana excepted. The statement referred to in *Friends' Review* gives the number of members in Philadelphia Yearly Meeting now at 3,500.

I am aware that this wonderful decline in numbers does not prove that the Society became spiritually dead or entirely inactive, nor do I refer to it with any intention of "dishonoring the past," but because these are facts connected with the history of our Society, and are apparent to all who become familiar with it. One question certainly will present to all. What caused such falling off in numbers? Was it because there was not a sufficient testimony borne against war, oaths, slavery, the ordinances, hireling ministry, vain fashions, or places of diversion? Was it for a lack of teaching on plainness of dress and address, or for failing to enforce the discipline, or neglecting to attend all regularly established meetings? Certainly not. Was it not chiefly because it ceased to be the *aggressive* church that it was in its earlier days? No word of complaint have I to urge against those faithful laborers who have lived in every generation since Fox's day; but might we not have expected multiplied numbers of such servants had the Society continued to be the aggressive power that it was in the first half century or more of its existence? Would there not have been more Woolmans, and Forsters, and Sarah Grubbs, more Daniel Wheelers and Elizabeth Frys? Do we not believe there would have been scores of talented individuals coming up to the help of the Lord against the mighty, who would have remained in the bosom of the Society, instead of being disowned for trifling causes, and going out from us, some into other denominations, and many into avowed infidelity? Would we not then have washed our hands clean of the stain of slavery long before we did? Would we have dandled and embraced the sins of strong drink and tobacco that have sapped some of our best life, and from which we are now endeavoring to rid ourselves?

I readily agree with the sentiment, "that criticism which aims to build up the present by dishonoring the past," is not what we need, and I sincerely hope that such unchristian efforts are not often put forth amongst us; yet it is equally true that by eulogizing the past, and closing our eyes against the mistakes and failings of our predecessors, and bewailing the present co tion of "our once favored Society," we not bringing souls to Christ, nor instil into them the truths of genuine Qua ism.

It does seem to me there never was a when there were needed in our Society r nursing fathers and mothers than at the sent. When scores and hundreds of yo people are becoming interested about t soul's welfare, and are being brough from the highways and hedges, is it a for those who should be feeders and te ers to distrust the power or willingnes the Lord to still work amongst us? W tend more to the glory of God, or be be for us as a people, for any to become couraged because of some changes in workings of the church, or deviations f some of the teachings and practices, withdraw from it, either individually o a body, than to remain at their posts, labor faithfully, as the Lord gives abi not only for the "preservation," but for building up and prosperity of the chur Is there anything in the New Testamen in the annals of our own history as a ciety that will justify such a course, or pr that it has ever been blessed to the ingat ing of souls? Is the tendency not rathe *scatter* than to *gather*?

I have great sympathy with those m bers of the Society, and believe their num is thousands, who have been taught by Spirit of Christ, have been led in the of cross-bearing and self-denial; who some things in the Society they cannot a with, and have serious doubts as to the priety of many of the actions of individ while engaged in revival efforts; and are convinced that some who talk muc the Spirit know in reality but little of v ing upon God: who are pained at the m fest departure from plainness of speech simplicity of dress; at the introductio instrumental music into many of our ho holds; at the so-called *liberty* of some are *always ready* to comply with the quests of man to engage in vocal praye thanksgiving at the table; with other thi appearing to some more like *bondage* the liberty of the Spirit. And yet with our failings and misguided zeal, I feel it is far better to stand in our allotted pla and labor just in the way the Lord requ and remember that truthful expression, every work of wasting and of scatterin may surely be said, 'An enemy hath d this.'"

I will close with a quotation from clay:

"Now the ground of all schisms, sions, or rents in the body is when

ember assumes another place than is al-tted it, or being gone from the life and nity of the body, and losing the sense of it, ts in the murmurer, the eye that watches vil, and not in holy care over its fellow-embers; and then, instead of coming down judgment in itself, will stand up and judge s fellow-members, yea, the whole body, or hose whom God hath set in a more honor-ble and eminent place in the body than self. Such suffer not the word of exhorta-on, and term the reproofs of instruction which is the way of life,) imposition and ppression, and are not aware how far they re in the things they condemn others for. While they spare not to reprove and revile ll their fellow-members, yet if they be but dmonished themselves, they cry out as if heir great charter of Gospel liberty were roken." W. P. S.

Bear Creek, Iowa, Second mo. 8th, 1878.

For Friends' Review.

SPIRITUAL BAPTISM.

"*I indeed baptize you with water unto repent-nce: but he that cometh after me is mightier than whose shoes I am not worthy to bear: He shall aptize you with the Holy Ghost, and with fire.*"

John's baptism was with water; his dis-ensation was a temporary one coming at he close of the Mosaic dispensation. That e might point people to Christ, and prepare hem for Him, he came baptizing with water. People who came out to hear him were con-inced of sin under his powerful preaching; onfessed their hearty desire to depart from vil and do good, and their faith in his mes-age of the coming of the Messiah.

This dispensation passed. Christ was anifested to Israel. The few believed on Him,—the nation as a whole rejected Him nd delivered Him to be crucified. Christ ulfilled the work which His Father gave Him to do on earth, arose, ascended, and eing glorified, sent forth the promised Holy Spirit.

Christ is now the one who baptizes with he Holy Ghost. But He often uses His repared servants in this work. He sends hem forth to teach the great truths of the lad tidings. He gives "*authority* unto His servants, and to every man his work."

Preaching and teaching in this authority,—he accompanying power of the Holy Spirit,—hearers are convinced of sin, are led to re-pentance; they exercise faith in Christ and His atoning sacrifice; receive forgiveness of former sins, are born again, and have a new life. They receive the promised gift of the Holy Spirit, who dwells in them to perfect the work of their salvation and sanctification.

God may make the work of justification and sanctification so full as to produce at once purity of heart. It was so with Cornelius and his friends; their hearts were purified by faith under the baptism of the Holy Ghost immediately upon believing on Christ.

Usually those who have become alive unto God through faith in the Lord Jesus, find that the old habits of sin are strong,—that temptations are sometimes yielded to,—and that they need a fuller work of purifying. They are led to desire more uniform victory over sin; they hunger and thirst after right-eousness; they desire a clean heart; noth-ing less can possibly satisfy their souls. They may have full assurance of forgiveness and acceptance, and a hope of eternal life, but they want that they may be crucified with Christ, so that He may reign in them. How-ever imperfectly they may apprehend the doctrine on the subject, or however clearly they may be taught the way, in either case, if such Christians yield all up to Christ, with persistent, believing prayer, which will not let Him go unless He bless them fully, He does give them the full baptism of the Holy Ghost. He purifies their hearts by faith; they receive an inheritance among them that are sanctified by faith that is in Him, and their hearts are made pure as Adam's was before he fell.

But often the process by which people are led to this complete surrender is a painful one. It need not be so, if they will give all up freely. But usually self dies hard More-over, even when the heart is fully yielded up and cleansed by faith, there is growth and perfecting in the life of holiness still to be known. The purity of heart must be kept amid all trials and temptations. Walking in the light, walking with Christ even as He walked, there will be both great joy and peace, great comforting from the indwelling presence of the Comforter, but also great testing and proving.

Christ, as the Captain of our salvation, was made perfect through sufferings. His peo-ple will find that they share His lot, both as to being sometimes with Him on the mount of transfiguration, and sometimes in his hu-miliation and cross-bearing. None should be surprised or amazed at this. He knows what we are able to bear. He feeds the lambs, carries them in His bosom, and shields them from the storm as they need it. But as they are able to bear it He also permits fiery trials to try His followers for their per-fecting and that the testing of their faith, "being much more precious than of gold that perisheth," might be found unto praise, and honor, and glory, at that blessed day when He shall come, when all things shall be brought to light, and He shall be admired in all them that believe.

There is neither command nor need for water-baptism under this last dispensation. This is the dispensation of the Holy Ghost. Those who repent and believe on the Lord Jesus should confess Him with the mouth, but they need not take the old Jewish mode of confession by water-baptism. Paul had no commission to practice it, and no one has now. But all are called to the baptism of the Holy Spirit and of fire, which thoroughly purifies the heart, makes clean the life, and gives "righteousness, and peace, and joy in the Holy Ghost."

For Friends' Review.

WONDERS OF GRACE.

A few years ago, I wrote out a statement nearly as follows: "We, the undersigned citizens of Logan County, and professors of religion, having been habitual users of tobacco, but now, by the grace of God, we have no taste for it, do testify that we enjoy life and health much better than when we were indulging in this sinful habit; and furthermore, we would not return to its use for all the money ever made by its production and sale," with an exhortation to others to follow our example. I, having been a slave to its use, and knowing of several others in the same condition, took the paper, and obtained twelve other names. I had the statement with the names attached, published in our county paper. My object in writing this is to show the wonder-working power of Divine grace in saving us as well as many others from this sin. I give my own experience.

I was sitting in a silent meeting, when it was clearly made known to me that I must relinquish the use of tobacco in all its forms, at once and forever. I had a hard struggle for a time. Another of our number, T. S., gave me some money to buy him some tobacco, as I was on my way to a village. After I received the money, I took second thought, and could not purchase that which I believed would injure the person who used it, so on my way back I returned the money, and gave him my reason for doing so. It seems that he also took second thought. Another of our number, P. J., told me that he was attending the Urbana Camp Meeting, and as he learned the object of those meetings was to obtain victory over all sin, he concluded within himself that he needed this power, and from divers testimonies of those present, he believed it attainable. So when the meeting adjourned, he went out to have a good smoke; but the thought occurred to him, "I have no need of these cigars now," and so threw them all away, and has had no desire to smoke since. Another, W. G., said he was in the habit spending one hundred dollars in cigars year; but through the power of grace, a continually trusting in that power, he not had the least inclination or desire smoke since he broke off suddenly from t degrading habit. Thanks be unto God w giveth us the victory. JOHN GREEN.

PICKRELLTOWN, OHIO, Second mo. 22, 1878.

For Friends' Review.

A QUAKER MEETING HOUSE.

A RESPONSE.*

Welcome, amid a world of noise,
This hush of deep tranquillity!
Here may we merge our cares and joys
In harmony.

Yet, could we, with pure insight, look
Beneath the outer mien of rest,
Interpreting that mystic book,
The human breast,—

We would not deem untaught of strife
Hearts that speak but of calm;
Souls, that through death have conquered lif
Through sorrow, balm.

Might we, with lofty vision, reach
Skies that met Woolman's gaze,
Or hear the songs that Whittier's speech
But half conveys,

No more to us a voiceless prayer
The winged spirit's melody;
No choir e'er poured upon the air
Such litany.

Enter, and share, one sacred hour,
A holy eucharist, with him
Who asks no priest's dispensing power,
Or cloister dim;

No vast cathedral's dome or aisle,
No organ thundering above,
Only the light of Jesus' smile,
His words of love!

There sweetest grow the joys of life,
Where victory has brought repose;
God gives no peace but after strife;
No thornless rose. H. H.

For Friends' Review.

PLEASANT HOMES AND PLEASANT MEETING HOUSES.

In visiting a home in city or countr how quickly does the eye detect whether t inmates make it a point that the hon shall be pleasant, cheery and attractiv The state of the fences, the gates, the law the flowers and shrubbery, the presence absence of fresh paint, the neat arrangeme of furniture, however simple, the books the table, the flowers in the window or co

*See "The Quaker Grave Yard," *Atlantic Monthly*, Februa 1878.

vatory, and a thousand other things, tell ether the family are trying to make home- bright and happy, or are neglecting the ry-day enjoyments of life for others which inferior, and are simply losing each day rge part of the pleasure they might enjoy little cost of money or labor.

We may judge much in the same way ether a congregation enjoy their religion not. If the place of worship be so splen and adorned, the worship so artificial l ornate as to show that the congregation nk more of art than of Him whom they rship, we conclude that they enjoy the asures of sense more than those of the irit. But, on the other hand, if the ce of worship and its surrounding grounds untidy, dismal-looking, out of repair, tar- hed from lack of care and paint, the seats host excruciating to those who are to sit on them for an hour or two twice a week, a shutter be hanging by one hinge, or a or creaking, the room cold or smoky, so t the people cannot be comfortable, while congregation live in comfortable homes, n we may conclude that they have not ch enjoyment in their religion.

When people cannot afford a better place, y will be blessed by meeting in a "dug- t." Perhaps the presence of the Lord sus in all the riches of His grace, is never re felt than by those who meet in the st humble surroundings, hungry for His ssing, and their hearts inspired with th and aglow with love for Him.

But if a "dug-out" be used, it should be comfortable and tidy as the congregation n possibly afford to make it. The place worshipping God and meeting with the rd Jesus, should be attractive, so that old d young shall be drawn thither, or at least t repelled by discomfort and ugliness. e same thoughts apply to the rooms for e Bible-school. They need not and should t be extravagant and showy; but they ould be light airy, cheerful, and attrac- e to the pupils.

We hope that Friends everywhere will ke endeavors that their meeting and ool premises shall be neat, in good order, d so agreeable that all will be glad to re- t to them to join in instruction and wor- p.

DOCTRINAL.

No man can do that which is righteous, t he that first partakes of God's righteous ture and Spirit. The tree must first be od, before the fruit can be so.

WORSHIP.—The Lord requires of His ople not only to worship Him apart, but to meet together to worship Him, . . . and they that are taught of Him dare not forsake the assembling of themselves together, as the manner of some is. . . . And this is the manner of their worship. They are to wait upon the Lord, to meet in the silence of flesh, and to *watch for the stirrings* of His life, and the *breakings forth of His power amongst them.* And in the breakings forth of that power they may *pray, speak, exhort, rebuke, sing,* or mourn, &c., according as the Spirit teaches, requires and gives utterances. But if the Spirit do not require to speak, and give to utter, then every one is to sit still in his place, (in his heavenly place I mean) feeling his own measure, feeding thereupon, receiving therefrom, (into his spirit) what the Lord giveth.—*Penington. Works, p.* 353.

A CHRISTIAN is not one who accepts simply the *ethics* of Christ, irrespective of *who* Christ really was, and what He did. Christian morality, as such, can no more flourish without the great underlying facts and spiritual truths of Christianity, than a tree can grow without its roots.—*Slater.*

WHEN the Holy Spirit comes into the soul of the believer in a baptism which floods it with light, as the sun at noonday floods the outward world with light, the person does not have "to read *God's word*" to learn that such a flood of light has poured into it. But the light in the soul is its own witness. And the light is there because life from God is there. "In him was life, and the life was the light of men." And the life of God in the soul *witnesses* its own presence. The witness of God is greater than the witness of men. And it is this witness which gives "FULL ASSURANCE."—*J. M. Washburn.*

YIELDING UTTERLY.

Joseph Cook, in one of his lectures, says: "I assert that it is a fixed natural law that when you yield *utterly* to God, *He streams into you*, gives you a new sense of His presence, and imparts a strength unknown before." Again he says:—"If you yield utterly to God, He will stream through you."

This is strange language to those who know nothing of it by experience, but there are thousands of the best men and women now living who know that the statement is correct. They yielded themselves utterly to God, and God came into them, streamed through them, filled them, and imparted a strength unknown before. They were "strengthened with might by His Spirit in

the inner man," and from that hour were strong to do or suffer, as the Lord willed. These strong ones, who have God streaming through them, are the effective Christian workers in all the churches. They are those whose works *tell*. They are those whose works will follow them. Oh! that there were more of them! And why not? Why not all the Lord's people be strong? This presence and this strength is for all. Then why not have it?

When a man has yielded utterly to God, and God has streamed into him, that man is *a power*. "Through Christ strengthening him, he can do all things." He is a power in the church, a power in his family, a power among his associates, a power for God and good everywhere. Such men are needed. We have enough of all other kinds of men—enough who are rich, enough who are learned, enough who are talented, but oh, that we had more of these men who have yielded themselves utterly to God, into whom God has streamed, who are endued with power from on high. Having enough of such men, the Church would soon be as bright as the sun, fair as the moon, and terrible as an army with banners. Then this lost world of ours, a trophy of Divine grace, would soon bow at Jesus' feet, and crown Him Lord of all.

Reader, have you yielded yourself? If not, make a complete surrender, and receive power unknown before, and answer the end for which you were created. Then you will be consciously strong; be happy in life, triumphant in death, and a glorious immortality will follow. J. H. YOUNG.

Selected.

THOU ART THE MAN.

Perhaps the most remarkable example of close tallying occurred in Mr. Spurgeon's experience while preaching at "Surrey Gardens."* In the course of a sermon he said: "There's a man there who is a *shoemaker*. He keeps his shop open on Sunday; and last Sunday he sold goods that came to the value of ninepence, and there was fourpence profit out of it."

Directly in front of the preacher there was a shoemaker who had done the very thing. He was a Sabbath breaker, and the Sunday before he had sold a pair of child's shoes for ninepence, and fourpence was just the profit. The man had come out of curiosity, to hear "that queer fellow, Spurgeon," and he sat amazed to hear his case pictured so perfectly. But instead of getting angry, and declaring that somebody had told Mr. Spurgeon about him, he went home aft service confounded and frightened. The i pression wore away during the week—partl but next Sunday he found he could not st away from "Surrey Gardens." He left h daughter to open the shop, went to t great chapel, and hid himself in the corn of the upper gallery, where he sat unsee but hearing every word. What was h astonishment, when presently the preach called out, "Ah, sinner, sinning by pro is just as bad as sinning yourself. It's no use any of you coming here yourselve and at the same time leaving your daught to keep shop." The terrified shoemak was now certain that God's voice h spoken to him. The Almighty was follo ing him, and would not let him escap That second warning led him to confe and forsake his sins.

In both these instances where the preac er's words proved so aptly descriptive, th aptness was entirely accidental. Mr. Spu geon knew nothing of the shoemaker, ar had no idea he was making so personal a application; but his vivid and direct wa of putting things made it seem so, and preaching against a common sin, naturall enough, out of a thousand facts and exar ples, there happened to be one which h language literally fitted.

A city missionary in the West of Londo heard the above story from the shoemak himself, and told it to Mr. Spurgeon. Th occasion and circumstances of his convictio and conversion seemed miraculous to th humble workman; and as for Mr. Spurgeo he makes no doubt that the singular accurac of the hit he made, *was by direction of th Holy Spirit pointing his words.—Watc man.*

*Newman Hall's Chapel.

WILLIAM CROUCH AND HIS TIMES.

(Concluded from page 456)

By one of Lawrence Fullove's companion Degory Marshall, William Crouch was i formed that the Friends who resided Amsterdam hired a vessel to convey the English brethren to Middleburgh, when they travelled on foot to Ostend unhindere by the magistrates. As the captain of th vessel got into difficulty, the Friends assure him that whatever he lost on their accou should be made good to him. One of then a German by birth, preferred remaining i Holland, but the others all returned in safet to their native land.

During the week in which these fifty-fiv Friends were placed on shipboard for banisl ment, the Plague caused the bill of mortalit in London to amount to more than 3,00 and the number of deaths increased until i September they amounted to more than 7,00

week. Perhaps the Quaker historian, gh, could hardly have given us a clearer of the extent of the sufferings frequently ired by some hundreds of his brethren by his remark, that this terrible pesti- e might be reckoned as "a merciful visi- n to the faithful and conscientious pris- s, in releasing them from a life worse death in the filthy holes of Newgate." he fifty-two Friends who were thus de- red from the hands of their persecutors, nty-two were under sentence of trans- ation. Their cells thus emptied—not damp and noisome now but also infected ere filled with fresh prisoners, even lst the contagion was at its height. As probably foreseen, some of these Friends were victims of the Plague.

he small number of Friends who were at rty in London, still kept their meetings , although frequently disturbed by the ance of soldiers. William Crouch was day attending, according to his wont, usual mid-week meeting at Peel meeting- se, John Street, where about sixteen ends had congregated, when a company soldiers entered. Although one of the shippers was on his knees offering prayer, was roughly laid hands on, and with his panions hurried away to the "King's rd," near Whitehall. The next morning, n in the yard under a guard of musket- , they were told that if they would each forty shillings they might have their rty. On their refusal to do this they e committed to the Gate-house Prison, stminster, for three months.

fter an allusion to what he calls "the adful burning of the city," William uch writes: "The Meeting-house called Bull and Mouth being burnt down, and ends having taken a part of a great house hout Bishopsgate, called Devonshire use, a meeting was there held. . . . My elling-house in Finch Lane being amongst ers burned, I some time had my dwelling re in that part." A sheriff of the city e one day on the pretence of seizing vonshire House for the king, and, shut- g the door, "set the broad arrow" and ened on a padlock. But the Friends were to be thus withheld from their allegiance the King of kings. They removed the llock and assembled there as usual.

n the midst of these troublous times, lliam Crouch seems to have fully realized t "the name of the Lord is a strong ver." In consequence of the Conventicle t a convicting warrant was issued against n. Sometimes, as he laid his head on his low, and thought it not unlikely that that ght be the last night in which he should ve a bed to lie on, he could but keenly feel the dangers to which his brethren and himself were liable—"exposed," to quote his own words—"by law to be devoured by beasts of prey; and neither our innocency nor our own houses could defend us, or preserve us from being ruined by unreasonable or wicked men." It was much, when describing such a season, to be able to add, "But blessed be the Lord, all anxious care was taken from me, and I was not thoughtful nor over-careful what might befall on the morrow, but was resigned to the will of God. The remembrance of his tender love and compassion remains fresh upon my soul to this very day, and my spirit magnifies Him, saying, He is the same that ever He was through all generations to all that love and fear Him."

William Crouch died at the age of eighty-four, in the year 1710, so we may believe that the latter part of his life had the blessing of outward as well as inward calm. Richard Claridge, who writes of living near him "in the country," says that "His main concern was to witness Christ formed in his soul, the life of Jesus made manifest in his body, . . . not resting in the beginning of regeneration, where too many content themselves; . . . relying always upon the grace of God, and not upon any duties or performances of his own. For his desire was to be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ. . . . That being risen with Christ, he might live as a fellow-citizen with the saints and of the household of God." Richard Claridge also remarks that he "never heard him speak diminutively of other men, nor in praise of himself. He loved all men; but especially those in whom he saw love towards God appearing; and of these they were nearer to or farther from him as he saw them more or less impressed with the image and superscription of Christ. *That person was his neighbor that stood in need of help, and he in a capacity of helping him.* He looked upon himself not so much as a proprietor as a steward."

During the two years that preceded his death he suffered much physical pain, but bore it with the utmost patience. It was at a time when the severity of his sufferings was great that the keen stroke of the loss of his beloved wife—after a union of fifty years—befell him; but he could say: "Blessed be the name of the Lord." Yet we cannot wonder that he bade his children not to desire his life, whilst he told them that, through age and weakness, he was now unable to serve Christ as he would wish, and had done his day's work in his day. He outlived his wife only for nine months.

Although William Crouch did not achieve such great things as some of his contemporaries, yet what a power for good must such a life have been. For to each one of God's own children comes the word, "*Thou* art my servant, O Israel, in whom I will be glorified:" in the first freshness of the realization of a Saviour's pardoning love, or in a renewed dedication of their all to Him, how often are their souls filled with the longing to do great things for His cause; and a blessed longing is this, if it does not make them forget the "power of littles," and hinder them from heeding the wise saying,—"*Do the next thing.*"*

Amidst all the good gifts which our God has bestowed to be used in His service we do not find the *Future*.

> "Our to-days and yesterdays
> Are the blocks with which we build."

As Robert Browning writes,

> "That low man seeks a little thing to do,
> Sees it, and does it:
> This high man with a great thing to pursue,
> Dies ere he knows it.
> That low man goes on adding one to one,
> His hundreds soon hit:
> This high man aiming at a million,
> Misses an unit."

FRANCES ANNE BUDGE.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 9, 1878.

"RICH TOWARDS GOD."

The decline of wealth under the pressure of the commercial condition of the country, must affect the power of the churches to do many things which require money, and at first thought it might be feared that the building of meeting-houses, furnishing schools, and all the other appliances for the work of the church, would be unfavorably influenced by it. With a general decrease of means, however, comes decrease of the cost of almost everything, while the temptations to display and selfishness, are as much diminished. To contend with cheerfulness, patience, and undaunted diligence against want, is a good discipline in itself. The sober-mindedness caused by depressed trade, favors, rather than otherwise, the disposition of those without the Church, to listen to the truths of religion. The failure of wo prosperity turns the heart to seek help consolation in God's fatherly love, and the sympathy of Him who, "though He rich yet for our sakes became poor, that through His poverty, might be ri The present is a time as favorable any for the Church to reach out its v and hand to the poor, and seek to cruit its forces from among them. principles of Christianity are fixed. application of those principles to the n of men in the ever-varying condition of and countries is left to the Church under guidance and inspiration of its Head. most effective methods by which these p ciples can be applied are those which sh be adopted.

Church organization and methods of w should in no wise conflict with the truth the Bible, but with this proviso, they sh be made to conform to their proper end, conversion of souls to Christ, the trainin the children of professors, and the bu ing up of the members in holiness, knowledge of the truth, and in work Christ. A judicious increase of the meml of the Meetings on Ministry and Oversi and assigning a field of duty to each, t occupied under the direction of the H Spirit, would be a great gain in many m ings. Unless things which ought to be d are assigned to individuals or committ they are apt to be omitted. Where many m bers have been added to a meeting, and a Friend's Mission Church in London, nea all the members are in need of instruct and frequent advice, it may be requisite t the Meeting on Ministry and Oversi should assign to each of its members one more of the congregation to be under immediate care. He will then feel respon ble for these persons or families, and s grace to be useful to them. There are lar meetings both in city and country wh such subdivision of work and diligent c is much required. In the case of the you and those recently admitted to membersh this care might include instruction in t principles and practice of Christianity held by Friends.

If money be scarce for church work,

* "The free giving of the branches of our present estate to God is the readiest means to have the root increase for the future."—*Thomas Fuller.*

ck can be more than supplied by personal edication to the Lord's service. With outard poverty, the Church may be rich to ards God in faith and good works, "with ne mind striving together for the hope of ne gospel."

AN increase of subscriptions during the last uarter is no doubt cheering to the publisher, and iggests that many families of Friends must be ithout a weekly paper conducted in the interts of our Society, who would both receive benee by taking one, and aid the cause of diffusing e principles of spiritual Christianity. Cannot ur friends bring this to the notice of such fames, and forward subscriptions from them?

WE do not think the discussion of political uestions generally within our province, but n heartily commend the sentiments of President ayes upon the Silver Bill, when he assures Conress that he is ready to favor any measures they ay deem best to increase the use of silver coinge, provided those measures do "not impair the bligation of contracts, either public or private, or injuriously affect the public credit." God's ws do not change. Break them, and man or ation will suffer. Perfect honesty is the first nsideration in dealing with financial questions.

MOVEMENTS OF MINISTERS.—Since the middle f First mo., Stanley and Sarah G. Pumphrey ave been occupied in visiting the meetings in hio which belong to Indiana Y. M. They were t Fairfield Quarterly Meeting, held at Vienna, irst mo. 26th; Centre Quarterly Meeting, held t Wilmington, Second mo. 2nd; Miami Quarrly Meeting, held at Cincinnati, Second mo. 9th, nd West Branch Quarterly Meeting, Second mo. 5th. Most of the particular meetings have also een visited. At three of the Quarterly Meetings, . P. delivered his address on the distinguishing rinciples of Friends, as he did also at the newly tablished meeting at Sabina, where those who ave joined our Society were anxious for instruction on these points.

The Quarterly Meeting at Wilmington was a eason of blessing. Joseph Moore, of Earlham, was resent, and his teaching was forcible and practcal. He delivered two very interesting and mpressive lectures on the Sandwich Islands, here he spent several months in 1875. He also oke on the subject of education, and advocated e concentration of the Society's efforts in Iniana and Ohio on one collegiate institution. he necessity for persevering work in the upbuilding of churches that have been gathered through the earnest labors of the evangelists, was spoken to, and it was pointed out that under the Friends' system, all the living members should feel that there is a duty devolving upon them, and that each should take his or her share in promoting the work in their own neighborhood.

S. and S. G. P. are now again in Indiana, and expect to be engaged in that State through Third month.

On First-day, the 26th ult., Elizabeth L. Comstock visited the Penitentiary at Richmond, Va., and at 9 A. M. preached to the male prisoners, about 700 in number. At 3 P. M. she met the colored people at the large meeting-house of the First African Church, and preached to them. In the evening she had a meeting at the Union Station Methodist Meeting-house.

The second number of *The Council Fire*, edited by A. B. Meacham, contains a series of instructive articles on Indian matters. Instead of killing the Indian with bullets or alcohol, Col. Meacham proposes that we "civilize, Christianize and citizenize him," with which all right-minded people will concur. As, perhaps, the only paper conducted by a white man solely in the interest of the Indians of the whole country, *The Council Fire* has a claim to patronage and success.

DIED.

CURL.—Of consumption, at her residence in Wilmington, Clinton Co., Ohio, on the 20th of First mo., 1878, Sarah E. Curl, widow of Elias F. Curl, in the 53d year of her age. Peace and resignation to the Divine will seemed graciously given her. She often exclaimed, "Not my will, O Lord, but Thine be done," and often exhorted her two sons to meet her in heaven.

GLASS.—In peace, on the 15th of Second month, 1878, Martha C. Glass, wife of George Glass, and daughter of the above, in the 24th year of her age; both members of Wilmington Monthly Meeting.

TOWNSEND.—At her home near Martinsville, O., Mildred, daughter of D. H. and Rachel Townsend, aged nearly 15 years; a member of Newberry Monthly Meeting. She manifested an unusual interest in Bible-school work for one of her age, and though living near two miles distant, was seldom absent. Her kind and cheerful disposition endeared her to a large circle of relatives and friends. Until near the close of her life, she expressed an earnest desire to get well, but was often engaged in prayer to her Heavenly Father that when the change came, she might be prepared to meet her Saviour. A few minutes before her close she bade each member of the family farewell, with admonition to meet her in heaven. On being told that she was almost gone, she replied that she was ready for the Lord to take her; and in a few minutes her gentle spirit took its flight.

WEST.—On the 4th of Second mo., 1878, with a protracted and painful disease, Otis T. West, son of James H. and Helena J. West (the latter deceased), aged 17 years; a member of Newberry Monthly Meeting, Ohio. Since early childhood he had been at times a subject of severe affliction, but with an energetic mind, he had devoted himself to study, keeping

himself clear from everything debasing in its character, and placing great value on the Christian religion, and especially on the fundamental principles of the church to which he had been attached. In his short life, his Christian experience was limited. But while we sorrow, it is not as others who have no hope.

WILSON.—Of typhoid fever, on the 12th of Second mo., 1878, Esther D., wife of Theodore F. Wilson, and daughter of the late Brinton Darlington. She was a member of Timber Hill Monthly Meeting, Cherokee Co., Kansas. A deep sense of mourning pervades the entire neighborhood at the loss of such a devoted, self-sacrificing sister; but "our loss is her eternal gain."

"O! how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands
To meet one another again."

TATUM.—At her residence in this city, on the 17th of Second mo, 1878, Amy Y. Tatum, widow of John W. Tatum, in the 82nd year of her age. She was a beloved Elder of the Western District Monthly Meeting, and by her natural endowments and deep religious experience, was peculiarly fitted for usefulness in that station: her clear, discriminating judgment will long be missed amongst us. Her quick and sensitive mind, her warm affections, her refined and cultivated taste, and her remarkable gift of sympathy, attracted around her a large circle of friends, whose joys or sorrows, however diverse their character or position, she made her own; and whether they sought her for counsel, for comfort, or to enjoy her intellectual resources, all were satisfied. Few attain to her age with faculties so undimmed, with perceptions so keenly active—so capable of enjoying life; yet the summons found her ready, with "lamp trimmed and burning," to enter into everlasting rest and peace, and join her loved ones in her Saviour's presence, who, "having loved His own, loved them unto the end."

A stated meeting of the Associated Executive Committee of Friends on Indian Affairs, is to be held at Germantown, Philadelphia, on Fourth day, Fourth mo. 10th, 1878, at 9 A. M. JAMES E. RHOADS, *Clerk.*

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.—A stated annual meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the use of their Reason," will be held on Fourth-day, the 13th of Third month, 1878, at 3 o'clock, P. M., at Arch Street Meeting House, Philadelphia.

WILLIAM BETTLE, *Clerk.*

CORRESPONDENCE.

Editor of *Friends' Review*—Dear Friend:—

Permit me to correct one mistake (or misapprehension) in Henry Wood's communication to the last number of *Friends' Review*. In my article (of Second month 9th,) I had called attention to the fact that when the creeds of the early Christian Church were formed, the words *persona* and *prosopon* had an entirely different meaning from that of our word *person* at the present day. They properly signified "character." Then, as suggesting the general idea which men *at that time* might naturally attach to the words of the creed, I said, "THUS, as the same individual might appear under several different characters, so one and the same Deity might be presented to us under the different characters of Creator, Redeemer, and Sanctifier." The writer f the communication referred to assumes that t foregoing passage expresses *my views* on t point of doctrine in question.

An attentive perusal of my article, I thir would have shown that there was no just grou for such an inference, since the passage quot has a direct and immediate reference to t creeds of the early Christian Church, (whi creeds I consider objectionable in so far as th are not expressed in the language of Scriptur But lest, in my desire to be brief, I may ha failed to make myself understood, I will say regard to this great point of doctrine, whi should never be approached but with the deep reverence, that the passage quoted does NOT gi my views. Moreover, I believe that no hum language or human intellect can do more th *approximate* the truth of this great and aw mystery, and that it is the height of presumpti in any one to attempt in this respect to be w above what is written, or to go one step beyo the explicit declarations of the Holy Scriptures.

J. THOMAS.

FRIENDS' SYRIAN MISSION.

BEIRUT, First mo. 29th, 187

My dear friend E. Jones:—Just now have finished the annual report of our m sion on Mount Lebanon, and I hope t report will soon reach thee printed.

I am very glad to tell thee that the n Home for poor and destitute children w opened on New Year's day and everythi is going on very well indeed.

Doctor Beshara, a native gentleman fr Beirut, who completed his studies at t American College of that city, is the teach of the Home. Ibrahim Tasso will come at the end of next summer to help him.

The school at Shonra is going on w I have also opened a regular girls' school Beit Mary, and Im Yusef, our Bible wom has gone to reside there as a mission among those ignorant people. All t branch schools are going on as usual. Th are doing a great work.

We have received five new members i our Monthly Meeting this year, so we now twenty members, men and wom Our *First-day meeting* is attended by m than *one hundred and twenty* people.

In the new Home we have a regular d pensary and pharmacy for the poor s people upon this mountain. Dr. Besh attends to all the business.

My dear Susan has very much to do directing the whole Institution as well our own family. She sends thee her b love, as does Hanni Ferach.

Please remember me and the whole m sion to Susan Taber Thompson, Char Taber, George Howland, Abbot P. Smi and to all our friends in New Engl Yearly Meeting.

Little Nasif is sending thee his love. He quite well and happy.

Please write and tell me how matters are tting on in New England. With much e I am thy affectionate fellow-worker,

TH. WALDMEIER.

GENERAL MEETINGS.

LAWRENCE, KANSAS, Second mo. 25th, 1878.

The General Meeting at this place, com-encing on the 14th inst., closed on the th. Our meeting was evidently owned d blessed by the dear Master, under whose fluence the fulness and freeness of the spel was preached. The hearts of many ere reached, several found pardon and ace; several others desired the prayers of e church for their salvation. One encour ing feature was, that several young men, no a few weeks previous at a similar eeting were converted to Christ, arose and stified of the sweet peace they had found the new life they were living.

There were in attendance quite a number those not in membership with Friends, so several ministers of other denomina-ons, several of whom testified to the rich essing realized in mingling thus with us. e had the acceptable company and services our dear friend Luke Woodard, from diana. To the Lord alone be all the aise.

DRUSILLA WILSON, *Clerk.*

EARLHAM, IOWA, First mo. 22d, 1878.

Our General Meeting at Bear Creek is a orious success, and the meeting is not yet osed. Several are hopefully converted, d many who had formerly experienced e sweet peace of sins forgiven, who had come discouraged on account of troubles, ve returned to their Father. Strong men ve bowed themselves. The meetings ve been free from undue excitement, though some public demonstrations have en made by families or Bible classes com-g together to dedicate themselves to the ord.

W. P. S.

ADDRESS TO EX-PRESIDENT GRANT.

rom a Meeting representing the Religious Society of Friends in Great Britain, held in London, the 3d day of the Eighth Month, 1877.

To Ulysses S. Grant, lately President of e United States of North America.

It is with feelings of respect and gratitude at we take the opportunity, afforded by thy sit to this country, of conveying to thee our tisfaction at the cordial support given dur-g thy late Presidency to a general Policy of Justice and Conciliation towards the Indian tribes.

Our religious Society, as is well known, always felt the great debt of responsibility which civilized and professedly Christian nations owe to those that are less civilized and enlightened; and we have rejoiced at the opportunity which was afforded, under thy administration, to our brethren in America, of putting their Christian principles to a practical test by sharing with other religious bodies the duty of watching over the interests of the Indians on behalf of your Government.

We have warmly sympathized with our American brethren in the difficulties and labors attendant upon this service. With them we feel its grave responsibility. We know that many years must pass before the blessing that may be looked for can be fully realized; but in the assurance that a Christian policy is, under all circumstances, the wisest and the best, we can confide the issue to our Father in Heaven.

In expressing our sincere desire that the Lord may be pleased to crown thy remaining years with his goodness, permit us to add our earnest trust that thy influence may continue to be felt, throughout your great Republic, in the steady and consistent support of that policy of righteousness and truth which alone becomes a Christian nation.

Signed on behalf of the aforesaid,

G. S. GIBSON, Clerk.

"HOTEL BRISTOL, PARIS, November 30th, 1877.

"Dear Sir:—I am in receipt of the Copy of an Address, the original of which was mailed on the 22d of September, from the Society of Friends in London, to me, supporting the policy which I adopted during my term of office towards the Indian Savages of the West. I thank your Society for their kind expressions, and approval of my course, and assure them—the Friends—that I ever had the unanimous support of their brethren in America in this policy.

"With great respect,

"Your obedient Servant,

"G. S. GIBSON, Clerk." "U. S. GRANT."

In a letter addressed to Edmund Sturge, General Grant adds:—"The Society of Friends in the United States sustained me, through my eight years of the Presidency, in my Peace Policy towards the Indians of North America, and in all my efforts to settle without resort to arms all questions between our country and all foreign powers. I most highly appreciate their services in this regard, and shall feel proud to be able to retain the respect and confidence of that Society at home and abroad."

ITEMS.

THE *Christian Worker* asks if there are three Friends' Meeting-houses in Philadelphia. In the incorporated limits of this city there are seven Friends' Meeting-houses, in one of which no meeting is held, for which there is no sufficient excuse. At two others a meeting is held alternately, at one on First-day, at the other on Fifth-day. There are 1,600 members of the four Monthly Meetings held in the city.

THE Methodist Book Committee held its annual meeting lately at Cincinnati. They have Publishing Houses at Cincinnati for the West, and at New York for the East. The capital of the former was reported at $429,474, and its business for the year at $429,474. The capital of the New York House is $974,192; business for the year, $835,913. The Western Concern has depositories at Chicago, St. Louis, and Atlanta; the Eastern one at Boston, Buffalo, Pittsburg, and San Francisco. The total amount of periodical publications was 82,111,836.

DISESTABLISHMENT.—William E. Forster, whose journey through our country a few years since, and visit to his father's grave in Tennessee, will be remembered by many of our readers, recently made a speech at Bradford, England, in which, while he avowed his unwillingness to give support to the agitation for disestablishment of the Church of England, of which he is a member, he "told his hearers that if the sacerdotal party in that Church obtained the upper hand, those who were now sincere supporters of the Establishment would become its determined opponents."

CHINA —A correspondent at Peking writes to the *London and China Telegraph*: "Shansi and the southern parts of Chihli are suffering dreadfully from the famine. Tseng, the Governor of the former province, reports that there are three or four millions of people that must be fed till next year. The famine is so severe that cannibalism is reported.——The Government seems to be in earnest with respect to the opium traffic. Many of the opium dens have been closed, and a wholesome dread has seized the minds of the people. There seems a widespread desire to get rid of the habit. The Christians of Peking have held several meetings, with the view of organizing an anti-opium association. They are anxious to provide a refuge for the smoker who wishes to give up the pipe. The Envoy to Great Britain has memorialized his Government on the subject of opium."

Two white ministers and a Mississi negro, graduates of Oberlin College, candidates for the Presidency of Bry College, in Texas, and Jefferson Davis Senator Lamar approve of selecting negro for the position.—*N. E. Journal Education.*

THE *Independent* gives the number Protestant Christians in the Turkish Emp as nearly 40,000, of whom the greater p are Armenians. There have been elev Protestant Missionary Societies labori there—five British, five American, and German. Last year there were in the E pire about 200 foreign missionaries, 600 tive pastors, teachers and preachers; 5 schools, with 20,000 scholars; 500 places worship, with 30,000 average congregati The intelligence of the Protestants is sho by the fact that 80 per cent. of the adu can read.

THE friends of peace in England ha been very diligent in efforts to restrain t nation from war by informing and directi public sentiment. The *Herald of Pea* records peace sermons by thirty-eight min ters, mostly Congregationalists, duri Twelfth and First months last, and a lar number of meetings held in favor of neutr ity, or at which lectures on peace we given. Such measures will certainly diffu the principles of peace, and increase large the number of adherents to them.

A HUNDRED Chinese have professed believe in Christ as their Saviour, as t result of a recent revival at Peking, China

FRANCIS MURPHY has been engaged his temperance work at Washington. E meetings, which have been held in differe places of worship, have been crowded a successful, many taking the pledge.

THE religious denominations in Minnes have generally protested against repudiati by that State.

WOMEN'S CHRISTIAN ASSOCIATIONS, to lo after the welfare of women in cities w have not homes of their own, and are pendent on their own exertions, are incre ing. London, (Canada), and San Francis are added to the already considerable list places which sustain these valuable instit tions.

THERE are now ninety-seven colleges a universities in which the co educative sy tem prevails. Of the academies, norm schools, and high schools, more than six per cent. are for the education of both sex —*N. E. Journal of Education.*

For Friends' Review.

HOME-GROWN TEA.

The Commissioner of Agriculture is etermined that if he can bring it about, ne people of the United States shall pro- uce their own tea. He has issued a amphlet on the subject, in which it is ated that the Chinese have used tea s a beverage "more than a thousand ears," but that it was as late as 1661, hat tea was known in England by a present f two pounds and two ounces of tea being ent to the king by the Dutch East India ompany. At that time English people rank "strong brewed ale, mead and wines nported from France."

The bark of the sassafras root was used y the early settlers in Virginia to make a everage, and this became a favorite in ngland, so that large amounts were sent ither, and at one time it was worth nearly s weight in silver. But when the British ast India Company was formed, its mem ers influenced the government to exclude assafras bark and wines, and diminish rewing by heavy taxes.

The tea plant is a Camellia, and grows, hen wild, to the height of twenty or thirty et. Its flower is white, and not conspicu- us. When cultivated, the Chinese keep he plant down by trimming, to the height f from four to six feet. There are wo varieties of the tea plant, but black nd green teas are made from either, he difference between the latter "be- ng dependent on the period of gather- g, qualities of soil, and the process of anufacture." Green teas are said to be rtificially colored by Prussian blue and ypsum. The leaves of the tea plant are icked by hand, by women and children, ach leaf being plucked separately. They re spread on trays and placed in the air nd sun until wilted a little, then beaten by eing clapped between the hands three times n succession, with intervals of cooling and rying. Then they are heated several imes successively in trays over a quick re, being rolled by hand between the heat- ngs till each is properly twisted. A final eating prepares them for packing, when hey are dry and crisp.

The finest teas are sold in China at from ve to fourteen dollars per pound, so that hose sold here at fifty cents must be inferior ndeed as compared with the best. It is aid that these finer teas will not bear trans- ortation across the ocean.

We pay an average of $20,000,000 a year or teas. The plant grows readily in South arolina and some other of the Southern tates. Wilmington, Delaware, is in the same parallel of latitude with Peking, one of the best tea districts of China. The difficulty in supplying tea of home production is the cost of labor, and want of skill in manufacture. But these are difficulties sure to be overcome by the ingenuity of our people.

The Commissioner of Agriculture proposes that the farmers of a neighborhood should have their tea gardens, and the leaves be manufactured at a central tea house, just as the cheese factories are used by the farmers around them.

ARCHBISHOP CRANMER appeared almost alone, in the higher classes, as the friend of truth in evil times, and a plot was formed to take away his life. The providence of God, however, so ordered it that the papers which would have completed the plan were intercepted, and traced to their authors, one of whom lived in the Archbishop's family, and the other he had greatly served. He took these two men apart in his palace, and told them that some person in his confidence had disclosed his secrets, and even accused him of heresy. They loudly censured such villany, and declared the traitors to be worthy of death; one of them adding, that if an executioner was wanted, he would perform the office himself. Struck with their perfidy, after lifting up his voice to heaven, lamenting the depravity of man, and thanking God for his preservation, he produced their letters, and inquired if they knew them. They now fell on their knees, confessed their crimes, and implored forgiveness. Cranmer mildly expostulated with them on the evil of their conduct, forgave them, and never again alluded to their treachery. His forgiveness of injuries was so well known, that it became a by-word, "Do my lord of Canterbury an ill turn, and you make him your friend forever."

For Friends' Review.

GUMMERE'S CRITERION.

A few years before the death of Samuel J. Gummere, the late President of Haverford College, Jacob Ennis, who was interested in the study of the nebular hypothesis, consulted him in regard to the possibility of estimating the value and character of the rupturing force, which would be developed by nebular condensation.

The views of astronomers respecting the mode of action in world-building, are various and vague. No one appears to have put upon record any numerical calculations, undertaken with a view to test the probable truth or falsity of the hypothesis, or any

suggestions as to the proper way to make such calculations. It is true that Bode, Alexander, Peirce, and Kirkwood had pointed out interesting planetary relations, and statements were made, at different times, by investigators who thought that observed velocities might be explained by the results of nebular condensation, but we have no means of judging on what grounds they founded their belief. It seems probable that they all regarded the formation of planetary rings as confined to the superficial nebular layers; that their studies were limited by the direct action of living forces; that they used no adequate criterion for distinguishing between nebular and meteoric influences, and that their methods often, if not always, virtually assumed the very principles which they sought to prove.

No text-book intimated the possibility that nuclei might be simultaneously formed at different points within the body of the nebula, by the action of particles of different densities. No one seems to have thought of the likelihood that interior portions could acquire a greater angular velocity than the nebular surface, so that a planet might revolve in less time than its sun rotated, or a satellite in less time than its primary. Accordingly, when Professor Hall found that the inner satellite of Mars actually revolves with such unprecedented rapidity, Kirkwood asked, in the *American Journal of Science and Art*, "How is this remarkable fact to be reconciled with the cosmogony of Laplace?" After suggesting a partial explanation, he concludes with the remark: "Unless some such explanation as this can be given, the short period of the inner satellite will doubtless be regarded as a conclusive argument against the nebular hypothesis."

President Gummere, however, recurred to the well known law, that the velocity acquired by rolling down an inclined plane, or by approaching the attracting centre in any devious course, is the same as the velocity acquired by falling through the height of the plane.* While recognizing the importance of "living force" in determining the relation of orbital velocity to velocity of fall, he does not seem to have thought of any way in which it could be satisfactorily introduced into cosmical tests. But according to the doctrine of conservation of energy, he saw that a moving body must always retain all the velocity which is given it, except such portions as it may communicate to other bodies.

In the wave motion and wave velocity which are generated by nebular conde tion, all the particles are subject to the s equilibrating tendencies. He therefore sonably presumed that they retain th crements of velocity which are due to cen etal approach, and that when the sur those increments becomes equivalent to velocity of orbital revolution, a rup must take place within the nebular mass can be shown by an easy mathematica culation that the initial nebular radiu 11.657 times as great as Gummere's ra of theoretical rupture. Therefore, w nucleal condensation begins at a nel surface, we may look for simultan secondary condensation near the centre.

The relative positions of Neptune, Ura and Saturn represent necessary resul simple laws of oscillatory motion. I suppose the nebulous Sun to be expand twice Jupiter's mean aphelion, that tance, divided by 11.657, gives us Ea secular perihelion, and the living force o piter's fall to its present position w give its orbital velocity. Jupiter is largest mass in the extra-asteroidal Earth in the intra-asteroidal belt. The mate connection of Jupiter and Ear further shown by the fact that the sam locity of equatorial rotation would diss them both.

Earth is the centre of the belt of gre planetary condensation. By applying rupturing divisor, 11,657, twice Nep gives Jupiter; Neptune, Astræa; Ur Mars; Saturn, Venus; Jupiter, Mer The following comparison shows the ness of these approximations, Earth's distance being called 1,000.

	Theoretical.	*Actu*
Jupiter, ...	5,205	5,2(
Astræa, ...	2,577	2,5'
Mars, ...	1,517	1,5
Earth, ...	931	9
Venus, ...	749	7
Mercury, . . .	473	4

It will be seen that the greatest differen tween the indications of Gummere's law actual planetary positions is less than on cent. The average deviation is less than eleventh of one per cent. The accord becomes still more wonderful upon cons ing that different cardinal positions ar volved, viz., the mean distances of Nep Jupiter, Astræa, and Mars; the se perihelia of Uranus, Saturn, and E the secular aphelia of Jupiter and Mer and the mean aphelia of Neptune, Ju and Venus.

No astronomical anticipation was more strikingly verified. Adams Leverrier said, as the result of their ca

* For diagrams illustrating President Gummere's views, see Ennis' "Origin of the Stars," p. 223-227; *London, Edinburgh, and Dublin Phil. Mag*, April, 1877, p. 263.

tions, that the disturbances of Uranus would be explained by a planet, of a given size, in a certain position. The planet was found nearly in the direction indicated, but at three-fourths of the anticipated distance, and having about three-fifths of the anticipated magnitude. Gummere said that the nebular hypothesis would require companion planets in certain relative positions. Not only is his prediction confirmed, but his theory also satisfactorily explains Hall's discovery, which might otherwise have been thought fatal to the nebular hypothesis.

P. E. C.

THE PHONOGRAPH.—We ,talk of the 'advance" of science; just now science seems disposed to jump. One of its most surprising leaps is the invention, by E. A. Edison, of the "Phonograph." This extraordinary instrument is a very simple thing, about three feet long, consisting of a brass cylinder (like that in a large musical box), around which is wrapped a sheet of tin foil. This cylinder works forward and backward by means of an iron screw, properly supported at each end. Attached to a moving arm is a mouth-piece, a metal "diaphragm:" under the diaphragm a needle or sharp point, which touches the surface of the tin-foil. Revolve this cylinder, and, at the same time, speak distinctly into the mouth piece, and you will find that the needle has scored the tin-foil with distinct lines, seemingly quite similar, but, in truth, differing greatly in depth and character. Now remove the mouth-piece, screw the cylinder back into its original position when you began to talk, and lo! the machine, being put in motion as before, repeats in a deep, seemingly far-away voice, *all you have said!* You may reiterate the sentence as often as you please by readjusting the cylinder and its tin-foil casing. Fancy fails when it attempts to imagine the future of such an invention. After examining and testing the machine again and again, in the Stevens Institute of Technology, Hoboken, where an instrument is now very kindly exhibited to those interested in such matters, natural and strong doubts as to the reality of the results are finally vanquished, and the greatest skeptics are compelled to admit that, though utterly strange, the thing is still entirely true.—*Public Ledger.*

OLEOMARGARINE BUTTER is manufactured, says the New York *Tribune*, from the best grade of beef fat, procured directly from the butchers' shops. It is cut fine, like sausage meat, heated in kettles, then strained, cooled, and put in linen cloths in packages, and pressed to separate the stearine. The oleine drops into vats, and is then mingled in churns with dairy cream and dairy butter, and anatto for coloring. After churning for half an hour, the mixture, looking like dairy cream, is allowed to flow into vessels containing broken ice, and is thus converted into butter. It is then thoroughly mixed with the ice, separated again,' salted, worked, and packed. It is said to be quite wholesome, and better than the average of butter sold wholesale. It is thought that 250,000 pounds are made daily in the United States, much of which is exported. Oleomargarine is also used in the manufacture of cheese.

For Friends' Review.

M. C. K.

The sullen days are come, and roll
From gloom to gloom, nor deign to bring
The longed-for pledges of the spring,
And melt the winter in the soul.

For through that dreariest day of days
What message down the silence came,
In joyless speed, and named the name
Our lips had learned to join with praise;

That he, whom most we wished to keep,
Had fallen on the foremost ground,
And death about his brow had bound
The silence of the dreamless sleep.

O, happy friend, whose utmost power
Was wrestling with the foes of life;
Thrice happy, called amid the strife,
And summoned in thy proudest hour!

We mourn thee not with sigh and tear,
As those who in the darkness grope—
Poor exiles, sorrowing without hope
Amid the long Siberian year—

But rather bid thee brave farewell,
And chant the solemn battle song,
And bide the contest, short or long,
That holds us till thy lips shall tell

In other voice, in other spheres,
The tale we never hear on earth,
Of all the mighty spirit-birth,
The due fruition of the years.

And yet, before the mystic Then
Has loosed the spirit bonds of Now,
While under life's hard load we bow,
O keep us still within thy ken!

O, somewhere in thy new-found state,
In solemn converse high and strange,
Look back on us who still must range
That narrow pathway of our fate!

Be with us in the doubtful hour
To shame unworthy thought away;
And, when our footsteps seem to stray,
Return them with thy spirit-power.

The grass shall spring, the violet blow,
And summer soften through the sky,
But nevermore may human eye
The summer of thy manhood know.

But when our destined path is trod,
And evening shades are falling gray,
Stand thou upon the narrow way
And guide us to the lights of God.

G.

OAKWOOD SEMINARY,

AT UNION SPRINGS, ON CAYUGA LAKE.

The Spring Term opens on the 9th of Fourth mo., and continues twelve weeks. This term will give several advantages to students over the other terms, among which will be a series of literary lectures from Dr. JOSEPH THOMAS, of Philadelphia, and, with the assistance of the present able instructors, and with the enlarged apparatus and other facilities, the institution is recommended with confidence as one of the best in the country for an advanced English, Classic and Scientific course of study.

The absence of several heavy expenses required for the winter term, enables the Managers, notwithstanding the increased facilities, to put the charges to boarders down to $56 for the whole term, which a separate fund reduces to $52 for members of New York Yearly Meeting. For those attending after a full previous year, the charges will be only $53 and $49 respectively; and after a second year another reduction of $3 will be made, making the charges $50 for students generally, and $46 for members of N. Y. Yearly Meeting. Day students will be charged $12. A few advanced studies have a small extra charge.

For circulars and full particulars, address J. J. THOMAS, General Manager, or Prof. E. Cook, Principal, Union Springs, Cayuga Co., N. Y.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 5th inst.

THE EASTERN QUESTION.—A dispatch from Constantinople on the 3d announced that the treaty of peace had been signed, and that Russia had abandoned her claim to the Egyptian and Bulgarian tribute. Whether the exaction of £40,000,000 in bonds, for the interest of which these tribntes were to be the guarantee, has also been relinquished, was not stated in the dispatch. The new boundaries of Bulgaria give that province a portion of coast in the Egean Sea, but Salonica is not included. The indemnity required will be chiefly in the form of territory in Asia, including Kars and Batoum, but not Erzeroum.

The *Agence Russe* of St. Petersburg, on the 27th ult., denied that Russia ever demanded the expulsion of the Mussulman inhabitants of Bulgaria, and said that she had only demanded the recall of the Turkish officials and troops from that province.

The Austrian Premier, it is said, asks of the Parliament a credit of 60,000,000 florins ($27,000,000), in order to be prepared for all emergencies; but it is thought scarcely probable that war will be undertaken. The English government has continued warlike preparations at home, but we have no account of any other demonstrations on its part.

The latest indications are pacific, and negotiations for a congress have been resumed.

ITALY.—The new Pope was crowned in the Sistine Chapel on the 3d inst. The cardinals, prelates, diplomatists accredited to the Vatican, and a few other persons, were present. No official recognition has yet taken place between the Pope and the Italian government, though hopes have been entertained in some quarters that more friendly relations may be established under the new Pope. He has not, however, given any positive indication of a change from the policy of his predecessor.

GREAT BRITAIN.—The estimates of the War Department were introduced in the House of Commons on the 4th. The Secretary stated that the estima had been formed on a strictly peace footing, as wo be the case whatever apprehensions might be f All preparations for the contingency of the dispatch an armed force are included in the recent grant £6,000,000. He trusted that the army might not called upon for active service, but if it should be, was confident is would not be found deficient. T House passed a vote fixing the strength of the army 135,452 men.

RUSSIA.—Near the end of First month, a newspa published in St. Petersburg, called the *Vedomo.* celebrated its 150th anniversary by a meeting of le ing journalists, literary and scientific men, lawy public officers and others. The first number was p lished three years after the death of Peter the Gr It is stated in the Philadelphia *Press* that the ol existing journal in London, the *Morning Post*, was tablished in 1781, fifty-three years later than the R sian.

BRAZIL.—A famine exists in some parts of northern provinces, in consequence of the failure of crops. It is said that over 32,000 persons have the province of Ceara in a starving condition, and 000 have fled from the interior to Fortaleza. value of the cattle lost in that province is estimated $10,000,000. In some places all the animals h perished.

CUBA.—The protracted civil war in this island pears to be virtually ended. Gen. Martinez Camp the Spanish commander, having begun to treat w the insurgents, the two principal chiefs of the lat Garcia and Gomez, being forbidden by their con tution to enter into negotiations not based on a rec nition of Cuban independence, resigned their c mands, and as individuals accepted the proposed co tions of surrender. The great body of the armed in gents appear to have followed the example, those of Central Department giving up their arms at Pu Principe on the 1st, those near the Trocha on the sa day, and those near Remedios on the 5th. It was nounced in the Spanish Cortes on the 1st, that Cuban Central Committee, the Executive and chief the insurgents, had surrendered. A proclamation issued on that day, by Captain-General Jovellar and C Campos, declaring that all slaves of both sexes, were in the files of the insurgents on the 10th will be free if they present themselves to the auth ties or government troops before the 31st inst. former owners, if they took part, directly or indirec in the insurrection, have no right to indemnity; th who remained faithful to the government will rec indemnity as prescribed in the existing law for grac emancipation. A decree of the same date, from same authorities, sets forth that the war being cluded, the time has come for introducing reform the political administration; and announces t dating from the next legislative term, Cuba will represented in the Cortes at Madrid on equal te with Porto Rico, according to population; the pro cial and municipal laws of Spain, dated Oct. 2d, 1 will be applied to Cuba, as in Porto Rico; and Spanish government will be asked to apply successi to Cuba all other laws promulgated in Spain, with s modifications as thought convenient.

DOMESTIC.—Benjamin F. Wade, formerly U. Senator for Ohio, and who, as President of the Sen was acting Vice-President of the United States du the administration of President Johnson, died on 2d inst. in his 78th year.

CONGRESS.—The President, on the 1st inst. ve the Silver Bill; but both Houses promptly re-pass by the requisite majority; the vote in the House b yeas 196, nays 73; in the Senate, yeas 46, nays 19

Friends' Review.

A Religious, Literary and Miscellaneous Journal.

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From Friends' Quarterly Examiner.

COMMUNION WITH CHRIST.

he cup of blessing which we bless, is it not e communion of the blood of Christ? he bread which we break, is it not the com- nunion of the body of Christ?—1 *Cor.* x. 16.

Come ye yourselves apart into a desert e, and rest awhile!" The Lord Jesus, thus invited His disciples, still at times ites us to these seasons of sacred rest. es He not call us to rest awhile, spiritu- , with Him our Lord and Heavenly cher? To leave all controversy, doc- es, and reasoning, and rest upon *Him- self*, our one and only resting-place. Christ is our Rest! Every difficulty or conflict finds its rest in Him. The Rest, which (whatever falls away) *remaineth* for the people of God. It is in this rest or peace of God that we know that Christ our Lord is come to us by His Spirit. "Who teacheth like Him?" "Come unto *Me*, and ye shall find rest. Take *My* yoke upon you, and learn of *Me*, and ye shall find rest unto your souls."

At that solemn hour when our Lord and His disciples together partook of the last supper, Jesus said, "I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God." Precious words! pointing to the time when He who was then *with* them, would by His Spirit be *in* them: and now realized by us when in heavenly communion He hands to us the cup of blessing, the new wine of the Kingdom of God.

"Lo! I am with you always, even unto the end of the world!" *Always* with us! Yet there are times when we hear His voice of love, and, opening the door of our hearts, He comes in and draws us into *closer* converse, so close that, spiritually, He sups with us and we with Him. Oh, it is during such times—when God enables His children livingly to partake together of this heavenly supper, and to receive the Eternal Substance which Christ hands to us—that we can appreciate the grand *spiritual* verity which our Lord sought to manifest at that parting meal. "With desire have I desired to eat this Passover with you before I suffer!" He wished to point them to a redemption from bondage more terrible than that of Egypt, even the bondage of sin; and to show them that redemption, not only through the fact of His death—the broken body, and the shed blood—but also through the other fact of His spiritual substance, which henceforth those who live in Him might meet to partake of together. He knew that they would continue for some

time this Passover supper, and as often as they did so He enjoined their having it in remembrance of Him—the eternal Deliverer, and of His death—the true deliverance.

How solemnly His words must have come to His disciples as they sorrowfully shared with Him this last meal! "*As* they did eat," Jesus took bread and brake it, and gave to them; and in that act He was showing, in the most wonderful practical parable ever put forth, the nature of the new life, that the nourishment essential to it was *Himself*. "Take, eat, this is my Body;" from henceforth let your souls feed upon *Me*. And He took the cup, and when He had given thanks He gave it to them. Why this thanksgiving? No more thirst when His life-blood, shed for many, should be spiritually drunk. No wonder His desire was so great to meet them once again at this feast, as His last opportunity of pointing out to them the nature of *that* food which alone could nourish their souls unto Eternal Life. By having the bread and cup in His hand, He could more clearly make the wonderful comparison. This is my Body and Blood: take what *I* give you, and it will feed your heavenly nature, just as this bread feeds your earthly nature, for it is *Myself* which I give for the life of the world.

How beautifully our Lord, in all that He did and through the use of natural things, took occasion to raise the minds around Him to eternal things. The woman of Samaria, while drawing water, was instructed of the living water, and those who followed Him in the desert for the loaves and fishes, were shown the mystery of His exhaustless supply for the need of life.

Truth was much enveloped in figures and shadows when our Lord lived upon the earth, and the institution of the supper and many Jewish customs were continued for some time, for it was a time of infancy in the things of God. But the New Testament, which is the Testament or Will of our Lord Jesus, does not command the perpetuity of outward ordinances, but dwells on Him who is the substance of all institutions, rites, and shadows.

When the disciples murmured at our Lord's declaration: "He that eateth my flesh and drinketh my blood, dwelleth in Me and I in Him," he said: "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are Life." They were to know His flesh and blood, that is, Himself as the Son of Man, as they had never known Him before; for He was Himself the Heavenly Bread which they were to break together and feed upon.

What a oneness of spiritual natu thought of *all* partaking of Christ, the Lord," the living Bread, reveals to us as it is He of whom the whole fam heaven and earth is named, so it is whom this whole family have been fe nourished; as St. Paul says: "The did all eat the same spiritual meat, a all drink the same spiritual drink; fo drank of that Spiritual Rock that fo them: and that Rock was Christ." what satisfying nourishment was Not then so spiritually apprehended joiced in, because it was veiled by the and ceremonies of the law; but no that *hunger* after righteousness and h can eat *that* which our Lord has bles evermore, even His Body and Bloo rejoice with praises in His wonderful ise, "He that eateth Me, shall *live* by

What a glorious day of heavenly li this, when all types are swallowed realities; when that which was shadowed becomes an ever-deepening ty, for Christ Himself is known soul's substance and nourishment. marvellously He explains the spiritua of the terms "my Body and Bloo John, when He says, *I* am the Br Life—"He that *believeth* on *Me* hath lasting Life:"—"I am that Bread . . . Whoso eateth my flesh and dr my blood, hath eternal life." Bu could only be spiritually discerned, f words were spirit and life. The John, the closest to our Lord, do speak as do the other disciples of Chr tering into the ceremony of breaking but he says more than they do of th ticipation of the Body of Christ: the which came down from Heaven, that heavenly Substance, on which ever that lives and grows in grace mus daily. It is this which enables us t up into a measure of His stature, unites us in Himself in a close bond ing, loving fellowship, into which n sion can ever come, which has no n be limited to set times or places, but the Church, however scattered or h gathered together, and as members Society of "Friends," we believe we been taught to resort to this spiritu taking of Christ without any outwar nance.

(To be concluded.)

PRIVATE PRAYER.—The root th duces the beautiful and flourishing with all its spreading branches, v leaves, and refreshing fruit; that gains for it sap, life, vigor, and fruitf is all unseen; and the further a

per the root spreads beneath, the more tree expands above. Christians, if you g to bring forth all the fruits of the rit, strike your roots deep and wide in vate prayer. That faith and support, t strength and grace which you seek of l in secret, that they may be exercised in hour of need, God will in that hour give before men.—*Family Treasury.*

For Friends' Review.

BULGARIA.

Bulgaria, of which we have heard so ch in the accounts of the Russo-Turkish r, lies between the Danube and the Bal- Mountains, the Black Sea on the east, a broken line of the Balkan range on the st. It has slopes and level lands in the th and east, mountain regions in the th and west. It covers about 38,000 are miles, and will in the future be very ch larger, extending south of the Balkan ge, and taking in a part of Macedonia. garia was occupied in the early times by Mœsians, who were conquered, after at struggles, by the Romans, who left impress of their language and civiliza- on the people.

About the year 678 the Bulgarians, a race ed to the Huns, left their homes on the res of the Volga, and conquered Bul- ia. They commingled with the people, vever, and the race now inhabiting the ntry are considered as Slavonic, allied to people of Russia and the Poles, as well as the Slovenians, Croats, and some other he subjects of Austria. Since the date ve given, Bulgaria has been an indepen- t government for about six hundred rs out of the twelve hundred which have ervened. It was conquered in 1018 by Greek emperors, but regained indepen- ce in 1196, which it retained till in 1392 ell before the arms of the Turks. In the th century the Bulgarians accepted Chris- ity, and allied themselves, after many troversies, with the Greek Church.

When conquered by the Turks, they were al in intelligence and civilization to many the Germanic peoples. Their country a diversified surface, well wooded, some t fertile, and generally adapted to graz- . A large trade between the people th and north of them was carried on ough their intervention, and they prom- l to advance in civilization steadily. But rule of the Turks has been very oppres- e, and has checked enterprise and pro- ss. The population before the late war s about 1,800,000.

The American missionaries translated the Bible into the Bulgarian tongue, beside other literature, schools have been introduced, and some Bulgarian young men are among the students of the noble Protestant College of Constantinople. The Greek Church Bulgarian Christians are very bigoted, and degradingly superstitious. Too many of their ecclesiastics, like those of Russia, are ignorant and low.

Quite recently Pastor Tonjoroff, a Protestant Bulgarian, gave an address in London on the state of religion in his country, and detailed the struggles he had gone through himself in being freed from the superstitions of the Greek Church, and in coming into the light of simple Bible Christianity. He told how the Bible was now being read in the locality from which he came, and its effects seen in the amended lives of very many. These had associated in many villages for worship and prayer, but by the dire hand of war, the villages have been burned, and the people scattered.

It may confidently be hoped that under an independent government the prosperity of Bulgaria will be advanced, and if the true religion of the Bible can be spread without persecution by the ecclesiastics of the Russo-Greek Church, another half century may see this country make great strides in all that honors a nation.

For Friends' Review.

THE POPE, THE KINGS, AND THE PEOPLE.

During my short stay in London I spent some very pleasant hours with the Rev. William Arthur, of the Wesleyan Methodist Church; he had just completed his work on Roman Catholicism. A month later I saw it in the hands of Professor von Scheelte, who is one of the best judges of works having to do with Rome. He spoke of the work in high terms, regarding it as of special value because it is almost entirely drawn from Roman Catholic sources. The work is now before me. It is entitled:

"The Pope, the Kings, and the People. A history of the movement to make the Pope Governor of the World by a Universal Reconstruction of Society, from the issue of the Syllabus to the close of the Vatican Council. By William Arthur."

The sources of information contained in it are, according to the author: 1. Official documents. 2. Histories having the sanction of the Pope or of Bishops. 3. Scholastic works of the present pontificate, and of recognized authority. 4. Periodicals and journals, avowed organs of the Vatican or of its policy, with books and pamphlets by bish-

ops and other Ultramontane writers. 5. The writings of Liberal Catholics.

Among these sources is the official history of Cecconi, now Archbishop of Florence, which is occupied with the secret history of the five years preceding the Council. Mr. Arthur told me that the Pope, in causing this secret history to be published, furnished himself some of the weapons which the friends of the truth needed in order to contend successfully against him. Mr. Gladstone's *Expostulation* also furnished important data, the information it contained being in strong contrast with that previously possessed by our public men. At that time Mr. Arthur spent nearly three months in Rome, employed in seeking material and information. In one case he had gone to a library, which was still in charge of the monks, in search of certain numbers of the *Unita Cattolica*, a journal which is to the Italian Catholic what the *Univers* is to the French. The monks told him that they had them not. In leaving the building he met with a friend of his, a Roman Catholic nobleman, whose brother was a Cardinal. Learning the facts of the case he went himself to the library, but was equally unsuccessful. A week or two afterwards, Mr. Arthur, while taking a walk, heard his name called. It was his friend, the nobleman. He told him that the numbers he needed were at his hotel. He had obtained them from the Vatican Library.

In regard to the question, how far the attempt to place all authorities under the Pontiff has been a failure, and how far a success, it is necessary, according to Mr. Arthur, that we should distinguish between the measures which the leaders of the movement regarded in the light of ends, and those which they regarded in the light of means. In relation to the attainment of ultimate ends, the movement has been a failure. In the writings of the Court party, the moral renovations which were to attend the dawn of the new era, could not be indicated by any metaphor short of light on the horror of Chaos. It was to be! So soon as the Lord should manifestly set His king upon His holy hill of Zion, all kings would fall down before him, and his enemies were to lick the dust. Parliaments were to recognize their impotence and expire. Populations suddenly illumined, were to behold the Saviour of society, and were lovingly to bow to his law. As to any possible opposition, it was described as the heathen raging—as the people imagining a vain thing. It was only the kings of the earth setting themselves and the rulers taking counsel together against the Lord and against His anointed. These promises have not been fulfilled. The Pope has fallen from his temporal throne. A long and bloody war carried on with a v place Don Carlos on the throne has The hope of placing the Count of Cha on the throne of France has faded The federation of Germany has bee solidated by an imperial crown, here in the reigning house of Prussia. A has persisted in her anti-Catholic legis and has abrogated the Concordat. S land and Germany have both return attacks of the ecclesiastical power up civil power, by laws reasserting the n supremacy in every sphere of publi Italy, in the act of overturning the te power, has completed her own unit has admitted religious liberty with walls of Rome. In America no grea has modified its laws in favor of th theocracy. Thus, at the time when, a ing to his seers, the Pontiff was to a new Cosmos rising out of the Chaos modern state, he beholds only co worse confounded. At his creative the light did not break, but the da settled deeper, and the chaos began to with noises nearer and deadlier than At his command the proud waves w stayed, but, overturning his throne have now for seven years been car over the place which knows it no mor

But if the intervention of Providen failed, the question still remains, w the slow operations of means ext through ages will also fail. This q the more calculating adherents of the have never left out of view. The fa centuries upon centuries have elapsed Popes began to claim what Pius I now acquired, that more than three ce have passed over since, at Trent, the general set up the pretensions, whic now, at last, become the law of 170 m is a consideration not lightly to be set particularly when we contemplate th for universal dominion now openly i rated as a continuing struggle, to be down from generation to generation trained and consecrated to this very t

H B.

For Friends' Review.

APART.

"There is so little distinction now between the church and the world; w amusements are so accepted by Christ said lately an experienced Christian Friend). With large sympathies, a vated mind, a cheerful temper, a hap ligious experience, and leading a life itual communion with the Lord, the s was no sour or narrow judge. It w the expression of the same feelings

d the heart of John when he wrote, ove not the world, neither the things are in the world." "If any man love the ld, the love of the Father is not in him." a Father, God has indeed given us all gs richly to enjoy. If there were no sin he world, no propensity to wicked indul- ce in men, no Satan to tempt to the per- sion of good gifts, doubtless we could en- without reserve. But those who know nselves best are most aware how worldly sures tend to sin, and how easily they me enticements to evil, so that the istian must set himself limits. He is len to do so.

t is true that Christianity brings a mes- e of love. God so loved us. Christ e Himself for us. The Holy Spirit ws and instructs lovingly. Yet the Gos- gives added emphasis to all those places he moral law which say, "Thou shalt " The heart that yields all to Christ in onse to His love is jealous of everything ch might break communion with Him. is the husband of the soul that trusts n, and any worldly dalliance is unfaith- ess to Him. In harmony with Him, all ocent enjoyments are heightened, but y who would lead the full Christian life st "come out and be separate" from the gs that are worldly. Then they find t in and with Christ all things pure are irs.

t may be said, How shall it be known at are worldly amusements or worldly ctices? The precepts of the Bible afford ny helps to decide. The quiet dictates the Holy Spirit, speaking in the con- nce, will tell, if listened for. Those gs which those Christians who are most y and have most joy in the Lord have nd by experience hurtful to closest com- nion with Christ, form another guide, and who heartily uses all these aids will not far wrong.

THE IMPRISONED NAZARENES.

The so-called Quakers, who are in prison Servia for refusing to fight, are thus ken of by a correspondent of the *London ristian:*

BELGRADE, SERVIA, Jan. 18th, 1878.

It will interest many of your readers to ow that the Lord has given the three ristian prisoners here (imprisoned for re- al to bear arms) favor in the sight of ir governor, so far that two of them live l work in a garden, while the third is ployed to buy meat, &c., for the estab- ment; all thus have a measure of liberty which many will give thanks.

I recently had a conversation, through an interpreter, with one of them, who, in reply to my question whether they were always happy in the Lord, said that if it were not so they could not endure the many great afflictions they suffered. But knowing that their Saviour Jesus Christ, the Innocent One, was crucified for them, ought they not to be willing to suffer also? He also said, in reply to another question, that he believed God would soon bless this land with the spreading of the Gospel, and he hoped that their example would bear good fruit. But for this we must all pray. I have some hesitation in transcribing his prayer, as noted immediately after, but the recorded prayers in Scripture may justify my doing so:

"All-merciful Father, we thank Thee for thy great love in sending thine only begotten Son, through whom we have eternal life. All-merciful Father and Jesus Christ, as Thou hast suffered, we beseech Thee help us that we may suffer for thy name's sake and for thy glory. All-merciful Father and Jesus Christ, bless all the brethren and sisters throughout the world, and give them a strong faith in Thee. O Lord, bless the land; if it be thy will, let thy holy word take deep root, and thy name be glorified. Merciful Father, bless us now; fill our hearts with the Holy Spirit and with thy grace. O Heavenly Father, help us, so that we may be thine and only thine. Amen."

P. S.—About the time I was writing this, one of the prisoners, the only one present, refused to rise at the order of a priest while a ceremony was being performed in the prison. A Jew refused also, and both were by the governor condemned to eight days' solitary confinement, hard bed, and half bread and water, no light punishment in this frosty weather. On Lord's-day this came to the ears of an official gentleman here, who immediately made a representation to the Minister of Justice, who, after calling for the reports, ordered their release, and gave instructions, I believe, that in future these and others having conscientious scruples are to quit the room when such religious services are held. I need hardly say that much prayer was made by a few for his liberation, and that liberty of conscience might be thus affirmed; and thanksgiving now earnestly follows. The Lord be praised.

EXTRACT FROM KENDALL'S LETTERS.—The sense of God's loving kindness to his sheep and lambs, who hear His voice and follow Him, bows all the faculties of my soul into reverent thankfulness and praise to Him who is over all worthy forever and ever.—*Lawford Godfrey.*

ORDINARY INFLUENCES AND EXTRAORDINARY GIFTS OF THE SPIRIT.

The influences of the Holy Spirit on the hearts of men are both general and extraordinary. By the general influences of the Spirit I mean the work of *grace*—a work essential to the salvation of the soul, by which alone we are turned from our evil ways, enabled to serve God out of a pure heart, and preserved alive as members of the body of Christ. "The grace of God that bringeth salvation," says the Apostle Paul, "hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Again he says, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

The *extraordinary* influences of the Spirit are those which qualify individuals for particular services. They are by no means indispensable to salvation. It is not by *them* that we maintain our spiritual life; neither are they, *as a whole*, the common allotment of all the living members of the true Church, but are variously bestowed, one upon one person, and another upon another. These extraordinary influences of the Spirit are usually denominated *gifts* of the Spirit.

J. J. GURNEY.

THE INFIDEL AND THE MISSIONARY.

It was on the steamer from New York to Amboy, in the crowded cabin. The infidel was dressed like a New England minister. His appearance and conversation would give the impression to those at a distance that he was doing a good work, and speaking good things to his fellow-passengers. The missionary saw those lab rs, and reproached himself that he had not as much zeal. The infidel spoke to companies of about a dozen at once, passing around the cabin.

But when he drew near enough to the missionary to be heard by him, behold, he was speaking against Christianity, as if it restrained men from some useful and proper indulgences. Man wanted larger liberties and fewer rules of living. The Bible stood in the way of man's greater enjoyments and higher development. The infidel looked for approval towards the missionary. He shook his head in dissent.

At once the infidel marched up to him, and the crowd closed around to witness the polemic war. There had been no spice of adverse criticism so far. Now there was to be a duel.

The infidel opened his battery at once in the questions, "Do you call David a man after God's own heart? Was he not an adulterer? Did he not connive at the killing of Uriah?"

The missionary calmly answered, "David was a good man, yet he fell into sin, and wrote a very penitent confession of his sin. Have *you*, my friend, ever been moved to write a confession of *your* sin?"

Confessing he had not, but trying to parry the blow, he again demanded, "But did you mean to justify David's cruelty in putting enemies under saws and harrows* ?"

The missionary answered, "David was a king, a warrior, and a conqueror. As such he punished rebels and criminals. But when his personal enemies were in affliction, David put on sackcloth, and fasted and prayed for them. Have *you*, my friend, ever done so toward your foes?"

He owned he never had.

Then the missionary, summing up, had but to say, "Thus, you see, David was actuated by a spirit you have never felt. He repented bitterly, and wrote a confession for all men to read. While, for reasons of state or war, he punished enemies, yet when his private foes were in affliction, he prayed, mourning for them, and fasted and prayed. David then had a spirit to which you are a stranger. He had feelings into which you have never risen; he had a life you have not experienced. Before you say a word against David, you had better pray for the spirit that enabled him to be so penitent, so sympathizing, so forgiving."

The infidel dropped his head in silence. He was not seen talking to another person on that steamboat. Repenting, sorrowing, David was not the man for him. Soon Goliath fell by the smooth stone from the brook of Living Truth.—*Selected.*

For Friends' Review.

"THE TRUE LIGHT THAT LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD."

William Penn, in his "Primitive Christianity Revived," speaking of the people called Quakers, lays it down as a fundamental in their religion, "that God the Son Christ, has placed his Spirit in every man to inform him of his duty, and to enable him to do it; and that those who live by this, are the people of God." "This," he says, "is their ancient, first, and standing testimony."

* Putting men "*under* saws" and "harrows" is rendered by critics, putting them *among* them or *to*, that is, reducing captives to *bondage*, as was the custom those times, and requiring them to work with *saws, axes, and in brick-kilns.* Drs. Adam Clarke, Benjamin Boyd, John Gill, and others endorse this translation of xii. 21, and existing manuscripts give the same reading 1 Chron. xx. 3.

So every intelligent person, wherever lo-
ed, has some sense of Divine life in his
n breast. As the outward sun is the
at visible light to the outward world,
ether we open our eyes to receive it or
, so Christ, the sun of righteousness, is
great invisible light to the spiritual
rld, whether we open our eyes to receive
r not. And as the outward sun, gives
and light to the outward man, so Christ,
spiritual light, gives spiritual life and
ht to man.

Perhaps we all will admit that the power
the omniscient source of light, is as great
d as extensive as the power of death and
rkness. And that the power of God
rough Christ, the life and light of men, is
able to save, as the power of Satan is to
stroy. The one leads to life and salvation,
d the other to death and destruction.
tan strives against the Spirit to destroy
e soul, God through Christ strives against
to save the soul. And the will of man
left free to act for itself. So as to our
ing saved or not saved, depends on our
n choice, as to which of the two powers
yield ourselves servants to obey;
whether of sin unto death, or of obedience
to righteousness."

Man, in the first place, through disobedi-
ce, lost the Divine life, and now, in great
ercy, a chance is given us, through faith in
sus Christ and obedience, to be again re-
ored into newness of life. Why should
t we be as capable of receiving advantage
the restoring mercy and power of the
ord Jesus Christ, as disadvantage by the
rrupting influence of the fall of Adam?
nd as we believe that death and darkness
the fall, passed upon all the posterity of
dam, why should not the restoring remedy
rough the life and light and precious blood
Christ, the second Adam, the quickening
pirit, be as extensive as the disease, and
ach to every nation, kindred, tongue, and
ople? He came to seek and to save that
hich was lost in the fall; to destroy the
orks of the devil; to finish the transgres-
on and make an end of sin in each indi-
idual soul, to make reconciliation for ini-
uity, or the sins that are past, by the
crifice of himself, upon conditions that we,
n our part, repent, believe the gospel, and
alk in the light as He is in the light, until
e are redeemed from *all* iniquity, and be-
me purified unto Him as Adam and Eve
ere before they fell. The same quickening
pirit that called Lazarus from the grave,
able to quicken the soul of every fallen
n of Adam, and raise it from spiritual
eath into newness of life, and will do it, if
e obey the call and believe the precious
uths of the word of the gospel. As we, in faith, accept the sacrifice that Jesus made for the sins of the whole world, we become freed from the guilt and stains of the sins that are past, and are placed in a condition for full salvation. And by the grace or Holy Spirit of God operating on our willing hearts, and being co-workers with the strivings of his Spirit, we witness a complete redemption from all iniquity.

It is evident, according to my understanding of the Scriptures, that the grace of God, which is nothing short of the Spirit of Christ, has appeared to all men, whether the Scriptures or the outward preaching of the gospel have ever reached them or not; and that it is a light to enlighten the Gentiles or heathen, and brings salvation to every one who opens his spiritual eye and ear to receive, obey, and walk by the leadings of it. For Christ said, when on the earth, "I am the light of the *world*, (not part of it only,) he that followeth me shall not walk in darkness, but shall have the light of life." For he is the life and light of men. "The true light that lighteth every man that cometh into the world." We may know the Scriptures from the beginning to the end, and yet not know the Lord of life and glory. We may acquire all the learning that schools and colleges can give us, we may practice all the exterior forms of religion with zeal and uprightness, and yet remain natural men still, unless we are converted, born of the Spirit through faith in Jesus Christ. Nothing but the Spirit of holiness can make us holy. Nothing can set us free from the power of sin and death, but the law of the Spirit of life in Christ Jesus. And if we "have not the Spirit of Christ, we are none of his." "For as many as are led by the Spirit of God, they are the sons of God." We know not the things of God but by the Spirit of God. "For the Spirit searcheth all things, yea the deep things of God." Jesus told the Jews "search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come unto me that ye might have life."

It becomes us, as erring mortals, to be more cautious than confident about the high matters that concern our eternal salvation, except so far as we have the witness of the Spirit thereto. Christ being spoken of as the *true* light, is evidence that there may be a false light. And what is there in the true Church that has not its counterfeit in the false?

Now a serious question awaits us as individuals, and as a Society. Shall we, through fear of the cross, cease to be a peculiar people? Shall we turn from the spirit to the letter, and embrace again the popular worship of the world? Shall we lose our iden-

tity and become as wanderers in the barren waste of an empty profession? Or shall we, though it may be through much tribulation and an humble self-denial, continue to walk in the light, and thus preserve the sweet fellowship of former days, that we have had one with another and with the God of all grace, and witness the blood of Jesus Christ to cleanse us from all sin. D. H.

Dublin, Ind., Second mo. 14, 1878.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 16, 1878.

"PERFECT IN LOVE."

The Discipline of London Yearly Meeting, under the head of "Love and Unity," says:—"To be 'made perfect in love' is a high state of Christian excellence, and not attainable but by the sacrifice of selfish passions." In reaching forth towards the fulness of Christian blessing there is much to draw on the seeker, in the joy, peace, and precious communion with Christ attendant on this experience. Teachers do wisely to hold these up to view, for they are presented to us by our Lord and the apostles. "These things have I spoken unto you, . . that your joy might be full," said the Saviour, when he taught His disciples how they might continue in His love by a full obedience. "These things write I unto you, that your joy may be full," wrote John again, when he set forth the law of holiness for Christians, "that ye sin not." But it should not be concealed that the entrance upon this life of perfect love is through the sacrifice of self. The terms of Christ, "He that will lose his life shall save it;" of Paul, "Present yourselves a living sacrifice," or of "being buried with Christ by baptism into death;" the revelation that God is a consuming fire, to refine the soul from dross and tin; the mortifying of the members which are upon the earth, in order to a life of purity, all tell of a work of putting to death of the old self as the way to the life of perfect love.

It may be said that such a presentation of truth is discouraging. Yet our Lord did not hesitate to set very clearly before those who would follow Him the privations wh they would have to accept. "Foxes h holes, and the birds of the air have ne but the Son of man has not where to His head."

If men wish to be wholly Christ's, would have them deliberately consider w they are about to undertake, and cal choose to follow fully. "Which of you tending to build a tower, sitteth not do first and counteth the cost?" If any qu tion whether it is worth all to be Chri indeed and without reserve, they can the martyrs and witnesses from the beg ning until now, who give but one rep Hear Isaac Penington on love in its fulne "What shall I say of it, or how shall I words express its nature? . . . It ful the law; it fulfils the Gospel; it wraps all in one, and brings forth all in the o ness. It excludes all evil out of the hea it perfects all good in the heart. A tou of love doth this in measure; perfect lo doth this in fulness. . . . Oh! that t souls of all that fear and wait on the Lo might feel its nature fully, and then wou they not fail of its sweet, overcoming ope tions, both towards one another and towa enemies. The great healing, the gre conquest, the great salvation is reserv for the full manifestation of the love of G His judgments, His cuttings, His hewin by the word of His mouth, are *but to p pare for*, but not to do, the great work raising up the sweet building of His li which is to be done in love, and in pea and in the power thereof. Oh! how swe is love! How pleasant is its nature! Ho takingly doth it behave itself in every co dition, upon every occasion, to every pers and about everything! How tenderly, ho readily doth it help and serve the meanes How patiently, how meekly, doth it be all things, either from God or man, how u expectedly soever they come, or how ha soever they seem! How doth it believ how doth it hope, how doth it excuse, ho doth it cover even that which seemeth n to be excusable, and not fit to be covere It never overchargeth, it never grates up the spirit of him whom it reprehends; never hardens, it never provokes, but ca

es a meltingness and power of conviction ith it. This is the nature of God; this, the vessels capacitated to receive it, and ring it forth in its glory, the power of en- ity is not able to stand against, but falls efore, and is overcome by."

PEACE FOR TURKEY AND CUBA.—The signing terms of peace between Russia and Turkey, as announced on the 3d instant at Constantino- e. The conditions despoil Turkey of a very rge portion of her territory in Europe, so far as mediate rule over it is concerned, since Bulga- a is to be extended south of the Balkans, and clude parts of Thessaly and Macedonia, and is be governed by a prince, only paying tribute, e Egypt, to the Sultan. In Asia the district ded to Russia contains important towns, and e inhabitants include a large part of the Arme- ans, who, professing Christianity, have for long ars groaned under the oppression of Turkish isrule. The insurrection in Thessaly continues, d it may be that much of that province and of bania will yet be united to Greece.

Turkey is not only much dwarfed in territory this war, but, almost bankrupt before, is yet ore grievously laden with debt, her industries ve been deranged, large portions of her people splaced from their homes, and much property stroyed.

It is to be hoped that in the final settlement of e Eastern question measures may be adopted r the total abolition of the slave-trade of Asia, w largely sustained by the connivance or in- fference of the Turkish government. Weak- ed on every hand, Turkey hastens towards the y when it must cease to exist as a government, d yield to better people the rule of regions so portant as Egypt and Syria, which, under a se and fostering sway would soon become flour- ing countries.

The long insurrectionary struggle in Cuba has so come at last to an end. All slaves who have ined the insurgents are to be freed, Cuba is to represented in the Cortes at Madrid, and have l the privileges of Porto Rico. Slavery must ase ere long in that island. Just as in the nited States it has been found that cotton can produced as cheaply and abundantly by free bor as by slave, so it will prove in the culture of gar and coffee in Cuba, and it may be hoped at another generation will see Cuba free and osperous.

COLORADO COLLEGE at Colorado Springs, is institution not sectarian but Christian, encour- ed by the Congregational church. It is one of the agencies for Christian education planted in so many places West and South by the Congregationalists, and which help to diffuse light over the vast spaces of our land. The Christian people of America and of our time are called to take the widest view of the problem of bringing the race to the practical knowledge of Christianity. Education under right influences is one of the powerful means of doing this. President E. P. Tenney, of Colorado College, takes liberal views of the objects and duties of a pioneer institution of learning in the extensive region which lies west of Kansas and the Indian Territory. He does not forget the large Indian population of that country, and while he desires that Colorado College shall send out young men with a missionary spirit, to train Indians as well as others for Christ, he also desires that his college shall not only teach Latin and Greek, but shall not ignore the fact that almost a hundred languages are spoken by the Indians of our western country. He feels that philological science demands that these shall be so acquired and compared that their relations to other tongues shall be known, and light be thus thrown on the origin of the aborigines of this continent. He is desirous that some young man already skilled in ancient and modern languages would devote his life to the study of the native languages, and give to science the valuable fruits which might result from such labors.

MOVEMENTS OF MINISTERS.—Stanley Pumphrey and wife attended Whitewater Quarterly Meeting, at Dublin, Indiana, on 1st and 2d inst. They will be engaged up to Spiceland Quarterly Meeting on the 8th and 9th, in visiting subordinate meetings of the Quarterly Meeting.

DIED.

PECKHAM.—At the residence of his son, J. William Peckham, in Westmoreland, Oneida county, N. Y., on the 17th of Twelfth mo., 1877, Isaac Peckham, in the 74th year of his age; a member of Westmoreland Monthly Meeting. This dear Friend was firmly attached to the principles and testimonies of our Society, as promulgated by our early predecessors. He testified, near the close of his life, his unshaken belief that the doctrines of the gospel he had so long endeavored to maintain, were no cunningly devised fables, but the pure unchangeable truth. He exhorted others to be faithful, to dig deep, and obtain a living evidence of building on a sure foundation, that they might stand in the day of trial or tumult, or if they should be cast into the midst of the burning fiery furnace, they might come forth unhurt, as he expressed it. He blessed the name of the Lord for what He had done for him, saying that he enjoyed that solid peace and quietness of mind that there was nothing to disturb him; that he felt resigned either to live or die. Nearly the last he uttered was that he felt he was nearing a better land. Soon after he passed away, leaving to his surviving friends the evidence that his end was peace.

POTTER.—At Middleburg, Tioga county, Pa., on the 23rd of First month, 1878, Chloe S. Potter, aged 70 years. Her maiden name was Chloe S. Seeley; her parents were members of the Society of Friends, and she lived and died in that faith. She taught school for thirty years, and moulded the minds of many youth, who came under her care. The Christian consolation she always bestowed on the sick, and those in adversity, was only equalled by her many acts of true charity. For some time before her death, she seemed to be conscious that she could not survive long, and while she bore the most intense bodily pain with true Christian resignation, she spoke words of hope and consolation to those who were so soon to mourn her loss.

WHITE.—On the 12th of Second mo., 1878, Margaret, wife of Elihu A. White, of Belvidere, N. C., in the 43rd year of her age; a beloved member of Piney Woods Monthly Meeting of Friends.

CORRESPONDENCE.

RICH SQUARE, N. C., Second mo. 27, 1878.

Dear Friend:—Through the mercy of our Heavenly Father, our dear friends, Sarah B. Satterthwaite, and Hannah Thistlethwaite, from England, Louisa Painter, from Iowa, F. G. Cartland, L. J. Moore, and other laborers from adjoining quarters, met in attendance of Eastern Quarterly Meeting, held at this place on the 23d inst., following it with a series of meetings for several days. During this time the gospel of life and salvation was clearly set forth before an attentive and we trust an appreciative audience, though there has not been as much manifestation of the power of the Lord in the conviction and conversion of sinners, as at some other times and places. Yet much ardor and sweetness of spirit prevailed on the part of all the Lord's children of whatever name. Apprehending the day to be dawning when the doctrines of the Christian religion will be more thoroughly examined into by our members generally, than has been for a few generations past, we pray that none may entertain a fear that truth will suffer by investigation, but as a key that is often used is always bright, so will it shine with increased lustre.

ISHAM COX.

OSKALOOSA, IOWA, Third mo. 3d, 1878.

A series of meetings was held at Oskaloosa Meeting-house of Friends, near Oskaloosa, by Dr. Elias Jessup of this place, with the assistance, a part of the time, of Anna Symons, of Chester; commencing the 11th of Second month last and continuing to the 20th of the same. The Gospel of our Lord was preached, together with many earnest stirring exhortations and appeals, as well as reasonings on the truths of the gospel. The doctrine of sanctification or holiness was largely and feelingly dwelt upon. The keeping power of the Lord was prominently held up to view. Much love and unity prevailed throughout the entire meeting, and the Lord's presence was felt amongst us. His convicting and converting power was known, so that sinners were constrained to yield thereto; many of whom, through repentance toward God and faith in our Lord Jesus Christ, sought and found salvation through His precious blood; believers were strengthened, and backsliders reclaimed. While there were so many made to rejoice in a Saviour's love, there were a few who, though under conviction for sin, suffered the meetings to close without accepting salvation. Still we earnestly pray that the good seed sown may yet, in the hearts of the, bring forth fruit. R

N. DARTMOUTH, MASS., First mo. 23d, 187

Dear Friend:— . . . Awakened ourselves to the importance of "holding fast the form of sound words and sound doctrine," it becomes us and all who claim to teach truth, to become witnesses for and for the same, not taking side or part in anything that savors of a wrong spirit either of indifference, coldness, or unbelief. But, in order to forward the good work of the Lord, how needful to counsel of Him in all matters undertaken for His glory and for the advancement of His cause, that it may be proved that now is the salvation of the Church and of individuals nearer than when first believing. Nothing short of feeding on the eternal substance, the living word will qualify for so great a work. It may be questioned whether Friends, as a religious body, have not at times been too much engrossed in considerations of church polity, too closely occupied in surface questioning, to regard with fitting zeal the weightier matters of the law, "judgment, mercy, and faith." How proper that we should be reminded "If any man hath ears to hear, let him hear what the Spirit saith unto the Churches."

While it is not the hearer, but the doer of the law that is justified, the one is not without the other; the inspired record saith, "He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. xxviii. 9. Christ being the end of the law for righteousness to every one that believeth, it is the duty of believers to yield obedience in true filial fear to an inward law—"the law of the Spirit of life in Christ Jesus, that sets free from the law of sin and death." Christ, the antitype of all types, remains. What a wonderful privilege that now spiritual worshippers can sit together in heavenly places in Christ Jesus

without the intervention of outward voices, except as the Spirit shall give utterance. Failing to observe this rule there is danger of wandering far away from the place of safety; and drifting into vain speculation, rather than listening to the voice of the true shepherd, the tendency is to become superficial. Failing to mind the motions of the Spirit, it is an easy matter to imagine a truth rather than by waiting on the Lord to know of having it revealed. He who can transform himself into an angel of light is ever ready to suggest to the mind some advantage that may be gained by claiming that which in appearance is good, and if allowed to work in the imagination, he too often succeeds in an attempt at counterfeiting the genuine. Honest hearts may be mistaken in their apprehensions respecting Divine truth. Hence the great need of minding the light, Christ, "watching daily at wisdom's gates, waiting at the posts of her doors." PHEBE R. GIFFORD.

TEMPERANCE ITEMS.

DRINK COUPONS.—The friends of temperance can wish success to all lawful efforts to suppress the traffic in and use of alcoholic drinks, but that the State should receive money from one class of citizens for permission to deal in a commodity so deleterious, must more and more shock the public sentiment of right. Owing to the difficulty in collecting taxes on drink, different expedients have been adopted to prevent defrauding the revenue. In one State "books of coupons are sold by the State Auditor to all liquor-dealers. When the drink is sold the consumer receives a coupon, which entitles him to receive from the State in payment of taxes, one cent. If two drinks are to be paid for, he receives an orange-colored coupon, good for two cents. If five drinks, a blue paper, good for five cents." No wonder that citizens are tempted to drink out their taxes, and that the saloons are crowded. But what a ghastly sight must these citizens present when they come to the tax-receiver to pay their taxes in tokens of the quarts and gallons of drink they have consumed. Can such a State prosper? The Bible says, "Woe to him that establisheth a city by iniquity," and although this system of coupons makes the matter more glaring, it is to be feared that the whole system of licensing the sale of drink for a stipulated fee is a form of State iniquity. Total abolition of the manufacture of, and traffic in, intoxicating drinks is the only thorough mode of dealing with this dire evil.

A PROSPEROUS STATE.—The State of Iowa for the last twenty-two years has not received a dollar for licensing the sale of liquid poison, and has no debt, while other States which receive annually hundreds of thousands of dollars for licensing the pernicious traffic are over head and ears in debt.

PROSPERITY OF MAINE.—In nearly every State in the Union the taxable property has largely diminished within a few years. It is said, by whisky-makers and vendors, that prohibition would drive away trade and impoverish a State; but the experience of Maine proves the contrary; for, while last year New York lost $12,500,000 in taxable property, Boston $8,000,000, Portland, Maine, gained the same year, in spite of the hard times, $400,000. Her money was not wasted in whisky.

For Friends' Review.

THE FIRST TOTAL ABSTINENCE PLEDGE.

The *Independent* tells of the first seven signers of a pledge of total abstinence from all alcoholic drinks. The movement which led to this pledge began with Joseph Livezey, who was born near Preston, Lancashire, England, in 1795. He was brought up as a cotton-spinner, and had a struggle with poverty during the times from 1816 to 1832, when extreme want was the lot of many weavers and spinners. When mass-meetings were held, which sometimes resulted in riots, Livezey joined no body of rioters, but borrowed a sovereign, bought two cheeses, and cutting them into small pieces, retailed them through the streets on Seventh-day afternoons, when the men were coming home from work. From this he built up a trade which made him independent, and enabled him to give himself to public usefulness. The workingmen during these hard times crowded to the public houses, and earnest efforts were made by temperance societies to correct the great evil. But the use of wine and brewed drinks was universal, and the temperance people only abstained from spirits.

Livezey became satisfied that these half measures did no good, and after having been made sick by drinking, for the first time, some whisky, resolved to abandon it forever. This was in 1831. He spoke at temperance meetings on the uselessness of half measures, and insisted that in drinking, the "golden mean" was the very sin for which "the Laodicean Church had been cursed." The disputes were very bitter, but at last he gained adherents, and on Fifth-day, the 23d of Eighth month, 1832, the first solemn pledge of total abstinence was taken. He

saw one of his neighbors, John King, pass his shop, called him in, and after persuasion, King agreed to join him in signing a pledge. Livezey wrote out a form, and laying it before King, said, "Thee sign it first, lad." King signed it, and Livezey after him. They clasped hands, and stood pledged to this great work of reform.

A special meeting was called, and after a stormy debate, most of the audience left, but a few remained, and seven men, including Livezey and King, signed the form: "We agree to abstain from all liquors of intoxicating quality, whether they be ale, porter, wine, or ardent spirits, except as medicine."

One of Livezey's co-workers was a fish-hawker, named Richard Turner. Though using a broad dialect, he was a fluent and successful speaker, and if he lacked words, sometimes invented them. One night, while making a very fervent speech, he said, "No half-way measures here. Nothing but the te-te-total will do." Livezey seized the word, and members of the society were called teetotallers.

CIRCULAR OF THE ALUMNI ASSOCIATION OF HAVERFORD COLLEGE.

The attention of former students of Haverford College is called to the following circular of a Committee of the Alumni Association. The article in the last number of *Friends' Review*, by Professor Pliny E. Chase, on "Gummere's Criterion," illustrates the value of collecting and preserving incidents in the life of the college. Probably few of the friends of the late President Gummere were aware of his far-seeing suggestions with regard to the nebular hypothesis, and which now appear to have had such striking verification.

PHILADELPHIA, Third month 1st, 1878.

Esteemed Friend:

At the last annual meeting of the Alumni Association of Haverford College, a Committee was appointed to prepare a College history.

The official records are already at their disposal, but the Committee wish to obtain such recollections of student life or copies of memoranda made at that time as will aid in presenting a view of the internal life of the Institution. Facts, events, personal notices, impressions received, or suggestions made, will all be of use to the compiler. Such information is particularly wanted respecting the earlier life of the College.

It is hoped that those to whom this circular is sent will make as prompt and full a response as their time and interest will permit. All communications will be considered confidential, and should be sent to

HOWARD COMFORT,
No. 523 Market St., Philad'a.

B. V. MARSH,
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C. E. PRATT,
F. B. GUMMERE,
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} *Alumni Com.*

From Fraser's Magazine.

THE GREAT FOURFOLD WATERFALL.

. . . This marvel is the Falls of Garsoppa, to which we will endeavor to conduct the reader.

On the western coast of India stands Honore, near the boundary between the Madras and Bombay presidencies. A wide river runs into the sea between cliffs of red laterite, which, bending northward and southward from the mouth, mark out the coast-line. Before the entrance of the river three or four lines of heavy rollers, incessantly rearing their white crests, swelling as they sweep on, and falling over with a hollow roar, indicate the presence of a bar, to cross which safely the quaint Indian trading craft must carefully watch the flow of the tide. Less than a mile beyond, a high rocky islet, green with foliage and crowned with cocoa-trees, shelters innumerable pigeons, whence it takes its name. Inland, a wild, hilly country stretches eastward till closed by the great cloudy barrier of the Ghauts. It is a fair scene in early morning when the sun has just risen over the toothed outline of peaks, clefts and ridges that crown the mountain rampart. On the red cliff overlooking the river stand the white bungalows of the European residents amid masses of dark-green foliage, and a lofty white pillar, raised by a native regiment to the memory of a general officer who died there, serves as a landmark conspicuous afar over the Indian Ocean. The native town lies inland out of sight buried in groves of cocoa-palms, its narrow, busy bazar streets shaded by immense screens of woven leaves stretching from side to side high overhead, a protection alike against burning sun and monsoon showers. Three or four native vessels are dropping down the river, their vociferous crews anxious to cross the bar with the outrunning tide, and from the fishing-village of leaf-huts on the strip of sandy beach a score of long, narrow, black boats have just shot out seaward for the day's toil. It is amazing to watch the hardihood and address of these sinewy fishermen. The flight of boats, with four or five men erect in each, swiftly

pproach the lines of formidable rollers, where larger vessels warily watch the moment and opportunity, and, never slacking n speed, charge and surmount the foaming vaves in succession, often for a moment uspended with bow and stern clear in the ir on their crests, and then, speeding onvard over the smooth expanse beyond, are oon seen like black specks dotted over the ishing-ground.

But we can stay no longer at Honore, nce a station, though remote, as pleasant s it was pretty; a centre of administration, vith judge's and collector's courts and much ommercial activity; but now, through hange and rearrangement of headquarters nd the growth of rival ports, a decaying, orsaken place. We prepare for a pilgrimage to the wonder far up amongst the distant mountains, which the waters of the iver at our feet have passed and are ever murmuring of. Two hours before sunset a large boat, capable of carrying some twenty or thirty people, is brought up to the little wave-washed jetty under the cliff. On it we embark with attendants, coolies, and baggage, the broad red sail is set square against the sea breeze blowing briskly up the river, and we sweep up the stream between wooded banks, by reedy, egret-haunted islets and sand-banks, on which alligators lie grim and log-like. There is but little sign of human life, only now and then a small boat is seen crossing with people, the only way of communication between villages sparingly scattered beyond either bank. Beholders are always struck by the varied and picturesque scenery of this river. Two and a half centuries ago a Roman knight, Pietro della Valle, travelled widely in the East. The account of his wanderings in the form of letters to a friend was thought worthy of translation into English,* and deservedly; it is full of close observation, accurate description and quaint remark. He passed down the western coast from Goa to Calicut, and wrote copious and entertaining details of all he saw. His eyes were open, in a manner unusual in that age, to natural beauties, and when on October 31st, 1623, he ascended this very river to visit the court of a native prince above the Ghauts, no better idea of its course could be given than in the following extract:

"The three leagues of this journey was one of the most delightful passages that ever I made in my life, for the country on either side of the River is very beautiful, not consisting of Plains that afford only an ordinary prospect, nor of towering Mountains, but of an unequal surface, Hills and Valleys, all green and delightful to the eye, clothed with thick and high Groves, and many times with fruit Trees, as Indian Nuts, Mango, Amber, and such like, all watered with innumerable Rivulets and Springs of fresh water: the sides of the River all shady, beset with Flowers, Herbs, and sundry Plants, which, like Ivy creeping about the Trees, and Indian reeds of excessive height (called by the country people *Bambù*, and very thick along the banks), make the wood more verdant; through the middle whereof the River strays with sundry windings. In short the River of Garsoppa, for a natural thing, without any artificial ornament of buildings or the like, is the goodliest River that ever I beheld."

Looking on the same unchanged scenes which the old traveller describes, we quite agree with his judgment. The sun now sinks and darkness comes on apace; the rustle of the wind and gliding progress of the boat induce slumberousness, and an hour before midnight we find ourselves at the halting-place, as far as boats can go up the river, now little more than a stone's throw wide. Far round us in the jungle extend the ruins of the once royal city of Garsoppa, whence the falls we are about to visit derive their English appellation, not very appropriately, as they are twenty miles distant. It contained of old thousands of houses and seventy-four temples, in one only of which the image of a god still looks from his shrine over the surrounding desolation. . . . .

At the landing-place a pony sent on a couple of days before is awaiting us. Attendants and coolies come on shore and assume their burdens. Three or four men bear on their heads huge bundles of primitive torches, each a long roll of cocoa-leaf midribs and fibres bound together, dry as tinder and extremely light; one will flame for ten minutes or more; then, as it burns out, another is plucked from the bundle and lighted, and so on. A ghaut road, not practicable for wheels, leads hence upward to the Mysore table-land, passing near the falls whither we are bound. Mounting the pony we proceed onward at a foot's pace, for all must accompany us, and the torch-bearers go in front, incessantly waving their torches to keep them alight. The road is not generally steep, but winds with continual ascent amid the throng of ever growing hills and along upward-sloping valleys that lead into the heart of the great central plateau. For an hour we go on in deep darkness, the waving, flickering torches only just showing the ground we tread, whilst before and behind, darkness glooms like a wall. There is a great silence in the forest, only now and then the murmur of water sounds unwontedly distinct, but we

* The Travels of Sig. Pietro della Valle, a Noble Roman, into East India and Arabia Deserta; in Familiar Letters to his Friend Signor Mario Schipano. London, 1665.

see nothing of the scenery around. Let us then once again borrow a few lines from the old Italian traveller who ascended the same mountains by another pass, not to the falls, of which he seems never to have heard, but to the court of the reigning Hindu king at Ikkeri. "Withal," he writes, "the Mountain is so watered with Rivulets and Fountains, and so clothed with Grass and Flowers, that, methought, I saw the most delightful place of the Apennine in Italy. If there be any difference, the Indian Mountain hath the advantage, because the height is much less than that of our Apennine—the ascent more easy, the woods more beautiful and thick, the waters not less musical and clear. If it yields to it in anything 'tis the frequency of inhabited places and the sumptuousness of buildings."

After for an hour or more threading our way through the palpable obscure, the sky in our front begins to brighten, and the trees fringing the heights become more and more visible against it. Presently the gibbous moon comes suddenly up over a long ridge, and, mounting higher and higher, begins to search out and disclose the mountain recesses. Whilst the feet of the long slopes are shrouded in deep blackness, their thickly-wooded, many-folded sides are steeped in silvery sheen, tracts of light alternating with depths of inky gloom. The road we follow sometimes passes through clear moonlight and then plunges into ebon shadow. As we mount from the lower valleys the silence of the hills is sometimes broken. Strange sounds burst upon the ear. Now a deep sigh seems to rise up, and anon a sharp call rings out, and now and then a rustle betrays the neighborhood of a furry denizen of the woods. Once or twice a great owl comes sweeping noiselessly along, and on seeing us swerves aside with a startling whoop. After proceeding thus for some ten miles we halt at an open spot where a runlet crosses the road. The men put down their loads, quickly kindle a fire of sticks, sit around it, and pull out their frugal viaticum—a handful of cold boiled rice tied up in a corner of the waist-cloth. The moon is now riding high, and through a long vista we catch a glimpse of the low country, a spark of light glimmering here and there, the dusky sea-line and the moon-shine on the watery waste beyond. Soon resuming march for eight or nine miles, the air perceptibly grows keener and the overarching trees larger and more umbrageous. At length we arrive before a long, low building; it is still an hour to daybreak, a white, wet mist fills the air, and a strange muffled roar, now swelling, now sinking, but sounding remote as though from depths immeasurable, strikes upon the ear.

But we are tired and drowsy, and enter the bungalow, and stretching ourselves on a cot, soon doze off. Suddenly awaking, find it sunrise; volumes of mist are still wreathing and rolling past, and the strange far-off sound, like low subterranean thunder, continually swells or dies away. We soon out in the dewy morning air. Nowhere, we think, can there be a region more romantic and picturesque than this above the in of the Ghauts—a land of hills, peaks, and ridges, stretching away in an ordered confusion, never rough, never monotonous, mantled with magnificent forests, of no single growth, but countless varied species, and underwood fresh and graceful, thronged with beautiful plants and flowers. Amid these is spread a network of winding valleys, seldom very wide or deep, whose flat, fertile bottoms are covered with rice-plots, gardens, and orchards, amongst which may be discerned the frequent homestead, shaded by tall green fans of the plantain, and fruit trees entwined with pepper-vines. These and the higher hilltops and grassy peaks are the only open spaces, the forest dominates everywhere else, and a few roads pierce its depths like long, shadowy arcades.

(To be continued.)

ITEMS.

In several of the meetings in and around Philadelphia, the members meet for social intercourse and reading once in two weeks during the winter. The members of Sixth Street Meeting have met weekly in their room for business meetings, and the season closed on the 27th ult., with an interesting occasion upon which there were 350 persons present.

The good work of paying off church debts is going on. Dr. Tyng's congregation, in New York, has discharged their debt of $200,000.

The programme for the "International Sunday-school Convention," which meets at Atlanta, Ga., on the 17th inst., is already arranged and published. The Convention will discuss the formation of a new seven years' course of lessons for Bible study. The first series of lessons has had an effect upon the knowledge of the Bible in Europe and America, of which the extent is hard to estimate. One consequence of their issue has been the diffusion of learning heretofore confined mostly to educated ministers among tens of thousands of church members and pupils. A larger unity of understanding of the great truths of Christianity and of the morality it teaches has also resulted. But schools must wield an influence scarcely

second to any other on the near future of Protestant Christendom.

THE American Missionary Society is sending out four colored missionaries, two men and two women, to Sherbro Island, in the Mendi country, about 150 miles southeast of Siera Leone. These missionaries have been trained at Fisk University, Nashville, Penn.

NATIVE MISSION TO THE ZAMBESI.—The London *Christian* says: After an eventful journey of nearly five months, the band of Basuto evangelists, under the superintendence of M. Coillard, of the French Mission, has arrived in the Baniai tribe. They met with difficulty on reaching the Baniai country. A chief insisted on having powder. In vain they told him they did not come to trade. He bid his people surround the wagon, and was only appeased by taking five oxen.

After thanks for safety, M. Coillard writes: "We push on the work of installation here where Aser and Aaron are to stay, and then, having built and ploughed for them, we hope to go on to Zemito, another chief who seems well disposed, where we intend to spend the summer with Andreas and Azael. We do not make further plans; we are anxious to be led step by step to follow God's will. None of us feel discouraged. On the contrary, we never expected that the Gospel would enter in triumph here among the Baniai. We know, nevertheless, that it is *the power of God.*

"This country is lovely, with its wooded hills, spite of all the wickedness of its inhabitants. What shall it be when the name of Jesus is sounded in every valley, and on the top of every hill; from Masondas to Nyanikoe, from Zemitos to Inyanti, as far as the Zambesi and Livingstonia, and all over Africa? O Lord, hasten the time!"

THE dance has uniformly been, so far as my observation has extended, ruinous to personal piety, usefulness, and family religion.

GAIL HAMILTON, in a contribution to a public journal, has said of modern dancing, "The thing in its very nature is unclean, and cannot be washed."

PREACHING AND TEACHING.

There appears to exist a material distinction between *teaching* and *preaching*. While in the performance of either of these Christian duties, the dependence of the true Christian will be placed on the grace and Spirit of God, it may be freely admitted that in *teaching*, a much greater liberty is given for the use of our merely human faculties than in the higher and more important office of prophesying or preaching.

J. J. GURNEY.

FRESH SPRINGS.

WHY is the world so thirsty,
So restless, ill at ease,
So careworn with its pleasures,
So difficult to please?
Because the truth it cannot see,
That all "Fresh Springs" must be in THEE!

Why is Thy Church so weary?
Why does Thy cherished Bride
Appear so sad and lonely,
So far from "satisfied?"
What once she knew, she fails to see,
That all her "Fresh Springs" are in THEE!

Why needs she so much urging
To work, and love, and feel?
Why craves she fresh excitement,
To stimulate her zeal?
She cannot, or she will not, see
That all "Fresh Springs" must be in THEE!

By the Author of "The Old, Old Story."

"YOUR SORROW SHALL BE TURNED INTO JOY."

(John xvi. 20.)

I've found a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow,
Of sunshine after rain;
I've found a branch of healing
Near every bitter spring,
A whispered promise stealing
O'er every broken string.

I've found a glad hosanna
For every woe and wail,
A handful of sweet manna
When grapes of Eshcol fail;
I've found a Rock of Ages
When desert wells are dry,
And after weary stages
I've found an Elim nigh,—

An Elim with its coolness,
Its fountains and its shades;
A blessing in its fulness,
When buds of promise fade.
O'er tears of soft contrition
I've seen a rainbow light,
A glory and fruition,
So near, yet out of sight.

My Saviour, Thee possessing,
I have the joy, the balm,
The healing and the blessing,
The sunshine and the psalm;
The promise for the fearful,
The Elim for the faint,
The rainbow for the tearful,
The glory for the saint.

Selected. *Jane Crewdson.*

OAKWOOD SEMINARY,

AT UNION SPRINGS, ON CAYUGA LAKE.

The Spring Term opens on the 9th of Fourth mo., and continues twelve weeks. Charge for boarders $56 for the term; for members of New York Yearly Meeting, $52. For those attending after a full previous year, $53 and $49 respectively; and after a second year a further reduction of $3. Day students $12. A few advanced studies have a small extra charge.

For circulars &c., address J. J. THOMAS, General Manager, or Prof. E. Cook, Principal, Union Springs, Cayuga Co., N. Y.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 11th inst.

THE EASTERN QUESTION.—Raouf Pasha, on behalf of Turkey, and Gen. Ignatieff, as representing Russia, have left Constantinople for St. Petersburg, to exchange the ratifications of the treaty. It is thought possible that some modifications may be made there. It is now asserted that the treaty is styled only "Preliminaries of Peace;" that the whole indemnity is fixed at 1,400,000,000 rubles, of which 1,100,000,000 are covered by territorial cessions, and that the terms and period of payment of the remainder are not specified, but left for subsequent agreement. The Bulgarian fortresses are to be razed and the Turkish troops withdrawn. A military road will be established for the passage of troops to the Ottoman ports, but they must not halt long on the way. Mussulmans may return to Bulgaria. Property of those who do not return, left undisposed of, will be sold in two years for the benefit of the widows' and orphans' fund. Arrears of taxes in Bosnia and Herzegovina are to be remitted. The revenue until 1880 is to be applied to indemnify sufferers by the insurrection, and provide for local needs. Austrian and Russian commissioners will arbitrate disputed claims. Russian troops will occupy Bulgaria until the formation of the Bulgarian militia, the strength of which shall be fixed by Russia and Turkey; the expenses of the occupation to be borne by Bulgaria. Roumania may make a direct treaty with the Porte, and demand its own indemnity. No indemnity is stipulated for Servia and Montenegro, but the reform programme of the Constantinople conference is to be applied to them. An organization like that granted to Crete in 1868 is stipulated for Thessaly and Epirus. Asiatic Turkey is to be evacuated in six months, and European Turkey within three months.

Negotiations relative to the meeting of the Congress at Berlin, instead of Baden-Baden, it is said, have been proceeding between the governments. Germany, Russia, Austria, and England have agreed to the place. The date is not yet fixed, but if Russia assents, it will probably be near the end of this month. It is understood that the German government will issue the invitations. Lord Derby has proposed to the other Powers the admission of Greece to the Congress.

The Sultan sent a telegram to the Emperor of Russia on the 3d inst., the anniversary of the latter's accession to the throne, offering congratulations, with the desire to renew friendly relations. The Emperor, in reply, expressed his thanks, and said that he perceived in this confidence a presage of good and lasting relations between them.

A dispatch from Athens on the 8th inst. said that the Cretan insurgents have accepted the armistice offered by the Turks. It is reported from Thessaly that the insurgents hold all of that province except the towns.

AUSTRIA.—The government presented to the Delegations, on the 9th, a demand for a grant of 3,720,700 florins ($1,685,477) on account of extraordinary a urgent army and navy requirements A bill fo grant of 60,000,000 florins (about $27,000,000) previously pending, and was discussed in the Hun rian Delegation. The Premier, Count Andrassy, clared that it was not proposed to expend this sum completing the equipment of the army, but it was tended to afford the government means to insure monarchy against danger and surprise. He said t in the proposed Congress, Austria must demand su a limitation of the results of the war as would inj neither her own nor European interests. The gig tic difficulties attending a settlement of the questi arising out of the relations of the Powers, only rope acting in concert can surmount. He said th is a justifiable hope that the Congress will lead an agreement. On another occasion the Premier claimed any intention of occupying or annexing B nia, but he did not deny that events might caus change of policy.

GREAT BRITAIN.—Another peace demonstrat was made in Hyde Park, London, on the 10th. T number of persons participating was estimated about 2,000. Short speeches were made and reso tions in favor of peace were proposed and adopt A large and disorderly mob disturbed and fina ejected the members of the meeting, and afterw made demonstrations of displeasure before the r dence of W. E. Gladstone, and of approval before t of Lord Beaconsfield, the Premier.

ITALY.—King Humbert opened the Parliament the 7th inst. In his speech he expressed the p pose to consolidate and render fruitful the work Italian unity. He referred to the death of the Pope, and the peaceful election of his successor, said:—"By maintaining our institutions, and rec ciling respect for religion with a determined defe of State laws and the principles of civilization, prove how great are the fruits of liberty." The M istry having resigned, an effort to form another un Cairola, a member of the Left, is in progress. King is said to have stipulated that the foreign pol shall not be changed, and that the law of the Pa guarantees and the fundamental laws of the State sh be maintained.

Cardinal Simeoni, former Papal Secretary of St has been succeeded by Cardinal Franchi, who is lieved to be less "reactionary" in his sentiments.

The death of Count Sclopis de Salerno, a dis guished jurist, who presided over the Court of A tration at Geneva in 1872, is announced.

DOMESTIC.—On the 8th and 9th insts. a viol snow storm occurred in Wyoming Territory, in the gion traversed by the Union Pacific and some ot railroads. The wind is reported as ranging in vel ity from 50 to 64 miles per hour, drifting the snow banks 10 to 15 feet high in the town of Cheyenne, completely blockading all the railroads. The sto moved eastward, but does not appear to have been companied by snow throughout its course.

The Auditor of public accounts of the State Virginia on the 5th inst. reported to the Finance C mittee of the Legislature that the financial condit of the State was deplorable; no money was be paid for taxes, all payments being made in coup which were at 30 per cent. discount. He stated only $103 were in the treasury; that none could borrowed or collected, and he had no means of taining the government. Of $1,000,000, balance taxes due for the last fiscal year, there are now re nearly coupons enough to absorb it, and $600, more would mature on the 1st of Seventh month. said that the deadlock might be avoided if the Legi ture would provide that the license tax be paid money only. The committee recommended to Legislature the passage of such a law.

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From Friends' Quarterly Examiner.

COMMUNION WITH CHRIST.

(Concluded from page 481.)

A few testimonies of living experience in nnection with this hallowed subject of ommunion (not for criticism but for prayer-l consideration), may fitly conclude this per.

The first is that of one who for many ears has been engaged in missionary life. e says: "I was reading a tract, in which uch was said on its being the practice of e Early Church to 'break bread' every irst-day of the week; and it was urged at *their object in thus meeting together* was partake of 'the supper,' in remembrance Christ. I thought—Is not this the object r which *we* also meet, and that every First-day? We do not hand to one another bread and wine, but we go together to Christ, and ask Him to give us the true Bread. What were the disciples *doing* when Christ said, '*Do this* in remembrance of Me?" They were sitting down with Christ, and receiving from Him the symbols of His Body and Blood. And so when we sit down together, looking in faith to Him to feed us spiritually with His Body and Blood, we are obeying the command, 'This do in remembrance of *Me*.' While pursuing my missionary avocations in Madagascar, I found it quite possible to have close communion with the native Christians without outwardly partaking of the bread and wine; and I have reason to believe that by so abstaining I led many away from the undue dependence on the 'ordinance' to which the minds of numbers of the native Christians had been tending."

The next instance is from a letter, lately received from one who was for many years a communicant in the Church of England.

"I fully believed that by a strict obedience to what I then thought the command of Christ, I should be gently influenced to a more holy life; and that the act itself would be rewarded by its purifying and elevating tendency. But this was not the case; on the contrary, it conveyed to me no signification whatever of the precious sacrifice of which it is symbolical. The complete failure of my expectation of receiving power to love and adore more deeply the Lord Jesus was a distressing trial to me; but my Heavenly Father did not lose sight of His child, but guided me to the 'Friends;' and after carefully studying the subject from the Bible, with much prayer, I arrived at a clearer, fuller comprehension of the *spiritual* meaning of the Sacraments.

"Surely the self-sacrificing love of our Saviour is remembered by every true-hearted believer daily? How can the required *abiding in Jesus* be understood, unless we are constantly feeding upon *Him* by faith!

Oh, let us compare the formality of an outward act performed monthly, with the child-like loving devotion of a daily celebration!

"No one can have sought after spiritual help more than I have done; but experience has taught me the *utter* helplessness of ceremonial power or privilege. The inward, hidden Life in Christ must direct the outward action of the believer."

In the third testimony to a living Communion with the Lord Jesus, we see how, in proportion as this was realized, the outward observance of it, as an institution, was abandoned. One who had long been connected with the "Brethren" thus writes: "'Do this in remembrance of Me,' were the words which the Lord caused to sound in my heart for some time; and I was much perplexed, not knowing *how* He would have me obey His word. At that time I could not attend the Meeting, owing to illness; it was thus out of my power to obey in that way. I asked Him then simply what I should do? The answer then was (for it was my habit to wait for an answer when praying, and I never in my remembrance waited in vain): 'Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with Me.' This I took to mean, that if in faith I put the bread and wine on the table, the Lord would lead one of His children to come and unite with me in the remembrance of His dying Love. . . . Accordingly it was then done on a First-day evening, about seven o'clock. I waited, no one came; at last I knelt, and asked the Lord to *manifest Himself* to me. He was waiting for that, and caused me to know, to the deep joy of my heart, what the meaning of that word was—'I will see you again, and your heart shall rejoice, and your joy shall no man take from you.' And truly during that sweet season, in which He came in to take up His abode in resurrection-life in the heart which He had made clean by *His word*, He did impart a joy which nothing has since been able to take away. For some time I kept it as a precious secret between my own soul and the Lord, continuing in the practice of it the same as at first. . . . Some years afterwards I was asked how I could take it alone. My answer was, 'I never was in such a company before; I felt that not only was the *Lord Himself* present, but He so brought me into communion with all the redeemed, that I only then knew what the communion of saints was.'

"It was now my privilege to sit down with those with whom I have in *fellowship that* which I had with my Lord in my loneliness, and we break together the Bread which He as the Lord and Master own household gives. Now, in wo condescension He knocks at our do we have to do is to be expecting, ready to open; then shall we know the true breaking of bread is. The should be in order for such a Gue methinks if He find the heart rea own Love and Power will set eve else right."

These instances practically prove ality of living Communion with our and with each other in Him; but, w observe, it is in hearts that His v Life has cleansed. If there is any sin not put away, any blot on o sciences which cannot stand the se power of His Spirit, this keeps u Communion. We feel sure that Juda not have partaken with the other disc the sweetness of that heavenly discou companionship of their Lord. Al outwardly sharing in the closest r even to dipping *with* Him in the d was the farthest from Him in living ship or intercourse.

"Truly, our fellowship is with the and with His Son Jesus Christ" (i. 3). How is the Church of God to carry out this holy fellowship a ness to which it is called? Is it not Faith of the Son of God which w Love to the purifying of the heart? tion, life and communion are by Christ? Augustine says: "*Belie* thou hast eaten. To believe in Chr eat the living Bread." "He that b on the Son hath everlasting Life. iii. 36).

Oh wondrous Love! that has el even here to a Royal Feast of Com drawing us together to experience H Presence, and the Power of His Li wonderful condescension to come and dwell in each one of us! We chosen Him, but He has chosen *rests* or abides with us; as the says, "The Lord hath chosen Zion, desired it for His habitation. Th rest for ever, here will I dwell."

C. J. WEST

For Friends' Review.

THE ICE BREAK.

"Is my hand shortened at all, that it c deem? or have I no power to de Isaiah l. 2.

The dear Friends to whom th Shepherd has entrusted the care a sight of His little flock at B—— been unmindful of their responsi

im, and every provision within their wer has been made, not only for the pro- otion of its continued life, but also of its owth in grace and in the knowledge of our rd and Saviour. Of latter time they had ade it a subject of earnest and definite ayer, both in their family devotions and their mid-week meetings, that the Lord uld pour out a fresh blessing upon their urch and community, in the conversion of uls and the revival of His work among em. They reminded Him of His merciful vitation of old, "Put Me in remembrance; us plead together," and of His promise have pity and to save, for His own great ame's sake. Never were such petitions t up by His children in vain.

It is everywhere the experience of the rd's servants, to whom is committed the d tidings of His Gospel, that whenever ch effectual, fervent prayer has been offer- up in any locality, thither their feet are ided, and there the blessing falls. So—His praise alone the record is made—we nd it to be in this second visit to B——, here, more than a year ago, "among the ow-drifts," we had spent a few days.

Our series of meetings opened under the ppy auspices of a cheering, grateful wel- me from all, and the co-operation of a ited band of consecrated workers, ready second every effort, and to accept wil- gly any service for the Lord. Bright oonlight nights and excellent sleighing re favorable accompaniments of the work; that with the progress of the meetings, e attendance steadily increased, until the use seemed filled to its capacity, the aisles ing furnished with benches and chairs, d improvised seats from the sleighs and agons outside.

The good janitor, himself a Friend, and earnest Christian, and who had often id that he longed for such a sight, now alized this desire of his heart, and rejoiced d praised the Lord. His loving interest a "door-keeper in the Lord's house" was ared by his little daughter, who, having und peace in her Saviour during these eetings, now felt it a privilege to assist r father in the care of the house, glad, as e told her mother, even to dust the nches and tables, as something which she uld do unto the Lord.

The result of all this willing "prepara on of the heart" was seen in the "answer the tongue," which are both declared to of the Lord; as in Vermont, a few eeks before, a wonderful outpouring of His oly Spirit was realized. From the very tset of the meetings a solemnity covered em which was evidently felt by all who tered the house.

Our blessed Redeemer was indeed present with His own saving grace and healing virtue. Many pressed to touch the hem of His garment, and were made whole of whatsoever disease they had. It would seem as though it might be said, as of old time, that the lepers were cleansed, the blind received their sight, the lame walked, and even the dead were raised to life again through a living faith in Him.

In reverent commemoration of His tender mercy to us on this occasion, and in the hope that the record may prove helpful and instructive to others, we give in brief outline a few of the evidences graciously afforded, that the Son of man hath yet power on earth to forgive sins

Among the first to yield was S——, a skilled foreman in a large establishment in the neighborhood, for whose conversion much prayer had been put up by his employers, in view of the great influence that he exercised over their workmen, and which, while wrongly directed, had caused them great uneasiness. The Lord had already been striving with him, and he had resolved to abstain from all intoxicating drink; but now a more thorough change was at hand; he came as a great sinner to His Saviour, whose mercies alone he pleaded, and through whose precious blood alone he hoped for the remission of his sins. He was favored ere long to realize an abundant sense of forgiveness and peace, and we had the privilege of witnessing, before the meetings closed, the establishment of family worship in his neat cottage home. Now, as his employers write, they look forward, the coming year, with bright hope and confidence to the important influence he will exert over more than one hundred souls under his care, many of whom, like himself, have found a new joy and hope in life.

A fine young man, who had once in great extremity covenanted on a bed of illness that, if the Lord would mercifully raise him up, he would consecrate his life to his Saviour, but who had forgotten his vows when the danger was over, seemed at first in almost a hopeless condition. He knew all that could be told him. His father and mother were both eminent Christians, and he was their only son, for whose conversion they had long agonized before the Lord; but it seemed as though the answer to their prayer was yet afar off. He peremptorily rejected all their invitations and entreaties, as he did those of other workers, to seek the Lord wh le He might be found, to call upon Him while He was near, until at last, by common consent, he was passed by in the definite afterwork of the meetings.

Now, however, the Spirit of the Lord took

up the work with a power that he found it in vain to resist. In the silent hours of the night, as he afterwards told us, these convictions were so powerful that he rose from his bed to kneel in earnest prayer for forgiveness and mercy. When at last his proud heart yielded, a more graceful, thorough submission we never witnessed. All his manly courage and firmness of character were now enlisted in the Lord's cause; and his loving wife faithfully ranged herself by his side, in confession of the dear Saviour they had found. It were vain to attempt to describe the holy joy and thanksgiving of the father and mother over their only son, "who was dead, and is alive again; who was lost, and is found."

H——, a gray-headed man of sixty-six, came, as at the eleventh hour, sought forgiveness, and received the seal of acceptance in joyous peace and trust. His wife was slow to realize the blessing of salvation, for doubts and fears perplexed her soul, but she was at length enabled also to lay these at the foot of the cross. Her troubled brow was cleared, and after the meeting she repeated again and again, as if to re-assure herself of the blessed reality, "I am so happy, my burden has rolled away."

G——, a motherless young girl, little sheltered in life, was among those who found in the name of Jesus a strong tower for her defence.

Two brothers, estranged by some difference about property, were enabled to give it up, and to be reconciled for the Lord's sake.

A dear boy, E——, tenderly brought up "in the nurture and admonition of the Lord," timidly confessing his allegiance to Him, experienced a measure of joy and assured hope.

Two young farmers, with their wives, who were intelligent people, but had been living unto themselves, cold and impassive when first appealed to, afterwards, as the result of deliberate conviction, and in answer to fervent, united prayer on their behalf, came out clearly and decidedly on the Lord's side.

A mother, whose patient prayers for twenty years had been offered for her family, rose in one of the meetings to praise the Lord for that day as one of the happiest in her life—her whole household, husband, son, and daughter, all converted since the meetings had commenced, having bowed together for the first time in family worship.

A stranger, who, with his wife, rode some miles to attend the meeting, was observed to be evidently under deep conviction, but though gentle and courteous, he persistently declined for two or three evenings, to take any personal share in the services. W at length he consented to bow the knee, to call for himself upon the name of Lord, He graciously manifested the ligl His countenance; and the prayer whicl gan in tears ended in thanksgiving for saving grace. This stranger returned a and again to the meetings which follo to "give glory to God," and to thank servants for their earnestness in persua him to come and be healed.

The meetings concluded with forty clear cases of conversion, besides many were blessed that had grown cold or backslidden, and a number under convict who it is believed will yet be gathered.

We had commenced the work with thermometer at zero, the ground de covered with frozen snow, and the stre bound with icy fetters, fifteen or eigh inches thick. But the south wind blown for a day or two, and a warm, ge rain had followed, and as we rode to next appointment, at E——, in the br sunshine, the snow had nearly vanis and the rivulets, swollen to a freshet the thaw and the showers, had fairly li off their icy load, and cast it over the m ows on either side, and were bounding in all the liberty of a new life.

These are all equally Thy wonders, thought, God of nature, God of grace! fetters are unbound, the winter is past, time of the singing of birds has come.

FALLOW GROUND.

Two miles beyond the village of E— the Friends' Meeting-house was pointed to us—a quaint, old stone structure, mounting a steep hill, visible as a landm for miles around, but more like an old some relic of Revolutionary times, tha place of worship, and so remote and so c cult of approach that certainly no consi ations of convenience or of proximity to population whose souls were to be sa would seem to have influenced those selected its location. And as the ho climbed the muddy ascent on the first evening, we felt that the prospect of great work in a place so isolated was s indeed.

But the Lord is ever better to us t our fears, and to our surprise and joy, found the house well filled, and neit darkness, nor rain, nor mud, nor the st climb avail d, during the week's services keep the people away. For a deep earn ness had settled on the neighborhood, tidings of the late work at B——, onl few miles off, had reached many hearts.

It was a hard field to work in; onl handful of dear Friends, who have withi

years aroused to a sense of their duty, pfully to hold this outpost for the Lord; nd them a population upon whom infi- ty and spiritualism had taken a deep l, for it was in a neighboring county re first the Fox sisters, twenty-five rs ago, started that fatal delusion which spread throughout the land.

ut "the things which are impossible h men are possible with God," and the ple teaching of Bible truths day after , and the preaching of the Gospel of our d and Saviour in its simplicity and er, gradually broke down every barrier, seemed to reach almost every heart.

Ve forbear, for want of time and space, nter on the details of a revival, which is going on under the care of other work- ; but would record, to the glory alone of Lord and Master, that about thirty have d His pardoning love and peace, His ple have been revived and strengthened, many, we believe, are awakened to their d of salvation. M.

LINGTON, Third month 14th, 1878.

MY dear friends, that that may be kept n in you, which is forward to judge, to rove or disapprove; and may the weighty gment of the Seed be waited for! And oh, not judge, do not judge, before the light he day shine in you, and give forth the gment; but stand and walk in fear and nility, and tenderness of spirit, and silence esh, that the Lord be not provoked against of you, to give you up to a wrong sense judgment, to the hurt of your souls. d mind your own states, and the feeling ife in your own vessels; which will keep pure, precious, and chaste in the sight he Lord.

And oh, do not meddle with talking about ers, which eats out the inward life, and exalt your spirits out of your place, and ve your proper growth; be as the weaned ld, simple, naked, meek, humble, tender; ily led by and subjected to the Father; will ye grow in that which is of God, and preserved. *Penington.*

THE NAZARENE CHRISTIANS.

n the *British Friend* is a letter from the ee Christians imprisoned in Servia for re- ing to bear arms. It was sent to that er by J. Bevan Braithwaite, who states t after some relaxation of their imprison- nt, it has been again made as severe as ore.

reply to letters from two members of the Society of Friends:

January, 1878.

Dear Brethren and Sisters in the Lord.— ke-minded in the Gospel of His Son, our Lord Jesus Christ, who has shed His own blood to raise us from the dust, and who has opened our eyes to see how vain is this earth's wealth—how perishable; are passing away like the mown grass, dried by the sun, and withered. We have taken a pledge before the Lord and before the Society, and are delivered from our old accumulated sins, and cleansed by the blood of Jesus Christ. We are delivered from our old sins, and ought to seek the eternity which cannot be removed. May the merciful God lend us of His strength, that we may hold it fast, that when our Lord comes He may find us clothed in white garments. I believe firmly that the merciful God will not place on His chosen more than they can bear. Only, we ought to plant our feet firmly on the teaching of the Gospel. The father loves the son whom he chastises. I firmly believe that the merciful God will, through His Son Jesus Christ, raise up more people in this country, and these will not have to suffer what we have had to suffer. This is already the fourth year, and to-day we are still suffering. They who first enter a wilderness to clear a path must tear their clothes; those who follow may walk more easily. Trials will not cease as long as we are in this weak body, and on this low earth. Besides, when the Master has been outraged in all possible ways, what remains for His servants? If *here* tears are flowing, there, above, is flowing the sweetness of paradise. *There* will be no suffering, nor any life of misery. There God on high will shelter, as under His wing. My strength for fighting against oppression has been much increased since I read the exhortations drawn from the Holy Word, written by the dear friend, and since I understand that he will not spare himself the trouble of communicating our letter to different meetings. Dear brother and sister in the Lord,—I received two letters, one from a brother and one from a sister. When I read them and understood all, I was filled with a joy that I cannot here on earth express. Only the Heavenly Father knows it, who examines the heart and the reins. With my body I am here, and with my spirit I am with you. You remain never to be forgotten in my heart. If it should be God's will, please do not forget us in future, and let us hear from you oftener through ———, if that should not trouble him much. We thank God, and we thank our dear friends, our brethren and sisters, who from such a distant country visited us with necessities for the body, and with refreshment for the soul. In our hearts you remain never to be forgotten for your inexpressible love towards us. May the Lord Jesus Christ bless you, and preserve you from all persecutions which are coming on the weak body.

Pray for us, that the Lord may give us strength to keep steadfast in our suffering. We remain, in Christian love, friendly greeting you, ——

For Friends' Review.

CAN A SANCTIFIED CHRISTIAN GO TO WAR?

Christ says, love your enemies. War says, kill and destroy them. Christ says, my kingdom is not of this world, else would my servants fight. He says of His disciples, in His prayer recorded in John xvii., "They are not of the world, even as I am not of the world." They surely belonged to Christ's kingdom, as all sanctified Christians do, and to them it is spoken, "come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Where we have a direct Divine command on any subject, it cannot be called an error in judgment for man to disregard it, but disobedience. It seems impossible then for one to "walk in the light as God is in the light" and yet meet in deadly strife those walking in the same "light of God." J. Hill.

Third month 8th, 1878.

MORMONISM.

A correspondent living in Utah writes of the blasphemy and corruption which characterize the Mormon religion. He states that polygamy leads to great social evils; that many women suffer keenly from the neglect of their so-called husbands, and that he can name many who have become insane from their husbands taking a second wife. The children of one wife are taught by her to hate those of another, and sometimes the father also. The care of the children is necessarily left almost wholly to the mothers. He thinks that evils seldom cure themselves if let alone, and that this is true of Mormonism. It is active in propagandism, and thousands are caught by it, in this country and Europe. He desires that the Christian Church in this country, and especially the Society of Friends, should not be neglectful of its responsibility towards this grievous system of error and wrong, but shall seek its overthrow, by establishing, defending and preaching the truth.

Justification by faith to the truly penitent (rather repentant), and then abundance of grace and power to the truly obedient, this is primitive Christianity.—*Francis Frith.*

For Friends' Review.

INTERFERENCE OF LIGHT.

An allusion in *Friends' Review** to facts recently reported, bearing upon subject, has suggested additional remar regard to it.

Before Sir Isaac Newton's time, those speculated upon the nature of light prob always supposed it to be a *substance* flo out in rays from luminous bodies. (called *caloric*) was also regarded as a liar imponderable substance. Newton self, although it appears that he thoug a view more like that which is now and Hooke, his contemporary, certainly gested such, preferred to consider ligh consisting of *particles* (corpuscles) minute, emitted in all directions from sun, or a lamp, or any other self-lumi body, and then reflected, refracted, &c. cording to the surfaces or *media* whic ceived it.

Christian Huyghens, of Holland, in 1 proposed to the French Academy the *u theory* of light. This accounts for it, by dulations of a subtle fluid, the *universal e* of modern science; a close analogy b thus recognized between light and so It had already been long known that the pression which we call sound is made our ears by waves occurring in the at phere, propagated through it from sono things, as bells, the human vocal organs, Newton's very high authority, however quired by his great discoveries, suffice maintain also his very few errors; of w this was the most important, that he ported the corpuscular theory of light. than a hundred years after Huyghens brought forward a better view, it was served for this to be substituted for tha Newton, chiefly through the labors of a born a member of the Society of Frie Dr. Thomas Young, of Somersetshire, land.

Dr. Young, in 1801, by a very simple periment, with a hole in the window-shu of a dark room, satisfied himself and a wards the scientific world, that *rays of coming in two different directions* may c *darkness*, instead of increased light. W light composed of *particles*, this could happen; but it precisely agrees with the ture of waves, such as are often visible water or other fluids, and audible in sou Newton had been familiar with facts re to be explained by interference; as the co of the soap-bubble, and those of the "mot of pearl," or lining of many shells. In th cases, the waves of light so interfere w

* No. 27 of present volume, p. 431.

n other as not to produce darkness, but
r. How is this?
; results from the fact that light, which
s to us the sensation (appearance) of
teness, is made up of different kinds of
es. Those of the least wave-length, most
d in undulation, impress our sight with
sense of color of one kind; and those of
ater wave-l ngth and less velocity of un-
ation, with another k nd of color. Thus,
wave-length of *blue* light is smaller th n
of *red*, but larger than that of *green* or
et. By interfer nce, then, as well as by
action, or un qual change of direction in
t-waves passing through g lass or other
ia, white light is *decomposed* into light
various colors. Many extremely curious
s have thus bee n explained, in the investi-
ons of Young, Fresnel, and others.
When astonishing di coveries were made
following Newton's study of the *disper-*
n of color-rays obtained by passing white
t through a pri m and the e gave rise to
ctroscopy, whic h has bec me alm st a
nce of itself, it might have been expected
t the principle of interference would have
n remembered in connection with some of
fact-. By Kirchhoff, Stokes, Tyndall,
others, however, the dark ban s which
seen in the spectrum of the sun, and in
ctra of glowing solids of any kind when
rounded by their own vapor, have been
lained by what is called *absorption*. This
d is one which belongs really to the *old*
w, of corpuscular emanation; *waves* can-
be absorbed, alth ough they are often *ar-*
ted. Yet the term has k pt its place to
present time, and may quite probably do
for a good while longer.
What takes plac in the *human eye* when
ht occurs, is a difficult question to answer.
has not yet been fully solved. Since the
ves of light are *measurable*, and extremely
nute (1-50,000th of an inch, some more,
some less than this), the arrangement to
eive, and enable us to perceive, light, must
o be marvellously delicate in structure.
Several conjectures h ve b en made on this
ject, dwelling successively on the relations
ween light and heat, electricity, and chemi-
changes. The la t of these theories makes
ch of the analogy between sight and the
ocess of photography. There is a good deal
closeness in this analogy. The eye has
en well compared to a *camera obscura*, and
e *retina* at the back of its dark chamb r to
e photographer's *sensitive plate*, on which
s "negative" picture is formed, then to be
ed by chemical agency. Two European
servers, Boll and Kühne, have recently as-
ted evidence of a chemical *preparation*, so
speak, of the eye. They say that it con-
ins a peculiar substance, known by its
pinkish color, which is consumed in the act of vision, and restored again by repose and nutrition of the eye. One of these experimenters declares that, by speedily decapitating an animal after a strong image has been made upon its sight, there has been found a clear remnant of that image, which can be fixed, like that of the photographer, by chemical means, and thus examined.

But it appears to the present writer, that all these facts and theories come far short of furnishing a satisfactory explanation of vision. Why, since vibration, undulation, is *known* to account for light itself, the *objective* cause of vision, should not vibration, of a delicately contrived structure in the organ acted upon, be likely to be its most essential function? Again referring to the inquiries of Dr. Thomas Young, we find that he proposed, and Helmboltz has since adopted, an explanation of our perception of different colors, by the existence in the eye of different kinds of vibrating "filaments;" which respond to the different kinds of light-waves, very much as the keys or strings of an instrument respond to different waves producing sound.

Now if *interference* can be shown to occur *in the eye* itself, this will very strongly confirm Young's theory, and aid in establishing what may be called a *vibration theory*, not only of light, but also of sight. There are facts which may be best thus explained. For instance: let any one, having on a pair of blue or green glasses, such as are used to protect the eyes against glare, look through them for a few seconds at the sun, just before his setting. Then let the eyes be closed; very soon an image of the sun will be seen, *of the color of the glasses*. Open the eyes, and, removing the glasses, look at a snow-bank or a white wall; there will then be seen an image, of the *complementary* color to that of the glasses; red if they were green, orange if they were blue. Again close the eyes, and the *positive* image is seen, *i. e.*, of the color of the glasses; and this may be made to occur several times in succession. How is this explained? First, the intense light of the sun, colored by the interposed glasses, causes the retinal elements to vibrate so actively, that even when the eyes are shut, an image is perceived. When the eyes are opened and white light is reflected upon them, these *color seeing* vibrations are interfered with, by the reflected vibrations *of the same color*, in the white light. Thus only the remaining (complementary) color vibrations take effect upon the eyes; and that complementary color alone is seen.

In conclusion, it may be well to say that, for such experiments as those, a brief account of which was extracted in *Friends' Review* (No. 27) from the *Franklin Institute Journal*,

it requires a certain *adaptation* and *proportion* of lights to produce the appearances described. Cross-light phenomena are not always, nor even often, observable when daylight is entering a room from two different directions. But, when the proportions of light happen to be such as to produce interference, the color-tints are sometimes very distinctly seen.

Since the account referred to (in the *Franklin Institute Journal*) was published, I have found a very similar report of color effects resulting from the conflict of day-light and candle-light, and candle-light and moon-light, (not from crossed day-lights, however,) in Helmboltz's Scientific Lectures.* His explanation of them is entirely different from that above given. The occurrence of interference in the human eye in the sense which has just been used, has not yet become a generally accepted fact in science.

One advantage of even an elementary acquaintance with the laws of nature is, that it affords material and motive for constant interested observation of what is going on around us. Neither telescope nor microscope, nor any other instrument, has yet brought us near to the limits of discovery. Every age will, no doubt, add to the marvels which show the adaptation of the universe to the needs of living beings; and especially, under our view, to those of man, made after the image of the Creative Mind. H. H.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 23, 1878.

WITNESSES FOR THE TRUTH OF CHRIST.

The letter, on another page, written by the imprisoned Nazarenes, cannot fail to awaken interest. It evinces the fullest faith in the Lord Jesus and readiness to suffer in His cause, on the part of the writer. The last commission of our Lord to His disciples included "teaching all things whatsoever He had commanded them," and it is a part of the message He left for the world that His people should "love their enemies," and "not fight," because His kingdom is not of this world. It is a spiritual kingdom set up in the hearts of men, and when men shall universally permit Him to reign in their hearts, all war and violence will cease. Christians are called to anticipate that day, and *now* so allow Christ to reign in that they will not fight. Thus living Christianity in this and all other respects Christ's kingdom will be advanced in the earth, and spread effectually.

We believe it may be *possible* that many Christians who have fully surrendered their hearts to Christ may so imperfectly appreciate His teachings that they do not see the unlawfulness of war. But if so, there is on them a greater obligation upon those who know the truth upon this great subject to teach others the way of God more perfectly. Certainly it is that none who have mercifully had their eyes opened to see the truth in this respect can engage in war with a good conscience nor without denying our Lord before men. No man who has received the truth of Christ fully on the subject of war, can possibly be a soldier and maintain a sanctified state.

Through a private source we learn that about 20,000 of the Mennonites of Russia have come to the United States and Canada, to escape the risk of violating their conscience by complicity with war.

The Russian government would allow them to serve in hospitals or in making railroads, &c., in lieu of actually bearing arms, but they consider this only the first step toward a full extension over them of the military laws of the empire. At least 50,000, it is thought, remain in Russia, many of whom are desirous to come to this country as soon as they can secure the means to do so. Such an emigration is a glorious testimony to the principles of peace of the Lord Jesus Christ. The immigrants from Russia have been generally prosperous since arriving here. They are a religious and eminently virtuous people, and the Lord's blessing seems to follow them.

About 6,000 of them have settled in southwestern Kansas, and during the three years of their residence there has been an abundant supply of rain in that State.

TRANSFER OF INDIANS TO WAR DEPARTMENT. The House Committee on Indian Affairs have reported in favor of the transfer of the care of the Indians from the Interior to the War Department. We learn that it is not improbable that the change may be made. In individual cases the

* Popular Lectures on Scientific Subjects, p. 266.

ould be found, doubtless, officers of more administrative ability than the average civil Indian gent; the transportation of goods would probly be more prompt, but these are the only enefits which could accrue from the change. Ve believe the cost would not be diminished except at the price of less civilizing influences for e Indians. The evils that would ensue many instances would be great. The memorial of the delegations of the five civzed tribes of the Indian Territory, states rongly several of the reasons against the hange. They say: "Whether so intended or ot, the inevitable consequence of the 'transfer' ill be a wholesale breaking up of the work of vilizing and Christianizing as now organized nd prosecuted among the Indians by the hurches of the country. It means disintegration nd dissolution of the working force in the gency office, in the mission school and chapel, pon the farms, and in the shops at every Indian gency. Dissatisfaction and endless confusion ust follow, resulting in discouragement and ppeless despair to the Indians and their friends, nd in abatement and eventual abandonment of l organized, well-directed effort at Indian civilation. We do not think that Congress can ford to ignore the intelligent judgment and earest desire of the millions of good men of the ountry whose eyes are now turned to Washingn, and whose voices are heard everywhere in rnest protest against the relegating of Indian anagement to the War Department."

MOVEMENTS OF MINISTERS.—From the *British Friend* it appears that up to date of First mo. th, 1878, Isaac Sharp and Theodore Harris ere still at Cape Town, Africa. They were visng schools, holding meetings, attending social ligious meetings, and otherwise laboring in the ork of the gospel. Among other places, they id visited the Lepers' Home, on Robben's land, at which they found 28 poor sufferers, ho are kindly cared for, and also have religious struction. They had religious service with em, and afterwards visited the convicts on the me island. Finding the time near for them to ave Cape Town for the upper country, they d two meetings in the theatre on First-day, the th. In the morning about 150 were present, d in the evening about 300, the meetings being tisfactory.

Dougan Clark has held a series of meetings at ymouth, and afterwards at Falmouth. The subts of Conversion, Regeneration, and Christ's ptism with the Holy Spirit were dwelt upon. any have found these meetings to be times of epening in spiritual experience, and refreshing their thirsting spirits.

Barnabas C. Hobbs held two interesting meetings at Falmouth, on the 25th of First mo., and on the 26th gave an interesting address on the views of Friends on Baptism and the Lord's Supper. He also visited meetings at Redruth, St. Austell, Liskeard and Plymouth, holding public meetings at most of these places. On Second mo. 2d, he proceeded to Torquay.

On First-day, the 10th inst., Elizabeth L. Comstock attended Friends' meeting at Richmond, Virginia, and after a brief address by John B. Crenshaw, E.L.C., spoke on "Saved and Lost" in an impressive manner. In the afternoon she visited the Almshouse, and spoke chiefly from the text, "Blessed are the poor in spirit." On Second-day she left Richmond for Black Creek, Va., where she had five meetings at Friends' Meeting House, and five evening meetings at the houses of different Friends. She also held one meeting at Franklin Depot, visited the Almshouse of the county, attended a Bible class at a Friends' house, and a mothers' meeting held at the house of a Friend. She also had a very interesting meeting on Temperance on Sixth-day, the 8th instant. Our correspondent adds, "Her service at every place seemed to be satisfactory to all who heard her, and the meetings were well attended."

The same correspondent says that previous to the visit of E. L. Comstock, the Friends at Black Creek had a visit from Sarah B. Satterthwaite and Hannah Thistlethwaite, who had three meetings, and visited the families of Friends. Their company and services were very acceptable and encouraging.

DIED.

LEWIS.—On First mo. 14th, 1878, in Harrisburg, Ill., Eva, wife of Clark E. Lewis, and daughter of David J. and Priscilla Ballard, aged 30 years; a member of Saline Monthly Meeting. She was devoted to the Bible-school, home mission, and temperance cause. When told, near the close of her illness, that her stay here could not be many hours, she replied, pleasantly, "The Lord's will be done. All is clear; there is nothing in my way." She bade her friends farewell, asking them not to grieve for her, saying, "I am happy," and giving a word of cheer to those who came to her bedside, with messages to relatives at a distance, she quietly passed away.

MERRITT.—On the 16th of Second mo., 1878, in Scipio, Cayuga County, New York, Sarah S. Merritt, widow of Nehemiah Merritt, in the 97th year of his age. In early life she consecrated herself to her Saviour, which qualified her to become a useful and efficient member of our Society. She was long a valued Elder. A constant attender of meetings till the last few years of her life, when the infirmities of age prevented her mingling with her friends.

PEMBERTON.—At her residence, near Tonganoxie, Kansas, Eleventh mo. 10th, 1877, Mary, widow of the late Samuel Pemberton, in her 44th year; a member and Elder of Tonganoxie Monthly Meeting.

Through a protracted illness she seemed not only willing, but anxious to depart and be with Christ, and her friends and relations have the comforting assurance that her end was peace.

REPORT.—The Beehive School, corner of Locust and Raspberry Sts., Philadelphia, is now in the thirteenth year of its existence. Started to serve as a primary school for the poorest class of our colored children, and solely under the control of Friends, the number of pupils at first was but about fifteen. Now we have more applicants than can be received.

Scholars are taken at the age of five years, both boys and girls. Under the care of two good teachers, they are taught from the alphabet up to a Third or Fourth Reader.

The older classes study in addition, spelling, writing and arithmetic. But the especial feature of the school is the instruction in sewing and knitting, under a committee of young women, on five days of the week. There are now 101 scholars on the roll, with an average attendance of 88. The expenses of the school are a little less than $600 a year. Thus 101 children are taught the rudiments of a common school education at an expense of only $6 per child. This year there has been considerable difficulty in raising even this moderate sum, and any assistance would be gladly received by the Treasurer, Mary A. Collins, No. 147 School Lane, Germantown, or any of the Directresses: Beulah Coates, 1616 Arch St.; Martha Jones, 147 N. Tenth St.; Abby Newhall, 528 Spruce St.

Third month 11th, 1878.

CORRESPONDENCE.

BALTIMORE YEARLY MEETING.

FISHERTOWN, PENNA., Third mo. 12th, 1878.

Dear Friend:—As it is interesting to many readers of *Friends' Review* to see the movements of those who are laboring in the Master's cause, I thought it might not be out of place just to say that Sarah B. Satterthwaite and her sister Hannah Thistlethwaite, Caroline E. Talbott and her companion, Elizabeth Hobson, attended Dunning's Creek Quarterly Meeting on the 7th instant, and were much favored therein.

At the request of C. E. Talbott and S. B. Satterthwaite a public meeting was held at 7 P. M. the same evening in Fishertown, where the gospel was preached with power to a large and attentive audience.

On the afternoon of the 8th inst, Sarah B. Satterthwaite and Hannah Thistlethwaite left for Curwensville to attend Friends' Meeting there on First-day, with a prospect of being at Friends' meeting at Bellefonte on Fourth-day the 13th. Caroline E. Talbott remains at Dunning's Creek, holding meetings every day or evening, which are large and satisfactory.

The latter is in feeble health, but willing to do what she believes the Lord is requiring at her hand. Thy friend truly,

THOMAS McCOY.

ITEMS.

CAREFUL inquiry shows that there are 6000 members of Philadelphia Yearly Meeting.

IT is proposed to collect a million pence for a monument to Robert Raikes; but the Bible-schools in all parts of the world are a better memorial of him.

THE revival services at Hartford, Conn., begun by Moody and Sankey, and continued by G. F. Pentecost, have had a perceptible influence upon the morals of the town. The inmates of the jail have fallen from 235 a year ago, to 140 now.

The Hartford *Courant* says: "If the present state of things continues in equal proportion for the next six months the building will be nearly empty. . . . There has been an especially large diminution of arrests and prosecutions during the past few weeks. The work of the evangelists cannot be overlooked in considering this great falling off in drunkenness particularly. . . . Numerous groggeries are 'breaking' for want of patronage."

OFTEN missionaries to the heathen have had to labor long before seeing conversions. It was so with Robert Moffatt in South Africa. It has been so with the German missionaries to the Kohls of India; more than six years passed before there was a conversion. Six missionaries died; the others were discouraged; but their friend, Pastor Gossner, wrote them to persevere, and pray more earnestly. They met daily to pray the Lord to pour out His Holy Spirit upon them and the poor heathen, and at length within one year sixty were converted. The Christian Kohls now number 26,000.

THE one great, imminent and pressing danger of the day is the close approximation of the Church to the world.—*London Christian.*

Two new branches of the Young Women's Christian Association are to be opened in Paris for the benefit of English girls who are going over to that city to serve in different departments of the Exhibition. These will furnish a home on First-day, cheap meals, and there will be Bible classes and mission services.

THE total number of Presbyterians in the United States is given as 9,028 ministers, 12,102 congregations, and 1,052,339 communicants.

PERSEVERANCE NECESSARY.

I was glad to see some in that part awakened out of their sleep of darkness to a thoughtfulness about their souls, and sincerely wished the increase and promotion of solid piety; but I had opportunity to observe that those who were innocent and well-minded before, have continued the most steady and circumspect in their conduct; but those who had before gone into gross pollutions, . . . did not sufficiently remain under repentance, to let it have its perfect work; and that instead of pressing forward after the perfection of the inward life, denying self, and a conformity to this world in its corruptions, in language and practice, their zeal too much settled in the frequency of their meetings, hearing sermons, praying, singing, reading and treasuring up Scripture texts and passages in their memories, talking over them too lightly and customarily in conversation, which rendered Divine truths like salt without the proper savor, taking from them the awful weight and dignity due to them.

By these means Christian fortitude, for standing steadfast in reverent simplicity and by vigilance, soon declined; a silent dependence on Christ, the true teacher, was become, and that dependence which was due to Him, was displaced on fallible men. The consequence was a dwindling, a blast of the first buddings of heavenly desires, a decay of the Divine life.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. iv. 1. "If ye continue in my words, then are ye my disciples indeed." Jno. viii. 31. "Therefore leaving the principles (or beginning) of the doctrine of Christ, let us go on unto perfection." Heb. vi. 1. "He upholdeth all that fall, and raiseth up all those that be bowed down." Ps. cxlv. 14. "Be not high minded, but fear." Rom. xi. 20. "Watch and pray that ye enter not into temptation." Matt. xxvi. 41. "Being confident of this very thing, that He which hath begun a good work in you will perform it unto the day of Jesus Christ." Phil. i. 6.

From the Journal of James Gough.

50,000 Testaments have been bought within the last few months by Russian soldiers. Would that they might lead them to see the peaceable nature of the religion of Christ. In Moscow, 14 meetings are held weekly for the preaching of the simple gospel, some of them in prisons.—*Friend of Missions.*

From Frazer's Magazine.

THE GREAT FOURFOLD WATERFALL.

(Continued from page 494.)

Through this luxuriant country (on which the lean finger of famine, so killing, alas! on the wide regions eastward, can never heavily be laid) runs a broad, fair river, gathering the tribute of a thousand hills and springs, whose waters, except in the rains, find their way along its rocky bed in several streams. It winds on between banks fringed with trees and festoons of many-colored creepers, but showing no specially striking feature, till at one point, suddenly, with no warning slope or rapid, an appalling abyss opens across its course from bank to bank, and the whole great river disappears into this gulf.

Difficult it is to convey in words any picture of the stupendous scene. There is the river, some three hundred yards in width, flowing through soft woodland, its waters split into many glassy currents, gliding round worn boulders and islets, when instantly bed and banks are gone, and in their place are savage terrific walls of gaunt rock plunging to depths the eyes dare not look into, down which the shuddering waters fall at four points nearly equidistant on the irregular curve of the rim of the abyss.

These are the falls of Garsoppa, not so famous as they should be, for nowhere the world throughout can there be another such vision.

From the lip of the precipice to the dark pools at its foot is an accurately measured distance of eight hundred and thirty feet, more than twice the height of the top of the cross that surmounts St. Paul's Cathedral, and down this prodigious descent pour the four cataracts, each arrayed in its own special robes of grandeur and beauty. First on the western side is the Great or Rajah Fall; a branch of the river runs over a projecting ledge, and nowhere touching the Titanic wall, which hollows in, descends in a stately unbroken column, gradually widening its shining skirts, into a black unfathomable pool eight hundred and thirty feet below. Imperially sublime the transfigured water passes with majestic calmness through the void in fold after fold of ermine whiteness spreading out its magnificence as it silently nears the end. The precipice runs backward, curving in an irregular bay, on whose farther side the next fall, named the Roarer, shoots slanting down a third of the height into a rocky basin that shoulders out, whence it boils out in a broad massive cataract, plunging five hundred feet into the same pool opposite its kingly neighbor. All the thunder and madness of the element

are gathered in this writhing, headlong flood, and it is the voice of its fury that comes up from the abyss, like the roar and tumult of hurrying multitudes in the face of some great monarch moving to his doom. Leaving the bay, next on the general plane of the precipice comes the Rocket Fall, running impetuously over the brim and down the face of the stupendous wall, to which it only just clings with a broad band of glistening foam-white water, speeding in quick gushes, incessantly darting out myriads of watery rockets and vaporous arrows, with which all its volume seems alive, and pouring clear at last in a dense shining curtain into its own pool. Last and loveliest, La Dame Blanche glides down the grim colossal rampart in lapse after lapse of delicate lace-like veils, now blowing out in bright misty spray and again quickly gathering up the white folds, and so stealing downward with a whispering murmur, till gently sinking in a sparkling shower into a pool whose ink-black surface is hardly ruffled.

At a point a furlong or two below the falls, on the farther side of the mighty ravine that cleaves the mountains from their feet, a platform has been hewn in the rock whence the whole overpowering precipice and the four falls are disclosed from top to bottom: the eye at once takes in the sublime column of the Great Fall, the wild tumultuous plunge of the Roarer, the impetuous gush and foam-sheaves of the Rocket, and the hesitating, tremulous beauty of La Dame Blanche. All round the world there can be nothing to match the sight. The opposite side of the profound ravine, which maintains a uniform width and depth as far as seen, rising in tree-crowned crests higher than the line of the falls, sinks in a perpendicular drop of stern grey walls for more than a thousand feet to the floor of the colossal chasm; only here and there a dark rent or stunted tree rooted in a crevice breaks the awful uniformity. On the side where we sit the slopes, densely forest-clad, descend with only less than precipitous steepness. Looking down the ravine, the gaunt rocky faces gradually disappear, and a majestic wooded mountain closes the view. But one cannot turn long from the sublime vision of the falls, and the long pillars of bright water—too long to be taken in at a glance, the eye must follow them—bathed in light, as the Indian sun darts its radiance to their feet. Small trees, patches of herbage and grassy shelves, kept fresh by the spray rain, soften the front of the abyss about the Rocket and the White Lady; but gloomy, cavernous recesses, which no sunshine reaches, lie hid behind the Great Fall as it pours from its beetling rim. Above in the background the higher summits of the mountains lift gr[illegible] peaks and darkly wooded crests into mid-[illegible] and at the bottom of the falls a sunb[illegible] ever rising slowly higher as the sun's r[illegible] penetrate deeper, arches the dark pools w[illegible] its beautiful soft splendor. In the morn[illegible] it lies long and low, but ascends with [illegible] sun, and after noontide spans the rav[illegible] with a glorious lofty semicircle. Not m[illegible] mist-cloud rises except where the Ro[illegible] hurls down its massive volume, but the [illegible] is laden with moisture, and often flus[illegible] with brilliant colors, as blasts of wind bel[illegible] scatter for a moment the symmetry of [illegible] sunbow, and fling wider the shining rob[illegible] the Great Fall. No, there can be noth[illegible] comparable to it elsewhere. The Staubb[illegible] dropping its single smoke-like veil from [illegible] lofty a brow, and the enormous flood [illegible] breadth and massiveness of Niagara, far l[illegible] in height, belong to a different order of s[illegible] limity. The many torrents of the Zamb[illegible] Falls descend but one hundred feet int[illegible] long narrow fissure, "a gigantic crack" o[illegible] eighty feet across. One hears of marvell[illegible] cataracts among Norwegian hills and [illegible] California valleys, but nowhere else are [illegible] the wonders and enchantments of water [illegible] every aspect of grace and beauty, for[illegible] majesty, and terror, so gathered and set [illegible] such a frame of surpassing sublimity [illegible] awful grandeur amid all the magnificence [illegible] tropical mountain scenery.

On an overhanging brow near the lec[illegible] over which the stream of the Great F[illegible] glides to its tremendous plunge, there i[illegible] point called the Rajah's Chair, from so[illegible] tradition that of old a rajah of that reg[illegible] would resort there and sit on the brink, [illegible] sorbed by the spectacle. He must ha[illegible] been gifted with a steadiness of brain, [illegible] less than an appreciation of scenery, unus[illegible] with his race; for on this point few c[illegible] stand or sit, or do more than lie prone [illegible] the breast and cautiously peer over. Ev[illegible] so, the brain reels and sickens. There [illegible] the fear ul void between the eyes and t[illegible] dark pools and rock-strewn bottom plu[illegible] down below, so far does the rocky rim ha[illegible] over, and such is the terrific perpendicular [illegible] of the dreadful precipice; only here a [illegible] there, far below, a jutting point or shelf giv[illegible] a measure and makes the depth beyond se[illegible] still more interminable. Countless flocks [illegible] pigeons wingiug the midway air show, r[illegible] so gross as beetles, but like swarms of fli[illegible] Large stones brought from the river-bed l[illegible] hind and thrown over, fall and fall, and se[illegible] to vanish into the lowest depths, but rev[illegible] berations still continue to come up, and af[illegible] expectation is wearied, a faint splash te[illegible]

hey have reached the pool. The true eight of the falls had long been a debated oint, not easy of solution. Lines let down he face of the abyss stuck on the way, and alculations of the time taken by falling tones were delusive; and the general esti- ate, naturally inclined to excess, was never ess than one thousand feet. About twenty ears ago, however, a party of officers from government ship employed in surveying he coast visited the falls, bringing with hem tackle and fathoming apparatus. They ontrived to stretch a cable across the in- ard curve of the precipice above the caul- ron into which the upper volume of the oarer rushes, and slinging on to it a sort f bamboo cradle, which was then drawn out o the middle, let down a deep-sea line and ad to the pool beneath, and ascertained the xact depth from lip of precipice to pool to e eight hundred and thirty feet.

We now return to the vantage point on he farther side of the ravine, whence ll the grandeur and glory of the falls are ublimely displayed. One could well sit here the livelong day, but we will follow a arrow track that leads downward to the ottom of the gorge. Very steep and diffi- lt it is, threading the declivity sometimes ke a mere stony stairway, and twice or rice descending slippery faces of rock by a ide ladder. Most of the distance the path asses through deep groves where the tree om which gamboge exudes and the large lossy leaves of the gutta-percha tree re conspicuous. Sometimes through the ranches the eye catches the foamy gleam f the cataracts, which are more fully dis- losed now and then when the path traverses moist, open spa e, where bright flowers nd orchids stud the dripping shelves, and erns, especially the curious *Pœcilopteris erminans*, with its long, thin, poignard- haped, terminal frond, grow thickly. lights of brilliant butterflies haunt such pots, and the prolonged shrilling of the icada rings from the surrounding trees. At ength the path emerges at the bottom of he gorge, a wild and weird place, strewn ith large rounded stones and boulders in- escribably slippery from the perpetual pray; the gigantic precipices so closely emming it in on three sides seem to shut out from the upper world. Slowly and autiously we make our way over the per- ous slime-covered stones towards the pools hat receive the cataracts. A sense of the emote eeriness of the spot, as though it ere in some forlorn fairyland, grows over s as we approach the largest and longest of hose gloomy waters. Almost one thinks o see a dragon or some monstrous beast ouched upon the brim. At the farther end the Great Fall descends in a massive show- er; the other end is shaken by the furious down-pour of the Roarer.

More to the right the water of the Rocket Fall, alive with endless fligh s of foamy arrows and outdarting shafts of spray, spreads out in a broad curtain that descends over a dark-browed cavern, level with its own pool, and farther on the naiad of the spot, hidden in glistening delicate films and vaporous folds, vanishes in a thick, bright rain. Slowly we wander along the edges of the profound basins, whence many streams running out soon unite and continue their course along the gorge, and pausing before each fall, watch their wonderful descent and disappearance. Long streamers of moss and vivid green vegetation hang from the chinks and crannies of the eternally dripping walls, and in guarded nooks and under shelves, ferns, and strange plants and flow- ers find root. Especially round the arch of the cavern behind the Rocket grow clusters of some bright red flower, inaccessible and unknown. Here and there a wild plantain or banana clings in a sheltered nook, stretch- ing out its large coarse leaves and small hard clusters, the indigenous stock as the crab is of the apple. Looking upward with head strained back, the long jagged rim of the stupendous precipice can be discerned at a bewildering height above, and the tops of the falls seem as though issuing from the sky.

The dreadful downward descent cannot be grasped at once, and a sense of fear, fee bleness, and oppression spreads over the brain, different, however, from the sickening thrill of dread that grows over the gazer- down from the rim above. Burke, in his "Essay on the Sublime and Beautiful," ob- serves:—"I am apt to imagine that height is less grand than depth, and that we are more struck with looking down from a prec- ipice than looking up at an object of equal height; but of that I am not so sure." Much depends on temperament. There are some who can stand upon the dizziest edge and look calmly down; but had the great statesman visited a scene like this, we think he would have decided that in the case of a really tremendous precipice there is a far fuller, deeper, and more unwonted pleasur- able sensation in looking up to than down from it. In the latter case one is not so much struck as overwhelmed.

(To be continued.)

A LIFE of prayer does not mean merely a life in which many prayers are offered, but a life of praying without ceasing; a life in which all that is done—whether in words or in deeds, whether eating or drinking—is

done in the name of Jesus, for the glory of God, and with thanksgiving.—*Stockmayer.*

SCIENTIFIC NOTES.

Glass Types.—Some of the French journals speak very highly of types, made of hard-tempered glass by Montcharmont & Dumas. They are represented as being remarkably sharp in outline, cheap, durable, and free from the unhealthy dust which arises from the wear of ordinary type-metal.

To Mend Stove Cracks.—Mix finely-powdered iron with a solution of soluble glass, and fill the cracks with the mixture.

Japanese Competition.—The Yokohama correspondent of a large manufacturing establishment in Birmingham, states that the Japanese workmen are daily improving in the manufacture of many articles for which they have hitherto looked to England. Their extreme frugality, untiring industry, quick perception, and ready ingenuity, seem likely soon to make them formidable competitors in many branches of European and American manufacture.

Objections to "Hard Glass."—A. Lamek warns chemists against the use of beakers, alembics, and other articles made of "hard glass." He was filtering a solution of phosphate of lime into a half-liter glass, when it suddenly exploded, without any perceptible cause, wounding him in the back. He had not heated the glass, neither was there any sudden jar or change of temperature.

Caucasus Railway.—Von Statkowski, Russian Imperial State Councillor and Chief Inspector of the Swiss Poti-Tiflis Railway, has prepared plans for a road over the Caucasus, by the Maga Pass. The principal tunnel will be about four miles long; the next in length, about two-thirds of a mile; the aggregate length of eighty-four other tunnels, about eight miles.

Aluminium for Telegraph-wires.—Aluminium has been recommended as a coating for telegraph-wires, because its electric conductivity is about twice as great as that of iron.

Fertility of Volcanic Soils.—Dr. Gavazzi attributes the fertility of volcanic regions to the silica, alumina, oxide of iron, lime, magnesia, and potash, which are thrown from the crater. M. Truchot thinks that phosphoric acid is a still more important ingredient. He says: "Phosphoric acid is the chief source of the fertility of the lands of Auvergne; volcanic soils owe their superiority, in great measure, to a notable proportion of this acid, which is made more solubl more susceptible of assimilation by the ence of lime."

Solar Photography.—Janssen is acq new and valuable knowledge, relative structure of the sun's disc, by means of images and brief photographic expo He is thus enabled to neutralize the of irradiation. By means of a specia delicate mechanism he has reduced the of exposure to one three-thousandth of ond, obtaining sharply defined image responding to discs of more than a me diameter.

A New Sense.—E. Cyon has sent to the French Academy, in which he that the eighth pair of cerebral nerves tains nerves of two entirely different se the auditory nerve, and the nerve of He regards the latter as the source of a ideas of extension, and of the three d sions of space.

Babylonian Antiquities.—The British seum has received a large collection of I lonian sculptures from near the villa Zira, the site of the old village of Zer The most interesting article is a tor black basalt, of enormous dimensions, ered with inscriptions, some of which tain names and terms hitherto unkn The name of King Hemmurebi is ofte peated, which seems to fix the date a seventeenth century before the Christia There are also numerous ancient bric the collection. It is announced that th tory of Babylon, with the results of the dies of the late George Smith, will be lished under the supervision of a sp society.

Soap for Cleaning Paint.—Put in kettle one ounce pulverized borax, one p best brown soap cut in small pieces, three quarts of water. Set the kettle o back part of the stove until the soap is solved, stirring frequently but not allo it to boil. Use with a piece of old, white flannel. This preparation is als cellent for washing clothes.

Spontaneous Generation.—In a recen ticle in the *Nineteenth Century*, Prof Tyndall again asserts his disbelief in taneous generation, and shows that so f yet proved, all living beings are formed germs derived from some other living b He refers to the benefit which has acc to surgery from knowing that wo caused by operations can be protected the irritation of germs in the air by sp of carbolic acid and water falling on the during the operation, and the use of d ings which exclude these germs.

PRIZE ESSAY ON INTERNATIONAL PEACE TRIBUNAL.

A member of the Alumni Association of Haverford College, who is much interested in the cause of peace, lately wrote to the American Minister in London, John Welsh, asking his good offices in securing attention to the prize offered by that Association for an essay on Peace Tribunals. In reply John Welsh encloses the article from the London *Times* given below, and adds in his letter: "I need not assure you that it will always give me pleasure to aid you in any work which has for its object the good of our fellow-men." The notice is as follows:

"*An International Peace Tribunal.*—We are requested by the American Minister, Mr. John Welsh, to draw attention to the following competition:—'The Alumni Association of Haverford College, Pennsylvania, offers a prize of $250 or £50, for the best essay, setting forth 'the most practicable plan for promoting the speedy substitution of judicial for violent methods of settling international disputes.' The essays, each accompanied by a sealed envelope containing the name and address of the author, are to be submitted before the end of the year 1878, to the undersigned, who will report the result of their adjudication at the annual meeting of the Alumni, occurring in the ensuing summer. The association reserves the privilege of retaining all the essays that compete for the prize. Francis T. King, 76 Cathedral Street, Baltimore, Maryland; James Whitall, 410 Race Street, Philadelphia, Pennsylvania; John B. Garrett, 131 North Eighteenth Street, Philadelphia, Pennsylvania, Adjudicators.—Philadelphia, Eleventh mo. 3d, 1877.' Mr. Welsh states that the three members of the Society of Friends whose names are attached to this invitation, are men of the highest respectability and earnest workers in the cause of humanity."

THE Society for the Prevention of Crime in New York, under the presidency of Dr. Howard Crosby, have found that there were 7,874 places where drink was sold in that city, of which only 2,100 were licensed. Their efforts to enforce the excise law, which requires that parties receiving a license should have at least three beds suitable for accommodation of lodgers, have been partially successful. So much so, indeed, that the drink-sellers have attempted to have the excise law changed. A delegation of the Society was before the Legislature about two weeks since to prevent any change in the law which should promote a more free issue of licenses and sale of drink. They showed that by fair estimates these drinkshops each cost the city of New York $900 a year, and claimed that no other business would be allowed to be prosecuted at such fearful cost of money to the community, beside all other evils induced. They found that seven-eighths of the cost of courts, prisons, charities and police, were due to drink.

WISDOM, LIGHT AND TRUST.

I think, if thou couldst *know*,
O soul that will complain,
What lies concealed below
Our burden and our pain;
How e'en our anguish brings
Nearer those longed-for things
We seek for now in vain—
I think thou wouldst rejoice, and not complain.

I think, if thou couldst *see*,
With thy dim, mortal sight,
How meanings dark to thee
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou couldst see them right,
I think that they would seem all clear, and wise, and bright.

And yet thou canst not *know*,
And yet thou canst not *see*,
Wisdom and sight are slow
In poor humanity.
If thou couldst *trust*, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest.
Wisdom and sight are well, but trust is best.

For Friends' Review.

NOT ALONE.

"And yet I am not alone, because the Father is with me." John xvi. 32.

"No, not alone, the Father is with me,"
Oh precious words, that fell from lips Divine;
To one, apart from human sympathy,
They speak a truth sublime.

For, thro' long hours of watching and of pain,
His loving presence seems to come so near,
And I, to hear Him call me by my name,
And say, "Thy Lord is near."

A holy silence fills my lowly room,
A joyful stillness steals into my heart,—
Forgot the suffering and dispelled the gloom,
Dear Father, where Thou art.

And tremblingly I cry, "Oh stay Thou near,
That I may know Thy gentle, loving care,
For thoughts of trial make me shrink and fear;
Stay Thou, and I can bear."

So, thro' the long night-watch a heavenly guest
Has stood, with help and comfort, at my side;
Weary and suffering, on Him I rest—
Rest, and am satisfied.

So I have asked Him evermore to be
Not a mere guest, but my abiding friend,
That I may feel Him always near to me,
To keep me to the end.

And He has staid. So not alone am I,
Tho' earthly friends are far removed from me,
Tho' tossed with pain and helpless here I lie,
"The Father is with me." Y. N. T.

Seventh mo., 1871.

OAKWOOD SEMINARY,

AT UNION SPRINGS, ON CAYUGA LAKE.

The Spring Term opens on the 9th of Fourth mo., and continues twelve weeks. Charge for boarders $56 for the term; for members of New York Yearly Meeting, $52. For those attending after a full previous year, $53 and $49 respectively; and after a second year a further reduction of $3. Day students $12. A few advanced studies have a small extra charge.

For circulars &c., address J. J. THOMAS, General Manager, or Prof. E. Cook, Principal, Union Springs, Cayuga Co., N. Y.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 19th inst.

THE EASTERN QUESTION.—The ratifications of the treaty were exchanged at St. Petersburg on the 17th. The conditions, it was stated, would be published as soon as they had been communicated to the powers. Raouf Pasha is said to have borne a letter from the Sultan to the Czar, asking for some modification of the boundary of Bulgaria, especially on the south.

It was announced from St. Petersburg on the 17th that steps were being taken for the progressive return of the Russian army from Turkey. The London *Times* says that the Russian troops have occupied several villages around Constantinople, and taken possession of a point overlooking the small Turkish forts which command the entrance of the Bosphorus, so that they could at any time enter those forts, and thus control the entrance to the Black Sea. England, it is reported, has obtained permission from the Porte to send four more ironclads to the Sea of Marmora, and to disembark some troops on the island of Tenedos, which is off the coast of Asia Minor, south of the entrance to the Dardanelles. The dragoman of the Russian legation is said to have protested against these concessions.

No further definite announcement has been made as to the time of meeting of the Congress. Russia, it is said, has proposed the 30th inst., but it is doubtful whether all can be ready. The London *Standard* stated on the 18th that Prince Bismarck had notified the Austrian government that Russia, in consequence of his intervention, has consented to submit all the peace conditions without exception to the Congress for discussion, if that body should demand such action. The *Agence Russe* of St. Petersburg denies that Russia opposed the representation of Greece in the Congress, and says that as the great powers alone can constitute a Congress, the representatives of secondary and other interested states will be admitted as delegates in reference to the questions in which their states are concerned. Lord Derby, it is reported, informed the Russian Ambassador in London that England would not attend the Congress unless the entire Russo-Turkish treaty should be submitted thereto; and after consultation with Prince Gortschakoff, the Ambassador replied that Russia would consent, the Congress itself deciding what points ought to be examined.

AUSTRIA.—At a joint sitting of the sub-committee of the Hungarian Delegation on the 12th inst., a motion to grant the credit of 60,000,000 florins asked by the government was unanimously adopted. On the 13th the Delegation voted in committee the grant of 3,720,000 florins for urgent and extraordinary army and navy requirements. On the 15th the Budget Committee of the Austrian Delegation adopted a resolution, that in the event of Eastern affairs rendering a display of military force unavoidable for the protection of essential interests, the common government is empowered to incur, with the assent of the Austrian and Hungarian Ministries, an expenditure not exceeding 60,000,000 florins.

TURKEY.—It is reported, via Corfu, that the in
rection in the district of Chimara in Epirus has b
completely suppressed; that the entire expeditio
force was killed, captured or dispersed, and six
villages have been burned or pillaged, the inhabit
of which fled or perished. A Turkish force of 12,
has landed at Volo, to act against the insurgents
Thessaly. If they should overpower them, it
thought probable the Greek army may re enter
province.

At the request of the British Minister, the Su
has approved of a charter for the Protestants of Tur
similar to that possessed by the Greek and Armen
churches.

GREAT BRITAIN.—A bill for the abolition of cap
punishment was defeated in the House of Comm
on the 14th, by a vote of 263 against 64.

The Coal Owners' Association of North Yorks
and South Derbyshire have determined to red
miners' wages 7½ per cent. The men would pr
bly consent to 5 per cent. reduction, but it is thou
likely they will resist the greater decrease. The r
lution affects between 25,000 and 30,000 workn
Iron manufacturers in the north of England are
demanding reductions in the wages of their employ
varying from 10 to 17 per cent., and it is believed
men intend to organize general resistance to the
mand.

ITALY.—It was announced in a London paper on
16th, that the Pope, notwithstanding violent opposit
had ordered the Italian bishops to legalize their positi
giving them liberty to demand an *exequatur* from
government. This is considered a tacit acceptanc
the loss of temporal power.

FRANCE.—The Senate on the 15th passed the
two clauses of the bill concerning the state of si
by votes respectively of 162 to 100, and 140 to
This is regarded as a triumph for the governm
These clauses comprise the vital principle of the
which provides that a state of siege can be decl
only in the event of war or insurrection, and with
assent of the Chambers. The third article, provi
that the President can only declare a state of s
during a dissolution of the Chambers in the event
foreign war, was passed on the 18th, and on the
the whole bill passed.

INDIA.—The Council of the Governor General
passed a bill for the regulation of the native press,
thorizing the government to suppress promptly
seditious writing, extortion and intimidation by
vernacular press. The Governor General, in his
marks in support of the measure, said that while
convictions were in favor of free utterance of thou
he believed this measure to be imperatively deman
by the safety of the State, and that no governo
could tolerate the circulation among the igno
masses of such seditious language as is consta
uttered by the native press.

DOMESTIC.—The snow storm mentioned last w
prevailed over the whole country from Green Ri
Wyoming Territory, to North Platte, Nebraska, a
tance east and west of 550 miles, lasting in r
places two or three days. It is described as the r
severe storm which has occurred since the construc
of the Union Pacific Railroad. Several persons
known to have perished; one man lost 10,000 sh
and other losses of stock are reported. The raili
company, by snow-plows and a large number of r
cleared 550 miles of track in less than three days.
the Black Hills the storm was very heavy. It is said
at Deadwood the snow was five feet deep on a leve

The railroad bridge over the Raritan Rive
New Brunswick, N. J., was burned on the 9th i
and a new wooden structure in its place, 900
long, was put up in a little over four days,
men being employed.

Friends' Review.

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For Friends' Review.

CHARLES YARNALL.

though an account of Charles Yarnall already appeared in the *Friends' Re-*, most justly presenting his character as ristian citizen and scholar, yet to those knew and loved him, and to the many rs who knew him mainly by reputation, ıy be acceptable to have brought to view alue of his life as a Friend.

s mind was one of unusual natural gth, well trained under the influence of eral education. To the close of his life, ding the years spent in active business, ntinued the study of classic and gen- literature, resulting in the possession of h fund of knowledge and mental power, which, joined to a rare degree of refinement in thought and accuracy of expression, gave him a high position in scholarship.

Having early acknowledged his allegiance to his Saviour, and being convinced that the doctrines and testimonies of Quakerism were founded in the pure truth, he deemed their development and history subjects worthy of earnest investigation. To their study few have brought such powers of just discrimination, or obtained such a comprehensive view of the causes of strength and weakness in our church's past and present. Thus was he enabled to point out much which, good in itself, was yet calculated to weaken that influence which should characterize a body claiming the highest spiritual position.

From a natural candor and positiveness of character, as well as from the impulse of spiritual life, he shrank from a traditional holding of doctrine, and from practices based only on the authority of the past. His views, therefore, as to various practical matters claiming the attention of the Society, were always marked by a true independence of judgment, the result of a calm and intelligent apprehension of the real issues involved. In the deliberative assemblies of the church few who heard him will forget the impressive manner in which his opinion was given, seldom failing to throw new light on the question under consideration, and concisely presenting its important features in language remarkable for strength and purity.

In regard to the subject of the spirituality of the Gospel dispensation, his convictions were very strong, and in harmony with his clear apprehension of all that was involved for man, and offered to him in the work and offices of Christ. He ascribed to the atonement of our Saviour its full efficacy, as the only means by which pardon is procured; but he felt that the benefit of this pardon, with the enjoyment of those great blessings promised with the Comforter, can only be known through obedience to the teaching of

the Holy Spirit in the heart, consciously moulding the life into the Divine image revealed to the faithful and waiting soul. He was a full believer in the truth of immediate revelation in its application to individual guidance. This truth he held, not as a doctrine merely, commanding the assent which it perhaps now receives from all branches of the Evangelical Church, but, as he proved it for himself, as a living reality of inestimable value, whereby, in the love of God, those who have been begotten again in Christ Jesus may come to know in daily life the leadings of the Heavenly Shepherd, and feel the peace and freedom of obedient sonship towards Him who is the Father of spirits. To nothing did he feel that this fact of immediate guidance more fully applied than to the ministry of the Gospel, a subject on which his views were in accordance with the highest conception of Gospel truth. Whilst upholding freedom for the preaching of "the word," he held that true ministry must be exercised under the immediate qualification and anointing for each service by the Great Head of the Church Himself, whose power alone can preserve from utterances based largely on mere intellectual effort, or past experience, or the impulse of a general desire to benefit others.

With these views on the ministry, the faithful exercise of his gift as an Elder brought with it responsibility more than usually weighty. The ten years during which he occupied that station were years of great activity and agitation in our religious Society, the influence of which was much felt in the meeting with which Charles Yarnall was connected. There, although both sympathy and opposition were manifested toward the changes advocated, yet the prevailing desire might be expressed in the words, "Prove all things; hold fast that which is good." Under such circumstances, the office of Elder required deep spiritual discernment, strong moral courage, and the ability to rightly divide and apply the truth to the varied needs of each case, qualities which seemed specially combined in his character.

He acted as an Overseer for about forty years, ever watchful and ready to extend sympathy and counsel. In this service, as a representative of the meeting in its authority, and for the preservation of right order, he sought to regard both the claims of the truth and the interests of the individual member, desiring always to uphold and commend the wise rules of the Discipline. He viewed occasions of disciplinary action as opportunities for the body to exercise itself in love toward an offending member, to the spiritual benefit of each.

Rightly conducted Bible-classes he sidered a useful means of encouragin study of the Scriptures, whilst alive t danger in such exercises of undue de ence upon the intellect. In accordance with he felt drawn at various times in k interest toward a number of young Fr to invite them to his house for the m study of the Scriptures. These se proved truly valuable, and none of privileged to participate in them will recall the feeling of solemn interest spread over the company as the beauty harmony, and spirituality of the Gosp pensation were unfolded by our kind The value of his instruction was incr by his acquaintance with the original text.

The wish may naturally arise that o well instructed in the mysteries o heavenly kingdom, and possessed so l of that scholarly training which gives ness of thought and refinement of expre might have found a wider field for his ence than appeared to be the case. is seldom that one character unites measures of the contemplative and forms of spiritual life. Each of these beauty and attractiveness of its own; has its own peculiar sphere of usefu and each is crowned with blessing in i fluence for the extension and strength of the Redeemer's kingdom. At the p time, in consequence of the natural tion of reactionary influences, it is di to present the value of the contemplat "subjective" form of religious life w apparently depreciating the more activ evangelical or "objective" phrase, wh the near past was so greatly needed i religious Society.

But whatever modification in the ture of accepted Quakerism may resul influences now at work, its real pow acknowledged by the religious world, i to be retained by means of that indi spiritual training, hitherto such a m characteristic, which results from clo faithful attention to the teachings Spirit revealing the mind of God, an ing the redeemed and obedient soul to Our dear friend recognized the impo of maintaining this as a distinguishin ture of our profession, and earnestly e ored to fulfil his share in the servi commending the benefits of the Gos this, its highest aspect, as an acquai of man with his Creator through the ings of the Cross.

Consciously dwelling in the light, at the same time exposed to the trial dent to faithfulness in his allotted po there was developed that quiet stren

wrought holiness which was at once felt those who came within its influence, d which is always the surest seal of an perimental knowledge of "the deep things God."

Thus he was in some sense a representa- e man of that which is distinctive in akerism, and his life largely reflected t opinion of the Society of Friends ich has long been held concerning it by elligent and candid Christians of other ominations. Whilst fully believing that evangelization of mankind is the great ect in which every portion of the Church uld be engaged, he saw but one body king to represent the pure spirituality of Gospel dispensation, toward which lies truest progress of the Church universal, he therefore felt that if the addition of Society's influence to the momentum of ect evangelical effort should involve a sened loyalty to this high standard, the se of our Redeemer would lose more than would gain.

He was possessed of a firmness which s not self-will, but only adherence to ointed duty; a quietness that was far m lethargy; that gentleness which makes ly great, and which seemed the habitual thing of his spirit, together with a ten- ness and patience under opposing influ- es which proved the absence of selfish tives. The real possession of the truth essentially humbling, and as might be ected, there shone through all his actions ue humility of spirit as to his own judg- nt and attainments which was apparent n in its union with the firmness already rred to. But above all, there was in ge measure that faithfulness which should r characterize the right attitude of man ard God, and which is the true basis of 's work in the establishment of the Sa- ur's kingdom, manifesting itself in the dience which is ready to suffer or to do will of God, leaving the result to n.

saac Penington, who analyzed so closely workings of the inner life, writes:—"It not an easy matter in all cases clearly understandingly to discern the voice of Shepherd, the motions of God's Spirit, certainly to distinguish the measure of from all other voices, motions, and earances whatsoever. Through much wth in the truth, through much waiting the Lord, through much fear and trem- g, through much sobriety and meekness, ough much exercise of the spiritual ses, this is at length given and obtained; yet there is a preservation in the mean- e to that which is lowly and submissive, king up to the Lord continually, and not trusting to his own understanding, sense, or judgment."

The truth of this statement was well shown in Charles Yarnall's character, which, while wanting in some traits insuring conspicuous action, was marked by the rarer possession of deep judgment suited for wise counsel, operating at the springs of action, where his influence was always largely felt.

The value of the lives of those who take a decided position in times of religious agitation will naturally receive widely different estimates, and especially where the requirements of official position give to differences of opinion an increased importance. But it is believed that much divergence of view would not prevent the candid testimony from nearly all with whom he thus came in contact, that the expression of his sentiments was marked by a dignity, yet tenderness of bearing, combined with a clearness and strength of argument which commanded the highest respect, if not the full approval. Indeed, not a few who differed from him have acknowledged the help received from hearing him defend his position as to doctrine and practice, which he looked upon as simple allegiance to the truth, and in support of which alone he believed Quakerism to be entitled to a separate existence in the Church militant.

No doubt much of what is here presented is but a statement of the views of many in our Society. But as the doctrine itself is not the life, so neither can the mere statement of the doctrinal holding of any man give a clear idea of his life and influence. The manifested fruit of the Spirit is the only true measure of the life flowing into the branch, and it is only as the apprehension of the truth becomes a living power, and its influence is responded to faithfully, that the result will approximate the perfect man in Christ Jesus, the high ideal presented in the Gospel.

In thus imperfectly calling attention to the valuable features of a life now closed, with the wish to render an affectionate tribute to a memory precious to many, there is also felt the desire to point out our departed friend's connection with an important period in the annals of Quakerism, in the belief that much for which he stood as a faithful witness will yet prove in the near future an element of vital power, and will be increasingly recognized as such.

May we be stimulated by the evidences of the strength resulting from true faithfulness, wherever found; and may there continue to be presented in the history of our Church those experiences which occasionally in the lives of individuals illustrate the

truth of the words, "A seed shall serve Him; it shall be accounted to the Lord for a generation." D. S. Jr.

For Friends' Review.

TO THE LAW AND TO THE TESTIMONY.

When we read in the "Proceedings of our late Biennial Conference," that the Secretary of our Peace Association, stated in his address on the subject of Peace, that "*even a sanctified Christian may engage in war*," some of us were ready to conclude, *then* the experience of sanctification is not what we have supposed it to be. If this be so, may not our "Peace Association" disband? Then on reading his disclaimer in the *Christian Worker*, and his explanation of the error, it was accepted as entirely satisfactory; until the article in *Friends' Review*, under the head of "If we walk in the light as He is in the light, etc.," which startled us again, being a criticism upon our Secretary's disclaimer, teaching us, that it is true that "even a sanctified Christian may engage in war;" when again we are thrown back upon the enquiry: What then is the blessing of sanctification? or are we mistaken as to the enormities of war? If teachers differ, our alternative is "to the law and to the testimony."

Sanctification in its simplest sense is setting apart for a *sacred* service, or to separate from sin, and to devote to God; to become holy. In a more perfect sense it is holiness, or purity of heart, a "being cleansed from all unrighteousness."

It is a compliance with, or an obedience to Christ's command, "Be ye therefore perfect, as your Father in Heaven is perfect." Not that we can be expected to be perfect to the infinite degree of God's perfection, but in the measure of our finite capacity. Perfect as men, but not as God. Perfect as children, but not as full grown men. Not absolute perfection, not Adamic perfection, "but perfect only in Christ Jesus." Sanctification relates first to the condition of the heart, and then controls the outward life. If, as the Scriptures so fully teach, *entire* sanctification is a state where our sinful nature is destroyed, and we are cleansed from all unrighteousness, then sanctification in its lowest sense, must effectually restrain and control the depravity of the human heart. Sanctification is the condition or result of faith in the blood of Christ through the cleansing power of the Holy Ghost, resulting in love, faith, and obedience. Such an one loves God supremely, and *walks in the light*, having fellowship with God and with the children of the light, and the blood of Jesus Christ, His Son, cleanseth him from all sin. Not only did once cleanse, but *continually cleanseth* from all sin.

Justification differs from sanctification in that, "being justified freely by His grace, we have peace with God," which is in connection with, and the result of, the forgiveness of sins through repentance towards God and faith in our Lord Jesus Christ, and is a prerequisite of sanctification. This experience admits of, and generally is attended with far less degree of light and knowledge in the things of God than is possessed in the latter. In one sense it may be considered a partial sanctification, but more properly a preparation for the blessing of sanctification. The apostle exclaims, "There is now therefore, no condemnation to them that are in Christ Jesus; for the law of the Spirit of life in Christ Jesus, hath made *me free from the law of sin and death*." Previous to this blessing thus indicated, it is not difficult to account for errors and mistakes, and dullness of understanding, such as called out from the Lord Jesus, "O fools and slow of heart to believe," and again, "Ye know not what manner of spirit ye are of," and again "Put up thy sword into its place." But further than this, no condemnation nor desertion of His followers, for "having loved His own He loved them to the end." But after the baptism of the Holy Ghost, after the answer of the prayer of our Lord, "*Sanctify* them through thy truth: thy word is truth," we hear no such reproofs, nor occasion for them; no use for the sword, no enquiry, "Wilt thou that we command fire to come down from heaven and consume them." What would have been thought of them if, *after this*, any of them had proposed "*to engage in war?*"

Previously, their educational influences rendered them comparatively excusable for what would now be sinning against light and knowledge.

Thus, by the law and the testimony, it may be, and doubtless is true, that many do engage in war, who, in the light of justification, as Christians, the light received not having been revealed to them the enormity of war.

Testimony of more modern date is found among the *sanctified* of all denominations. So far as we know, *those whose lives evince the genuineness of their experience*, add their testimony to the incongruity of their apprehension of love, the light and liberty of the gospel of peace, with war, at least so far as they have expressed themselves. But it is claimed that some of our Early Friends held slaves and used intoxicants, from which errors a greater light has delivered their successors. But none claim that they, while "*walking in the light*" even then, were guilty of the cruelties in-

dent to the slave system, or that their sanctified lives incurred the sin of intemperance. Such errors of judgment and mistakes in life far more resemble the "dissembling of Peter before the Jews," or the instances recorded, where it is said "they were to be blamed" than the engaging in deadly strife. In addressing the Corinthian Church the apostle says, "I could not speak unto you as unto spiritual, but as unto carnal." "For whereas there is among you *strife* and *envying*, &c., are ye not carnal, and walk as men?" Again inquired James, "From whence come wars and fightings among you? Come they not hence, even of your lusts?" They were addressed as brethren in Christ, but evidently having attained to but a very low plane of Christian experience.

Our conclusion then is, that the experience of justification only, may and often does, through the influence of education, public opinion, and preconceived ideas, admit of so vague an understanding of the gospel privileges, that honest and sincere believers may not see the utter inconsistency of war, nor be restrained from engaging therein: but that the blessing of sanctification, while it admits of errors of judgment and mistakes in some matters, yet necessarily implies and includes so much greater degree of light, that in no sense can it be so diluted as to excuse any, while enjoying the experience, in so flagrant a violation of all New Testament teachings and commands, and in rushing into the deadly strife inseperably connected with war even in its mildest form. There is no possibility of reconciling such experience with the sum of all abominations. If it is possible, where shall we find the line of distinction? or why the necessity for even the terms used in describing the Christian experience.

Does not the term in all its scriptural significance imply a walking in the light, a being led by the Spirit, which must securely preserve from so great darkness, which must lead out of so great error, and instead thereof lead into *all truth*, and joy, and *peace*.

We would not include such *professedly sanctified* Christians as Hedley Vicars, who led in many bloody conflicts, in this inquiry for testimony; nor deny or doubt that many really sanctified Christians may as yet fail to see the subject of war fully in the gospel light, but who, in this sense, "see men as trees walking." But the question is, can these engage in war themselves? We have no personal ends to serve, no point to gain. But in love and in all seriousness we would ask, does the law of Christ, or the testimony of the Church of Christ, authorize us in any sense to conclude or admit that the experience of sanctification means so little, or can be so diluted, as to excuse any while rejoicing in the blessing, from condemnation while committing so flagrant and overt an act of sin? J. DE VOLL.

For Friends' Review.

WORKING IN FAITH.

In charitable efforts, when the funds needed to meet necessary expenses are very low, we frequently hear the expression, "We must work in faith now." Is it not oftentimes an error to use this expression under such circumstances?

Where a man like Geo. Müller gives himself, and all that he has, to some especial service, at the call of his Lord, and, laboring faithfully therein, trusts definitely and reverently that the Lord will "supply his needs," surely such a one may say, "We must work in faith;" and such a life of faith is a beautiful and helpful example to the Christian world.

But is it "faith," when a body of persons unite for charitable purposes, and knowing that they have but a certain amount of income for their work, use that income very freely, with the hope that those who are willing to aid goodly efforts, seeing that they need funds, will make up the deficiencies of their treasury?

In all charitable work a spirit of great expenditure seems to be increasing. Truly the time in which we live calls for increasing effort to benefit the needy, but is it right, is it honest, is it honorable, for institutions or associations to contract debts which they have not the means at command to pay? And as individuals laboring in such "good works," will we not do well to remember the familiar query, "Are Friends careful to live within the bounds of their circumstances?" and encourage such a feeling among our co-laborers; and in increasing our work, let us *first* increase the "bounds of our circumstances." A. B.

From the [London] Friend.

OUR HOME MISSION FIELD.

Hitherto, when our thoughts have turned to the subject of Home Mission work, they have been occupied principally with—

1. First-day schools—adult and juvenile;
2. The advocacy of the cause of temperance;
3. Mothers' and cottage meetings;
4. Tract distribution;
5. And other individual efforts.

The value of such labors cannot be estimated. The effects of the beneficent influences thus brought to bear, under the Divine blessing, on the sinful and ignorant, will never be fully revealed until that day when

there shall shine full upon them the all-searching light that surrounds the great white throne.

But whilst we may humbly rejoice in, and be grateful for, the willingness and ability granted to a very large portion of our members thus to assist in that preaching of the Gospel to the poor which was to be, is, and ever will be, one of the leading characteristics of Christianity, ought we not to be willing to ask ourselves whether, in thus confining our attention practically to one class of the community, we have been overlooking another portion of the harvest-field to which the Lord of the harvest has placed us under responsibility?

It was perhaps natural that, in our awakening as a Church from a long inaction, we should address ourselves at the outset to those methods of aggression which promised the readiest road to success. * * * *

But Quakerism made its *first* appeal, not so much to the careless and ignorant as to those who already made profession of religion. The men and women who first filled its ranks (and many of whom afterwards became preachers of righteousness to "the wickedest sort of people") were for the most part not persons to whom the name of Jesus was a strange sound. They were largely such as had already become awakened to their need of real conversion, and were waiting to be called out of the region of vague profession into the blessed fellowship of *Christ possessed.*

It has sometimes been said that, whereas there are sections of the Christian Church in our day made largely instrumental in the first conversion of the sinner, who, having converted, cannot edify; the leading function of the Society of Friends appears to be rather to edify (build up) those already under conviction than to effect the first awakening of the unconverted.

If this be true—and if, in reply to the often-suggested inquiry, "Why do we now exist as a separate Church?" the true answer is: "In order that we may serve as a leaven in the religious world by holding up to view our primitive Christianity revived" —does it not follow that, to be faithful in our stewardship, we must seek to make our influence felt amongst the churches around us, as well as in that portion of the community which is more commonly regarded as the appropriate field for Home Missionary work? The cultured, no less than the ignorant, are called into the kingdom of heaven. Are there none of the former whose spiritual condition may be fitly described in the words of the confession of the men of Ephesus, who "had not so much as heard whether there *be* any Holy Ghost?" * * * *

Whilst, therefore, we open wide the fi gates of loving sympathy and religious cern for those who are wholly "out of way," shall we have no heart of compas for those who may be the victims of fals defective teaching, of the incubus of pr craft, of cold intellectualism, or of an a ing and deceptive ritual? To be wh truthful, let us confess that it nee stronger faith, a bolder courage, a fi conviction of the soundness of our standing, to address ourselves to those stand upon our own social and intellec level; who can bring our arguments to test of searching criticism; who are sti in the prejudices and preconceptions of t tional practice; than to yield to the att tions of loving duty on behalf of t whose position in all these respects is much lower platform.

But—"Bring ye ALL the tithes into storehouse . . . and prove me now h with, saith the Lord of Hosts, if I will open you the windows of heaven, and you out a blessing that there shall no room enough to receive it."

The first generation of Friends *did* They gave up their *all* to God, and they that a man's intellect was a part of his So they did not shrink from intellectual flicts when the finger of duty pointed way. *Why should we?* They inherit blessing according to the promise. *should not we?* Talent and culture ar least as much possessed by the men of generation as by those of the time so passed. Are they as fully used?

And now let us turn our thoughts in direction of the practical. What are t our methods in dealing with what we venture to call the upper terraces of Home Mission Field?

First of all—we must *go* to those we to influence. We have waited long enc for them to come to us—*in vain.* early Friend teachers found no lec halls, no mission rooms, not even c els, ready to their hands—so they s in the highways, and upon market cro and went (as the custom of the time ranted) into the parish churches, and the living truth that burned in their he *We* have the advantage in every town village of public indoor gathering-pl which they had not—and we are respon for these posessions.

First, then, we may place, as a m of reaching thoughtful persons our General Meetings—one of which I glad to hear of lately as being arranged a special view to the more cultured in itants of one of our large towns.

2. Religious Conventions, where per

all Christian denominations meet, and in ne of which held last year (at Keswick) me members of our Society took a promi- ent and very impressive part.

3. Addresses on definite points in re- gious experience, on the plan of those re- ently delivered by Dr. Dougan Clark in any of our large towns.

4. Lectures or addresses on the princi- les and practices of our religious Society— howing their origin in fundamental Gospel uth. To these, as to those under the receding head, public invitations should be eely given. To which should be added—

5 The laying aside, on suitable occasions, f much of that extreme reticence on re- gious subjects which has characterized us s a body in our private intercourse with thers—and a more practical heed to the ounsel of the Apostle Peter—to "be ready lways to give an answer to every man that sketh you a reason of the hope that is in ou with meekness and reverence" (mar- in).

6. The abandonment at once and forever f that sentiment, uttered so often with omplacency—but which never ought to be eard without blushing—that "Friends are ot a proselyting body!" And—

7. Last, but not least—a work in which ll who will may join, the lifelong testimony f happy personal piety. Let it be seen hat without a priestly caste, and without xternal sacraments, we can exemplify prac- ical holiness, and possess the peace and *joy* f believing—and men will acknowledge hat we hold the truth.

It is not uncommon to hear the sentiment xpressed, "I do not care to teach Friends' rinciples, I would rather confine myself to he simple Gospel."

To which I would reply that the princi- les and practices of Friends, rightly under- tood, are so much the natural outcome of simple Gospel truth, that you cannot fully each the one without at the same time in- culcating the other.

"To bring men to Christ and to leave hem there" must indeed be with us, as with our early predecessors, the sum and substance of our efforts; but to bring men to Him in the fullest sense of inducing them to accept Him, not only as a ransom and a surety, but as Prophet, Priest, and King; not alone as Jesus, the Saviour from sin and guilt, but also as Emmanuel—"God with us."

"Other foundation can no man lay than that is laid," but a building which consists *only* of a foundation is, it will be admitted, but an imperfect structure. The foundation, moreover, *is* laid, by the hand of the Great Architect, once for all. It is for "man to take heed how he buildeth thereupon"—to see that his building is composed of the fire-enduring materials; the "gold, silver, and precious stones." * * * *

Those who are thoughtfully trying to discern the signs of the times will, it is believed, unite in the opinion that it is a matter of more than slight importance to the future of our Society that, amongst those who are finding admission to its membership, there should be some at least possessed of liberal education and mental culture. But even if we should fail in obtaining visible results in this direction, we may at any rate have the satisfaction that attends upon the faithful discharge of duty, and of believing that "words fitly spoken" in the interests of spiritual religion, may be producing an effect unknown to us, in the offering, elsewhere than in our meeting-houses, of a purer worship; in the exercise of a clearer faith; and in the higher exaltation in hearts that for the present are closed to our view of the name of our adorable Saviour.

The members of other churches are looking to us for the faithful holding forth of the light that has been given to us.

Let us ponder a few appropriate words, just published in one of the popular religious periodicals—*The Sunday at Home*—for the present month. The writer says: "It is commonly said . . . that Quakerism is dying out. We do not believe it, and we should be very sorry if it were true. There never was a time when the testimony of this body of Christians was more needed. It is by the whole tenor of their system that we regard the principles of the Friends as especially valuable in these times. For what are the errors which at present most afflict the Christian Church, and destroy the souls of men? They have their root in Sacerdotalism, of which there is now a wild outbreak even in churches of the Reformation. Never since Luther's time has so much been heard about the priestly office. The priest in confession, the priest in absolution, the priest, in many ways, claiming authority over the laity. Hence the ritualism which is so rampant; hence the false belief in sacramental efficacy; hence the importance given to vestments and ceremonies, and other externals of religion, or rather of priestcraft and of superstition. Sacerdotalism may accord with Pagan, or Jewish, or Popish systems, but is contrary to the letter and spirit of the New Testament. Against this sacerdotal system, and all pertaining to it, the Society of Friends is a standing testimony. . . . Who could wish to see the Society declining, or Quakerism dying out?"

Finally. Let us, ourselves, "hold fast our profession without wavering." We may be

sure of this, that we shall never succeed in attracting others to views to which we ourselves are not manifestly loyal. The world for the most part is shrewd enough to conclude that what a man is ready to throw away cannot be very valuable.

Not as mere sectaries—not in the narrowness of controversy—not in the temper of mind which says "I am holier than thou;" but in that kind and genial spirit which longs to make others sharers in a blessing highly prized, let us be true to our ancient mission in the cause of Christian liberty—and, assuredly, in due time we *shall* reap, if we faint not. J. J. DYMOND.

First month, 1878.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 30, 1878.

INDIAN AFFAIRS.—Our friend, Lawrie Tatum, once Agent for the Kiowa and Comanche Agency, is making a visit to all the Agencies under the care of Friends.

The new Commissioner of Indian Affairs, E. A. Hoyt, in his recent annual report makes the following excellent suggestions as to the objects to be aimed at by the Department:—

1. A code of laws for Indian reservations, and appliances for dispensing justice, neither of which at present have any existence.

2. Provision for the preservation of order and the enforcement of laws, by means of an Indian police, composed of Indians under white officers.

3. The endowment of the Indians with lands, divided into farms of convenient size, the title to which shall be vested in individuals, and inalienable for twenty years; and the promotion in every feasible way of the knowledge of agriculture.

4. The establishment of the common-school system (including Industrial schools) among them, with provision for their compulsory education in such schools.

5. Opportunity for the free access to the Indians of Christian teachers and missionaries, in order to reclaim them from a debasing Paganism, and to win them to a pure and nobler faith.

6. The institution of a wise economy in feeding and clothing them, making sure that it is not wastefully done, and being careful especially not to make paupers of them by the encouragement of a system of gratuitous supplies.

7. A steady concentration of the smaller bands of Indians upon the larger reservations, and a discontinuance of the removal of the Northern Indians to the Indian Territory.

MOVEMENTS OF MINISTERS.—After visiting the meetings in Thorntown Quarterly Meeting, Helen Balkwill and Susan Doyle attended Blue River Quarter of Western Yearly Meeting, Indiana, on the 26th of First mo., and visited the meetings in that and Sand Creek Quarters. Worn by faithful and incessant labor, day and night for several weeks in the country meetings in that Yearly Meeting, they went, about the 8th of Second mo., to Bridgeport, near Indianapolis, where they rested a week or ten days, at the home of our dear Friends, Wilson and Anna B. Spray. They then entered upon the service of visiting the meetings in Hamilton county, Indiana, being first at Richland Meeting on the 17th of Second mo. There are in this county three Quarters, Union, Richland and West Grove, and in all about sixteen meetings for worship. They are still engaged in that field. They often continue several days in one meeting, laboring in personal service and holding a series of public meetings.

Elwood C. Siler, the superintendent of Bible-school work in Western Yearly Meeting, has been engaged during the winter in holding Normal Institutes in the several Quarterly Meetings; one in each. He stays about three days in a place, having two or three sessions each day, and exhibiting, by practical work, the best methods of conducting a Bible-school and the different classes in the same, and calling to his aid the best teachers in the Quarter where the Institute is held. The attendance has generally been good, and the services highly instructive and interesting.

DIED.

COX.—On the 4th of Third mo., 1878, Stella M., daughter of Alfred F. and Samira A. Cox, in the 5th year of her age.

COX.—On the 7th of the same, of pneumonia, Lavina, wife of Isham Cox, and grandmother of the above, in the 63rd year of her age; a beloved member and Elder of Cane Creek Monthly Meeting, Chatham county, N. C. She embraced the truth when young, and joined the M. P. Church. In the 23rd year of her age she was united in marriage, and ten years after, under a sense of religious duty, became a member of the Society of Friends. Notwithstanding most of her life has been attended with much bodily suffering, yet, through the power of Divine grace, she was enabled, with great patience, cheerfully to endure to the end. Her kind hospitality toward the messengers of the Lord will doubtless long be remembered by many who shared it. Truly, she hath done what she could. In taking leave of her family and friends she expressed a firm reliance upon the mercy of God in Christ Jesus, who had redeemed her by His own precious blood. She lived to see the desire of her soul and was satisfied. Her end was peace.

HARRIS.—At his home, Mauch Chunk, Mahaska county, Iowa, on the 26th of Second mo., 1878, Wilson Harris, in the 73rd year of his age. He was for forty years a member of the Society of Friends, and though deprived for many years of the privilege of attending meetings of his own Society, yet he evinced by his every day life that his heart was cleansed and renewed by the love of Jesus.

CORRESPONDENCE.

SHERWOODS, N. Y., Third mo. 18th, 1878.

Editor of *Friends' Review*:—In answer to fervent prayer, that the Lord would refresh us from on high, a series of meetings have been held for the past month in Scipio Monthly Meeting by appointment of our dear friend Amos Kenworthy from Columbus, Ohio, who has fearlessly declared the truth as it is in Christ Jesus, and as taught us in the Bible. Through the blessing of our Master who has been in our midst, his earnest efforts have told with great power. Unbelievers have been made to tremble, as their sandy foundation has crumbled away, and they have been brought to bow at the name of Jesus, and found Him precious to their souls.

It has been a time of close searching, and the sword of the Spirit has been unsheathed. The church itself has felt the need of purification, that she may come forth clear as the sun, fair as the moon, and terrible as an army with banners. Souls have been born into the kingdom, and numbers are being added to us. In truth we can say, "The Lord hath done great things for us, whereof we are glad." Praise ye the Lord.

M. A. T.

FRIENDS' SYRIAN MISSION.

To Eli Jones.

My Dear Friend:—At an unexpected time, six days ago, I had the pleasure of receiving your very kind letter. You cannot entertain the idea how glad I was to get it, for I believe it is the first I have had from you, though no doubt that each of us loved the other dearly, and I am sure you have often prayed for me and felt a warm interest in my welfare.

The first persons that you knew here in Syria, who are now Friends and connected with our dear Mission at Brumana, are Hanni Ferah and myself. We often speak of you, and you may be sure that we were greatly encouraged, and glad to have you with us for a whole winter two years ago.

I have given all my days in this life to serve my Heavenly Master in this dear Mission. To do this I have surrendered much, but all, as I trust, for the glory of God. He has been kind to me ever since I knew Him. Really the *Lord is faithful* and *is love*. I am still bearing in mind the subject about which you once preached in Brumana: "God is love." I was preaching from this same text to a large assembly of Mahomedans last First-day, of which I will speak at the end of my letter.

Dear Th. Waldmeier thought it would be a good thing to teach the children in the Training Home not only the elementary studies, but something more than this. To fit myself to be the principal teacher in the Home, I came down to the Syrian Protestant College, and strove as hard as I could for a whole year, and the Lord helped me more than I expected. I finished up algebra, geometry, trigonometry, and some things belonging to the Arabic language.

I spent my summer vacation at Brumana, helping as usual in the Home and in other things. You can imagine how happy the children were to have me with them again, and especially dear little Nasif.

I am again at college, studying the Arabic language, philosophy, chemistry in English, and botany in Arabic. At the end of the year, that is in the Seventh month, I expect to return to my sphere of labor, the place which I like very much.

Dr. Beeshara Shafateer, a Beirutian, educated at this college, and a student of medicine, takes my place in the Training Home for the present. I think he is a good young man, and very clever. When I go to Brumana next Seventh month, at the close of my college course, he will act as physician, and I am to take charge of the Home.

The Boys' Day School at Brumana is taught by Lotfallah Riskallah, a Beirutian, formerly a student at this college, and for six years a teacher in the German Colony, Jaffa.

The number of scholars attending our "branch schools" is about 400; 100 of this number are girls.

Botros Bistaney is progressing nicely with his Arabic Encyclopædia. He has a good number of subscribers—it is said quite enough to sustain the expense. The Khedive of Egypt, Ismail Pasha, has helped him liberally in the work. Michail Ferah, Hanni Ferah's brother, is engaged engraving the pictures for the work; he also engraves for the press of the American missionaries at Beirut.

Our library at the Home contains about forty volumes. I am exceedingly anxious to see it growing, for we greatly need books. This new work of Bistaney's would be a great acquisition for us.

You can well understand that I am anxious for everything that *belongs to the Home*, and I pray from my heart earnestly that it may prosper and be a real refuge, spiritually, to all the dear children that shall be brought up in it. I am doing, and will do my utmost for this dear place, to which my Heavenly Master has called me. I do not expect a reward from man, but from *Him, my Father*, and I believe that He will hear and reply to the request of His child, who is redeemed by the blood of the dear Saviour.

The fruit trees on Booise are growing nicely. We ate some apples from the trees. From the figs we gathered nearly enough for the children in the Home, and dried for winter about thirty *rottles*, that is, about 120 pounds weight. We had also a nice harvest of cucumbers, potatoes, tomatoes, lettuce and radishes. These rendered a nice service at the Home, and the children greatly enjoyed gathering in the fruit. About 130 fruit trees of different kinds have been planted out since you left, two years ago; nearly all of them are doing well.

An English lady by the name of Taylor has a little mission here in Beirut for Moslems, also a little orphanage for Moslem girls. It is a most interesting work. I visited the school, and found that she had no man to help her in teaching the girls the word, or preaching to them on First-day. When I came back to college, I laid the matter

before my Heavenly Father, asking Him to prepare some way that I might have a little meeting of Moslems on First-day. I consulted with Sister Taylor about the matter, who said she had for a long time been thinking about it, and would gladly aid me in asking some women to attend. The next First-day I went to the orphanage, where I met, beside the inmates, twenty women. The number has steadily increased, reaching, on the last First-day, the large number of *one hundred and seventy-five women*, beside the orphans. You can hardly realize how attentively these poor, ignorant women listen to the word preached. I believe it is a time of visitation from God to this heathenish nation.

I must now close, and say farewell. Pray for your affectionate friend, IBRAHIM TASSO.

TEMPERANCE NOTES.

CANON FARRAR, whose able address before the University of Oxford on the temperance question has been published by the National Temperance Association, under the title of "The Vow of the Nazarite," has recently addressed seven meetings in Scotland on temperance, the last being before a large audience in Edinburg, composed chiefly of University students.

THERE is in London a coffee tavern company, which has already opened three of these taverns, with several others soon to be opened. One recently opened is as much ablaze with lights within and without as a gin palace. They are all made thoroughly comfortable, gay, bright, and cheery, supplied with newspapers, and periodicals, and furnish good meals or refreshments at very cheap rates. Workingmen are encouraged to bring their own meals, if they desire to do so, and eat them in comfort. At the bar of one of them, the Glasshouse Tavern, there were sold in seven weeks, "5,500 cups of hot cocoa, 25,000 cups of coffee, and near 8,000 cups of tea, beside large quantities of non-alcoholic drinks, such as soda water, lemonade, &c." These taverns pay expenses and about four per cent. interest on the stock of the company in dividends. The good done by such houses cannot be easily measured. Works of this kind which at once comfort, help and protect men from temptation, are most eminently Christian, and unless Christianity is made practical, it will not have any strong hold upon the people of this utilitarian age.

DOCTRINAL.

LOVE TO THE BROTHERHOOD.—Soon after it pleased God to visit me with a sharp fever, which brought me in appearance nigh to the grave; in which His presence was with me, and supported me, and refreshed my soul m a time, so that death was not terrible to r but I found myself quietly given up in will of God; whether to live or die I was c tented. But after about ten days the fe was abated, and I perceived my days wo be yet added unto; in which I was v satisfied, having a constant resolution fi in my soul, that whether my days be few many, to spend them in the service of G and His dear people, who are to me as mother, my brother, and my sister, yea, my own children, finding a natural love my heart to all my Father's children, an true love to the brotherhood. And my G hath put it far from me to despise the cas the poor, or to respect the rich in judgme but according to the gift and understand given me, I have walked with a strai foot in the gospel; the honor of all with praise of all which belongs alone to H who hath wrought it, yea, His own w praiseth Him, and shall praise Him wh worthy, both now and for evermore.—*Crisp*, 1680.

WORSHIP.—They (the Friends) conce that true spiritual worship consists in t communion of the soul with its Crea which is not interrupted by the use of c monial ordinances, or by religious servi originating in the invention and cont ance of man; and, therefore, they apprehe that no verbal administrations properly c sist with worship but those which spr simply and immediately from the influenc the Holy Spirit.—*J. J Gurney.*

For Friends' Review.

DIVINE GRACE.

The first step in man's salvation is not man's working, but by his not resisting not working contrary to the Spirit of G Man is wholly unable of himself to w out his salvation, for Christ said, "With me ye can do nothing." Thus the grac Spirit of God works in and upon m nature, which, though of itself corrup defiled and prone to evil, is yet capabl being wrought upon by Divine grace. hard, cold heart may be warmed and s ened thereby as wax is melted by the s If God waits to be gracious unto the re lious, and is long-suffering towards th not willing that any should perish, but hibits to them the riches of His goodn and forbearance to lead them to salvat then there is a day of visitation whe such may be saved.

There is a faithful witness and messen for God, that bears witness in the heart all men. The Lord Jesus Christ was pr

for a witness to the people, and a commander for the people. "He gave Himself us that He might bring us to God." So brings us to God, by His blessed atonet for our sins and by the sending forth His Spirit to draw us to Him, through and repentance.

hose who have the gospel of Christ outdly preached to them are not saved ex- by the working of the grace and Spirit heir hearts they are led to believe. As ist said to Nicodemus, "Except a man born of water and of the Spirit, he canenter into the kingdom of God."

his birth comes not by the outward aching of the Gospel only, or assent to historical truths of the New Testament , seeing many have that, but the word t be mixed with faith in them which it, through the gracious influence of the y Spirit. The new creation proceeds the work of the light and grace on the t, which is sharp and piercing, condemnthe evil, and separating between the ious and the vile, and leading the be- r into being transformed by the renewof his mind, and into conformity to the d Jesus Christ. "The grace of God h brings salvation has appeared to all , teaching *us* (that is, as George Fox , *true Christians*) that denying ungodss and worldly lusts, we should live rly, righteously, and godly in this pres- world, looking for that blessed hope, the glorious appearing of the great God, our Saviour Jesus Christ, who gave iself for us, that He might redeem us all iniquity," &c. By this it appears the grace of God is no natural principle atural light. It has not appeared to a few, to all men. The fruit of this grace in e who receive it is evident also, teachus to forsake evil, to expect to be rened from all iniquity, and to live ever ing for the appearing of the great God our Saviour Jesus Christ.

If by the offence of one, judgment came all men to condemnation, even so by ighteousness of one, the free gift came all men unto justification of life."—Rom. 8. If all men have received a loss from m, which leads to condemnation, even ll men have received a gift from Christ h leads to justification. Can we pre- our own hearts? No, in no wise. It he gift of God, the work of His Holy it, that must do this. "The preparation e heart is from the Lord." And when ave come to believe in the Lord Jesus, be born again, we have Christ within he hope of glory. He is nigh to us as nsellor, and is able, willing and ready struct us. "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father and the Prince of Peace." "The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved."

In our present age the doctrine that "Christ is the true light that lighteth every man that cometh into the world;" of a law within; of the Spirit within; of Christ in us the hope of glory, is the scoffing of some and little regarded by many. But truly this is to slight that which is the chiefest treasure that ever was granted to the soul of any man, and which, according to the testimony of some of the wisest and best men that ever lived, is the very power whereby we rise from the fall, and come to live under the government of the Eternal Spirit.

N. S.

For Friends' Review.

SCIENTIFIC EXHIBITION.

The last monthly meeting of the Franklin Institute, on the evening of Third month 20th, was one of unu ual interest. The Secretary's report contained accounts of Bonwill's flexible shaft, Eddison's carbon teleph ne transmitter, and Eddison's phonograph.

The flexible shaft consisted of a combination of pullies and universal joints, admirably adapted for the use of dentists in drilling teeth, and for various other mechanical purposes.

The carbon transmitter introduces an elastic button of carb n betwe n the diaphragm and the core of the Bell telephone, and employs a light voltaic current. The distinctness of the sounds is thus greatly increased, and conversation can be carried on between stations one hundred and twenty miles apart, as distinctly as with the Bell instrument at forty miles. There were four instruments in the hall, so that nearly all the audience were able to hear the remarkable prec sion of utterance.

The room had been filled to overflowing by the announcement that the phonograph would be exhibited. The marvellous stories that had been told of its powers had been received with more or less incredulity, and there was a general desire to learn how much truth there might be, to serve as a foundation for the newspaper reports.

The apparatus consists of a metal cylinder, about six inches in diameter and two inches thick, spirally grooved on its surface with lines about a sixteenth of an inch apart. The axle is similarly grooved, and fits into

a screw bearing, so that by turning a crank the cylinder can be moved uniformly to the right or to the left. A mouth-piece, with a metal diaphragm, under which is a needle or "stylus," is hinged and pressed by a spring of rubber tubing against a strip of tin-foil, which is tightly pasted around the cylinder. If the crank is turned without speaking or other noise, the stylus simply grooves the foil like the cylinder. But if the operator speaks loudly and distinctly into the mouth-piece, the vibrations of the diaphragm and stylus indent the foil to varying depths, and with varying frequency, making an exact record of the sound-waves. After the record is completed, the cylinder is screwed back to its starting point, and on repeating the original movement, the stylus re-transmits the waves from the foil to the diaphragm, and the diaphragm to the air, so that the original sounds are reproduced, loudly enough to be heard at moderate distances. To show the action of the instrument, the operator began turning the crank, speaking at the same time into the mouth-piece as follows:—"I am Ed-di-son's speaking pho-no-graph. How-are-you? The U-ni-ted States of North A-mer-i-ca, the land of lib-er-ty, the land of my na-tiv-ity. Ha! ha! ha! How-do-you-get-me? Hallo! hallo! hallo!"

This sentence was repeated again and again by the instrument, every syllable being distinctly audible by those who were within ten or fifteen feet, but many of the consonant sounds were lost by those who were at greater distances. At the first repetition, when the phonograph mimicked the laugh with startling precision, there was an involuntary burst of sympathetic laughter from the audience, which caused them to lose the rest of the reproduction.

After twice fitting new slips of tin foil to the cylinder, the first being too loose, and consequently slipping, the operator ground in the following medley:—"Jack and Jill went up the hill, to fetch a pail of water. Jack fell down and broke his crown, and Jill came tumbling after. He tumbled to his little sister. Ha! ha! ha!" Scream, beginning in a low note, and ending sharp, abrupt, and shrill, in a high note. This was all repeated by the instrument twice over, in the most satisfactory manner, every syllable and modulation being distinctly audible, even in the most remote corners of the hall.

A new strip of foil having been fitted, Dr. Carl Seiler sang some musical notes into the mouth-piece, which were reproduced in a way that would have seemed wonderful, if there had been no previous experiments. From want of experience the requisite force and distinctness were not used by the Doctor, and there was a consequent confusion, es in the high notes, which made the e from musical.

In its present condition the phono nothing but a curious toy. A person audience asked, "What is likely t use?" He was answered by the anec Dr. Franklin's Yankee answer to a query, "What is the use of a baby? invention is only in its infancy, but fancy is so vigorous as to give pro abundant practical application in t future. Already Eddison has en the same principle in his "aëro which will enable the whistle of motive to announce the number train, the name of the next stat any other information that needs repetition, in a voice that will b ble as far as the shrill scream of th car sends its mighty waves of sound greater delicacy of action which may sonably anticipated from the continu provements of the ingenious invent doubtless lead to many further uses i office, and workshop, some of which w ily occur to every thinker, while othe rank among the bewildering crowd of ties which characterize our busy age.

P. J

For Friends' Review.

A CORRECTION.

Professor Ennis has called my atte a single inadvertence in the article on mere's Criterion," which appeared in *Review* of Third month 9th. He sa the idea of the inclined plane originat him in the autumn of 1856, but he write it out until 1864, when it was ted to a committee. A member of th mittee laid it before President Gumme gave the neat demonstration which found in Ennis's book, on "The Origi Stars," page 368. P. J

From Frazer's Magazine.

THE GREAT FOURFOLD WATERF

(Continued from page 509.)

The floor of the abyss widens out i of the falls, especially on the side Dame Blanche, but soon resumes its ry breadth as the river runs on betw colossal banks, and one of the won the place is, from a knoll above, side near the Great Fall, to look do the stream pursuing its way along t tom of the enormous chasm. Re the dangerous stony space, we retreat shade where the abrupt declivity me

Long sitting there alone, the spell of enchanted spot grows over one more nore. Though seeming to be sunk far from the winds above and the influences e upper sky, the air around is as full of ic noises as Prospero's isle. Even all is still and the leaves hanging onless, the voices of the falling waters nually change, sometimes almost dying , then rising in strange tones of far-off ntation or sudden triumph; and at s, when the atmosphere is stillest, fierce s seem to go by far overhead with a wailing sough or unearthly shriek, and rch of the sunbow and white skirts of reat Fall are scattered for a moment in inted fragments, whilst the gulf is filled moans and weird sounds echoing from to steep. The falling waters and deep, trough-like ravine doubtless in- ce the currents of air, but the effect is ge and startling. . . .

hilst thus dreaming, the rustle of a light oach along the downward path strikes the ear, and presently a man emerges the bushes and advances over the slip- stones. A Hindu, old and gaunt, pped in an orange-colored cloth, and his head white with ashes. In his hand he ies a long staff, polished like glass with

We perceive that he is of the Jăngăm ira Saiva sect, a follower of the great t Băsăva, an incarnation of Siva. He eives us not where we sit aside under overhanging foliage, and stepping, with feet, surely and lightly along, he seats self, drawn together Eastern fashion, on all sand-bank in the open sunshine.

even centuries ago, when Brahmanical ndency and pretensions—the most shing and tyrannical system of priestly nination the world has ever known— e strongest and most unquestioned, ava was born, the son of a Brahman in illage of Belgaum, in the southern Mah- a country, upon the western coast. en a boy, it is said, he refused to wear Brahmanical thread, because the rite assuming it, requiring the adoration of sun, involved an act of idolatry. Per- s he did assume, but afterwards re- nced it: there was some rebellion against orthodox creed, and whilst still young fled to the capital of the Carnataca coun- where the reigning prince was a Jaina religion, and his minister related to Ba- a. The minister gave the young man ployment, and at his death, Basava suc- ded to his office, and in time attained at power. Here it seems probable that r comparing the rival creeds of Jainas l Brahmans, and perceiving that both re idolatrous, he resolved to reject them both and worship only Siva, conceived as the once Supreme Being, God and Father of all. No Puritan or Quaker of the old stamp could have gone to work in a more root-and-branch style. He resolutely set himself against the Brahmanical priesthood and principles, and especially their exclusive hierarchical pretensions, renouncing the divine authority of the Vedas, Ramayuna, and Bhagavat Gita on which they are founded, and teaching that all men are equal by birth, and holy in proportion as they are temples of the Great Spirit.

He prohibited the superstitious rites of purification and the tedious funeral ceremonies, which are the burdens, heavy and grievous to be borne, of orthodox Hindu life, and tenaciously enforced by the Brahmans. Whilst they worship multitudes of gods, and reverence the sun, rivers, cows, monkeys, and many animals, Basava declared there is but one God —Sāda-Siva—the ever blessed, a benevolent, gentle deity, somewhat resembling Saturnus, and with nothing but name in common with the Jupiter Siva of the Brahmans, represented always as an austere destroyer. Together with caste, he moreover renounced all Brahmanical observances and distinctions, fasts and feasts, penances and pilgrimages. The emblem of deity adopted by Basava was the Lingam, the most ancient symbol known to the Hindus. In Saiva Brahman temples it is called Sthâvara Lingam, the fixed or stable image, and to move it would be a great sin; but Basava called it Jăngăma Lingam, the moving or peripatetic image, a Vedic phrase used for a living being, and ordered it to be carried about by all his disciples as part of themselves; hence they are called Jangams, or living images of the deity, much in St. Paul's sense of a living sacrifice. Tiny images of it, the size of a pea, are inclosed in a small silver case or reliquary, and carrried suspended on the breast by a string round the neck. Every Jangam is known by this badge. It can never be laid aside, or taken away, or permanently lost, for it is looked upon as part of the body; and should it ever be accidentally lost, the sufferer's friends fast and pray with him till it reappears in his hand "descending through the air like a bee." This miracle they strongly affirm has repeatedly occurred, and they even declare that were it known to fail, their faith would perish. In social matters the Jangams manifest the same determined opposition to all traditionary orthodox observances. By the Brahmans, women are regarded with complete contempt, and widows are excluded from society, but the followers of Basava, alone amongst Hindus, holding marriage not obligatory, behave with consideration and,

delicacy towards women, and treat widows with kindness and respect. Their heads are not shaved, and they may marry again. Amongst the Jangams, a woman of piety is listened to as reverently as a man, and they accept and return the salutation of women equally as of men, observing that an insult to a woman would be an insult to the image of the deity which she wears, whilst it never even occurs to other Hindus to treat women with civility. Men and women eat together, and bless their meals in the name of their god, *after* which they consider the food holy, and are bound to eat it; it cannot then be defiled by the glance or touch of any person. Eating is expressly termed *sivapuja*, or worship; for the Jangams think with Jeremy Taylor, that "God esteems it a part of his service if we eat or drink; so it be temperately." Their literature is extensive and of high value, distinguished for moderation and purity, and free from the extravagance and abominable filth that characterize Brahmanical writings. They declare the doctrine of the fatherhood of God and the brotherhood of man as distinctly as any modern thinkers, and differ remarkably from other Hindus with regard to a future state; affirming that they will suffer for themselves according as they have done good or evil. Other men are liable to transmigration, but not they who have been brought into the faith. They depart either to heaven or hell, and that state is eternal. Basava's resolute rejection of the established creeds and customs of course raised hosts of enemies; a civil war ensued, in which the prince, his patron, was slain, and this event was soon followed by the death of Basava, who, according to his followers, was "absorbed into the image," or vanished, a significant expression which may cover much. This was coeval with the murder of Thomas à Becket. At the present day the Jangams are very numerous in the Canara and Mahratta countries, and in Mysore and Berar. Several of the petty rajahs of those regions have belonged to them, as is still the case. Pietro della Valle, the first European who mentions them, reports that the king to whose court we have seen him journeying was a "Gianga ma." As now seen, they are a peaceable race of Hindu puritans, boasting that none of their number are found in courts of justice, where the common Hindu oath would be regarded by them as a crime; and, firm in their faith, boasting also that conversions to Christianity and Mohammedanism are unknown amongst them.*

In Europe, the Hindus are regarded as beyond other races bigoted, fettered by c and immovable in their religion and cust but there can be no more striking inst of the revolt of intellect and consci against idolatry, superstition, and pri domination than that achieved by Bas himself the son of a Brahman, "twice bo at an epoch when the sway of his caste firmest. Again, three centuries later Bengal, where Brahmanical tyranny most rigid and supreme over all relation life and society, Chaitanya, born in same year with Luther, flung caste to winds, renounced the priesthood, proclai the sufficiency of simple and absolute f without works, observances, or ceremor and died with four millions of follower number now believed to be doubled. truth, Europe has lagged behind India the sphere of moral and religious insur tion. The Jaina and Buddhist syste older than Christianity, are instances on largest scale of triumphs over hierarch pretensions; triumphs, moreover, conti ing through centuries, extending over v regions, accepted by ruling dynasties, associated with high civilization, magnific architecture, and excellent morality. I India also markedly exemplifies how the destructible human tendency towards sac dotal direction, authority, and ritual, re serts itself, however slowly, and bears th again to dominion. The Brahman and power long seemed near extinction; he now supreme, and his rivals have fac from the land of their origin, and those w still defy him are in comparison but a f scattered dissenters.

(To be concluded.)

* In the foregoing account the writer has been largely indebted to a learned "Essay on the Creed and Customs of the Jangams," by C. P. Brown, M. C. S. Madras, 1840.

MARRIAGES.

After we had visited Friends in the ci and had staid there a while, I was moved exhort them to bring all their marriages the men's and womens' meeting, that th might lay them before the faithful ther that so care might be taken to prevent the disorders, that had been committed by son For many had gone together in marria contrary to their relations' mind; and son young, raw people, that came among u had mixed with the world; and widow had married, and had not made provisi for their children by their former husban before their second marriage. And althou I had given forth a paper concerning m riages about the year 1653, when truth w but little spread over the nation, advisi Friends who might be concerned in th case; that they might lay it before the fait ful in time, before anything was conclude and afterward publish it in the end of

ting. . . And when all things were d clear, they being free from all others, their relations satisfied, then they might oint a meeting on purpose for the taking ach other, in the presence of at least ve faithful witnesses.

et those directions not being observed, truth being now more spread over the on, it was therefore ordered by the same er and Spirit of God, that marriages ld be laid before the men's monthly and rterly meetings, or as the meetings were n established; that Friends might see the relations of those that proceeded to riage were satisfied, and that the parties e clear from all others, and that widows made provision for their first husband's dren before they married again; and t else was needful to be inquired into; so all things might be kept clean and e, and done in righteousness to the glory od. And afterwards it was ordered in same wisdom of God, that if either of parties that intended to marry came out nother nation, county, or monthly meet-, they should bring a certificate from the nthly meeting to which they belonged, the satisfaction of the monthly meeting ore which they came to lay their inten-ns of marriage.—*George Fox's Journal*, 16. 1667.

WHAT TO DO, AND HOW TO DO IT.—The ark of John Newton below deserves to written on the tablet of every heart. "I in this world," he observes, "two heaps ne of human happiness, and one of mis-. Now, if I can take but the smallest from the second heap, and add to the t, I carry a point. If, as I go home, a ld has dropped a half-penny, and if, by ing it another, I can wipe away its tears, eel that I have done something. I should glad, indeed, to do great things, but I l not neglect such little ones as this." ese little things are what we all can do, l we should encourage ourselves with the ught, that

"The drying up a single tear hath more
Of honest fame than shedding seas of gore." *Selected.*

For Friends' Review.

THE CHRISTIAN TRAVELLER.

With wondering eyes, the traveller oft
Reviews his backward way—
The weary miles his aching feet
Have traversed thro' the day.

And ere his eyes are closed in sleep,
Looks forward at the road,
Which, with perchance as much of pain,
To-morrow must be trod.

Yet, strengthened by a night of rest,
As soon as morning breaks,
With hope renewed, and faith confirmed,
His pilgrim staff he takes.

And if the road be long and rough,
The pathway wild and dim,
Remembers,—with a thankful heart,
Night bringeth rest to him.

And if, alas! his share of bread
Be bitter in life's inn,
And every upward, onward step,
Costs toil and tears to win;

Yet, even when the wine of life
Seems running to the lees,
New fountains open, which he drinks,
Perchance, on bended knees.

And if his burden seems too great,
He knows his Father's care
Will never make the noon-tide heat
Too much for him to bear.

God watches every step he takes
With love serene and deep;
And, when the work of life is done,
"Gives His beloved sleep!"

For Friends' Review.

LIFE'S MARINER.

"Jesus rebuked the wind and said unto the sea, Peace be still."—Mark iv. 39.

Is thy bark tossed, mariner,
On life's rough sea?
Has darkness gathered
Round about thee?
Cast forth the anchor!
Pause in thy way,
Heed now thy danger!
"Watch for the day."

Who guides thy bark, mariner,
O'er the dark wave?
Art thou still toiling
Thyself to save?
Cast forth the anchor!
Strong comes the tide—
Weary one, listen!
Let Jesus guide.

Poor, self-guided mariner,
Faint and alone!
Tossed by the billows
Far from thy home!
Cast forth the anchor!
Pause in thy way,
Let Jesus teach thee,
Heed Him to-day.

Though the waves toss, mariner,
Though the sea foam,
Nothing can fright thee,
Christ keeps His own.
If the storms darken,
Lean on His breast;
Trust to His guiding,
He knoweth best.

Dear homeward-bound mariner,
Nearing the shore!
Well may thy tongue sing,
Thy heart adore.
For Jesus is with thee,
Indeed, thou art blest,
The haven is nearing,
Sweet port of rest.

Y. N. T.

WANTED, *at once*, a Teacher for Friends' school, at Crosswicks. Apply to Joseph S. Middleton
Crosswicks, N. J.

QUARTERLY MEETINGS IN FOURTH MONTH, 1878.

From New York Pocket Almanac.

Fourth month	4th,	Sandwich, New England Y. M.
" "	6th,	Honey Creek, Iowa Y. M.
" "	13th,	New Garden, North Carolina Y. M.
" "	13th,	West Grove, Western Y. M.
" "	17th,	Farmington, New York Y. M.
" "	18th,	Cornwall, New York Y. M.
" "	20th,	Dover, New England Y. M.
" "	"	Deep River, North Carolina Y. M.
" "	"	New London, Western Y. M.
" "	"	Sand Creek, Western Y. M.
" "	"	Minneapolis, Iowa Y. M.
" "	24th,	Westbury, New York Y. M.
" "	27th,	Scipio, New York Y. M.
" "	"	Contentnea, North Carolina Y. M.
" "	"	Goshen, Ohio Y. M.
" "	"	Adrian, Ohio Y. M.
" "	"	Winchester, Indiana Y. M.
" "	"	Fairfield, Indiana Y. M.
" "	"	Blue River, Western Y. M.
" "	"	Winneshiek, Iowa Y. M.

Philadelphia Yearly Meeting commences on the 15th.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 26th inst.

THE EASTERN QUESTION.—England still maintains a suspicious attitude toward Russia, and it appears not impossible that the former may refuse to join the Congress. The main, perhaps only, point of difference appears to be the question whether Russia shall formally submit all the articles of the treaty to the Congress, or whether the communication of the text of the treaty to all the governments, which has already been made, and the assent to complete freedom of discussion in the Congress, shall be accepted as a fulfilment of international duties on the part of Russia. Lord Derby explained in Parliament on the 21st, that the British government had never proposed that Russia should submit the peace conditions to decision by the Congress, but asked that all the articles should be submitted for discussion only, as the only possible manner of deciding which of them affect European interests. He said he thought unless this request were complied with, there would be very little use for the Congress to meet at all. Russia, it is said, considers that by making the conditions known to the powers individually, it affords each the opportunity of making the separate provisions of the treaty the subject of European deliberation, if desired. The *Times* of the 25th, said that Lord Derby had asked whether the communication of the document to the powers was equivalent to the submission of it to the Congress, and Russia was understood to have replied that it was not; thus declining the only condition on which England will send a plenipotentiary to the Congress. The *Journal de St. Petersbourg* says, England must yield her wishes to Europe and cease obstructing the definite conclusion of peace, or the Congress must act without England, or Russia must act alone.

It was stated from Constantinople on the 22d, that the Czar had not absolutely declined to grant the concession asked for by Raouf Pasha, (relative to the boundary of Bulgaria), but made his assent dependent on a condition, which is believed to be a Russo-Turkish alliance.

The English government is collecting and preparing material as if anticipating war; purchasing cannon, ordering torpedo vessels, &c. Russia also is constructing torpedo boats.

The official text of the treaty of peace is substanti the same as has been already published. Russia made the concession that in one year after the in duction of the new government in Bulgaria, the P Russia, and the European cabinets may agree to a ciate special delegates with the Russian commissi who is charged with the organization of the provin

The Porte, through the embassy to Berlin, has g notice of its acceptance of the invitation to the gress.

On the 26th, the Grand Duke Nicholas, accompa by twelve Russian generals, visited the Sultan, and visited by him in turn; afterward proceeding to former office of the Russian Legation in Constant ple, and returning to his yacht for the night.

AUSTRIA.—The Hungarian Delegation unanimo and the Austrian Delegation, by a vote of 39 to have granted the credit of 60,000,000 florins asked the government.

TURKEY.—Four villages in Thessaly are reporte have been sacked and burned by the Turkish tro and large numbers of women and children massac while others escaped to the mountains, which are covered with snow. Admiral Hornby, commanc the part of the British fleet now in the Egean Sea, dispatched a vessel to ascertain whether these rep are true.

GREAT BRITAIN.—The iron-masters in the nort England, who gave notice to their workmen of a duction of 10 to 17 per cent. in wages, have conser to substitute a reduction of 7½ per cent., which, i thought, the men will accept. The miners of the T worth district have accepted a reduction of 10 per c The cotton manufacturers of East Lancashire have n fied their employees of an intended reduction of 10 cent. A meeting of cotton operatives was held Blackburn on the 23d, 2000 being present. Res tions were unanimously adopted, regretting the ac thus taken by employers; pledging the workmer accept a rate equal to that of the towns where a rec tion was recently accepted; and declaring that if employers persist, the workmen will resist any rec tion except with a corresponding reduction of worl hours. The meeting adjourned to the 13th prox.

On the 24th the naval training-ship Eurydice capsized by a sudden squall and snow-storm, w passing under full sail along the south coast of the of Wight, and sank immediately. The number board is supposed to have been over three hundred whom only five are known to have been picked and three of these died soon after. The vessel was turning from a practice cruise to the West Indies, was bound for Portsmouth. A violent gale, with sn prevailed throughout England on that day, and particularly severe at Liverpool.

ATLANTIC OCEAN.—The commander of the U. steamer Essex has recently run a line of soundings fi St. Paul de Loando, in Africa, to Cape Frio, Bra via the Island of St. Helena. The greatest de found between the African coast and St. Helena 3,063 fathoms, over 3⅔ miles; and between that isl and Brazil 3,284 fathoms, 3 8-11 miles. The sou ings taken east and west of St. Helena show that island stands almost perpendicular in nearly 12,000 of water. An abrupt descent of 900 fathoms occur the first 60 miles after leaving the African coast, de ening to more than 3000 fathoms at a distance of miles; thence to St. Helena there is a gradual rec tion of depth with a change of the bottom from mu coral rock and sand.

DOMESTIC.—John Allison, for nearly nine years Register of the U. S. Treasury, whose signature as s is familiar on the "greenback" notes and fracti currency, died suddenly at Washington on the inst., in his sixty-sixth year.

Friends' Review.

A Religious, Literary and Miscellaneous Journal.

. XXXI. PHILADELPHIA, FOURTH MONTH 6, 1878. No. 34.

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OUT OF DARKNESS INTO LIGHT.

By Asa Mahan, D. D., Wesleyan Conference ice, London, 1875.

The subject of a more full and complete in Christ than is the common experience professing Christians, is justly attracting ention throughout many parts of the urch. That professors of Christianity ght to be more perfect examples of the wer, purity, and joyfulness which the New stament points out as properly character- ng them, is felt deeply by many. Read e Bible and bring the lives and experience the average members of any denomination the standard it presents, and it is at once ident that the standard is not reached. e we as Christ-like as we should be? Are we as uniformly victorious over sin as we should be? Have we such power from on high in the service of Christ, or is our joy as full as it should be in Him? Are we able as generally as should be the case to say that we have been filled with the Holy Spirit, and bear out our testimony by corresponding fruits? Are we perfect in every good work to do God's will? Happily these questions are stirring many minds, and there are many not only seeking and obtaining an answer in their own experience, but trying to teach others the way.

As might be expected from the varying capacity of men to apprehend truth, to make proper distinctions, and from a want of careful examination of the specific declarations of the Bible on the subject, much imperfect teaching has been the result; or if this has not been the case, terms have been used in different senses by different persons, and so misunderstanding has occurred. These misunderstandings relate chiefly to the offices and work of the Holy Spirit.

Without accepting the limitation placed upon the term, "the baptism of the Holy Spirit," by Asa Mahan, we yet regard his statements in this work of the course and facts of the fulness of the work of Christ in the soul's salvation as among the most clear and correct of any of the modern writers on the subject. We apprehend that the baptism of the Spirit is spoken of in at least two senses in the New Testament. One is the very general one in 1 Cor. xii. 13, which includes all the operation of the Spirit in awakening, quickening, convicting, and converting the sinner till he becomes a believer established in Christ Jesus.

The other is that of its full sanctifying power and work in the *believer*, exemplified in the experience of the disciples at Pentecost.

In Acts ii. 38, 39, is the promise of the *gift* of the Holy Spirit in a special sense to all who truly believe in and confess the Lord Jesus. We think, that beside this general gift of the Spirit, there is a fuller work of

the Spirit, which is spoken of in several instances in the Bible and is often experienced by Christians now, which Asa Mahan calls, emphatically, "*the* baptism of the Holy Spirit."

Having explained this use of terms which have led to serious misunderstanding among earnest Christians, we would accept the teaching of A. Mahan as remarkably clear and valuable, especially in chapter seventh of his work. He regards this fuller work of the Spirit as coming subsequent to conversion, as known by those who, after they have believed, obey God; that is, who wholly submit themselves to Him, and are keeping Christ's commandments. He says, "Here I notice the fundamental mistake of those who suppose that 'the baptism of the Holy Ghost' is *always* given in regeneration. In confirmation they cite such passages as these: 'If any man have not the Spirit of Christ, he is none of His,' and, 'your bodies are the temples of the Holy Ghost.' The inference of such persons is, that none but those who have been 'baptized with the Holy Ghost,' have the 'Spirit of Christ' at all, and that the bodies of none but such are 'the temples of the Holy Ghost.' The Spirit is, first of all, we should bear in mind, in the heart of the sinner as a convicting and converting power. When the sinner has become 'a believer in Jesus,' the Spirit continues in the heart of the convert to perfect him in the love and obedience which is the necessary condition of his being 'baptized with the Holy Ghost.' Prior to His crucifixion, Christ told His disciples that the Spirit whom the Father would send as the Comforter was even then in them: 'He dwelleth with you, and shall be in you.' From the beginning of the world after the fall, the Spirit had ever been in the hearts of all saints, and their bodies had been 'temples of the Holy Ghost.' Yet, as the *great central promise* of the new dispensation, 'the Holy Ghost,' had never been given until after Jesus was glorified."

He exhorts *believers* to do as did the disciples before Pentecost, to wait for the baptism of the Spirit in full expectation of its reception. He says, "In seeking for 'the promise of the Spirit,' we must do so in a state of supreme dedication to Christ, and of absolute subjection to His will." "Let all who are waiting for 'the promise of the Spirit,' watching for His coming, 'more than they who watch for the morning,' bear this thought with them continually, that Christ is *now* present to their faith, to do all for them that their present state requires, and that the Spirit is also *in* them to perfect them in the love and obedience requisite to the reception of the 'promise of the Father;' that all that is needed is being done in the best possible manner, and that as soon as way is prepared they will be 'filled with the Holy Ghost.' 'If the vision tarry, wait for it,' and wait for it with the *assurance* that you 'shall be baptized with the Holy Ghost not many days hence.' 'In due season you will reap, if you faint not.'"

Asa Mahan is very careful to show that upon receiving the fulness of the Spirit we must yet be continued and definite in asking for those things which we need from time to time, that the Christian is to go on to perfect holiness, and ever is sustained only by "Christ in Him the hope of glory."

He believes that by prayer the heart may be kept calm and sweet under all provocations, and the Christian always have the ornament of a meek and quiet spirit. He also teaches that ministers should "recognize their absolute dependence on the Spirit of God for real Christian thought and utterance." On the function of the Spirit in helping us in prayer, we rejoice to find views which have long been precious to our own apprehension. He holds that Jesus Christ the righteous is our Advocate with the Father, and as our Intercessor and High Priest availingly presents our prayers. The Holy Spirit, on the other hand, is our Intercessor by suggesting those desires and petitions which are well pleasing to God, and thus helps our infirmities so that we may know what to pray for as we ought.

The believer still has to withstand the temptations of Satan, however presented, but he fights as the soldier of Christ with the shield of faith and the sword of the Spirit, wrestling against principalities and powers, overcoming by the blood of the Lamb and the word of His testimony. He is, moreover, subject to *child discipline* to test and strengthen his faith, and to enrich him in every grace.

The chapters on "Christ for us, and Christ in us," and on "Religious Joy," are valuable, and, indeed, the book is one which should be read with profit by most.

For Friends' Review.

"THE SCAPEGOAT."—HEBREW, AZAZEL.

LEVITICUS xvi. 8.

"And Aaron shall cast lots on the two goats; one lot for the Lord, and the other for the scapegoat." (Margin, Heb. "*Azazel.*") It is proposed by modern commentators to transfer the marginal reading into the column, when it would read, "one lot *for* the *Lord*, and the other *for Azazel*." The reasons assigned for the change are numerous to be presented in a short

Friends' Review. A few only will be mpted.

dam Clarke says:—"The Jews inform hat there were two lots, made either of od, stone, or any kind of metal. On one s written '*L'shem*,' for the NAME, *i.e.*, IOVAH, which the Jews would neither te nor pronounce. On the other was tten, '*L'azazel*,' for the scapegoat. Then y put the two lots into a vessel which s called *kalpey*, the goats standing with ir faces toward the west. Then the priest he, and the goats stood before him, one the right hand, and the other on the left. e *kalpey* was then shaken, and the priest in both his hands, and brought out a lot each. That which was in his right hand laid on the goat that was on his right, that in his left he laid on the goat on left; and according to what was written the lots, the scapegoat and the goat for rifice were ascertained."

Azazel is defined by lexicons, "Az," "a t," (Lev. iii. 12), and "Azel," "to roll to dismiss, is gone," (Deut. xxxii. 36), the dismissed or sent-away goat. Most ient nations had vicarious sacrifices, to ich they transferred, by certain rites and emonies, the guilt of the community at ge, in the same manner in which the pegoat was used by the Jews. The ite bull that was sacrificed by the Egyp- ns to their god, Apis, was of this kind. ey cut off the head of the victim which y had sacrificed, and after having loaded with execrations, that "if there be any l hanging over them or the land of Egypt, nay be poured out upon that head," they her sold it to the Greeks or threw it into Nile. (Adam Clarke quoting "Herodo- .")

The testimony of Samuel Clark, M.A., in "Speaker's Commentary," in part, fol- vs:—"The word Azazel occurs nowhere the Old Testament except in this chapter. hat is denoted by it is a question to which very certain answer can be given. The st modern scholars consider its most prob- e derivation to be from a root in use in abic, but not in Hebrew, signifying to re- ve or to separate. They are equally reed as to the word expressing the desti- tion to which the goat was sent, not (as our version) the goat itself. The etymol- y suggested by Buxtorf and the earlier tics, according to which the word answer- to our own 'scapegoat,' is now almost iversally rejected."

The acceptance of Azazel as the name of personal being, placed in opposition to Je- vah, seems to be the only mode of justify- g the relation in which the two lots stood each other. Upon this a great majority of critics, ancient as well as modern, are agreed. But different views have been held regarding the nature of this personal being. The greater number of critics are, however, inclined to take Azazel as the name of an evil spirit to whom the goat was sent. It is considered that the name itself, signifying the entirely separate one, one dwelling in banishment, is in favor of this meaning. That the Hebrews were familiar with the notion of evil spirits making their abode in desert places is evident from Is. xiii. 21; xxxiv. 14. (See also Lev. xvii. 7). . . .

As the result of this ceremony, Samuel Clark, in his note on Lev. xvi. 22, says: "We know that the mercy of God does nothing by halves. The spiritual restoration of the reconciled sinner is perfect before Him. (Ps. li. 7; ciii. 12; Is. i. 18). But it is in the accepting this truth that the believer needs help. Temptation continues to assail his heart, the sense of sin abides with him, and is apt to seem to him in itself to be sin." . . .

The idea to be set before the Israelites was the absolute annihilation, by the atoning sacrifice, of sin as a separation between Jehovah and His people, the complete setting free of their consciences. This was expressed in later times by the Psalmist, "As far as the east is from the west, so far hath he removed our transgressions from us."

This expressive outward ceremony was to the people a sign that if they truly repented, their sins were forgiven by Him who by His prophet has said, 'I will have mercy, and not sacrifice." Hosea vi. 6, Mi. vi. 8, Matt. ix. 13.* H. M.

MONKTON, VT.

HOME MISSIONS.

As another example of effective arrangement for Christian work, we present the following address and queries put out by the Committee of Baltimore Yearly Meeting on Home Missions.

To Friends of Baltimore Yearly Meeting.

Dear Friends:—At our last Yearly Meeting a deep interest was manifested in the subject of Home Mission work, and an earnest concern was felt that the work of spreading the glad tidings of the Gospel might be more largely entered into by our members generally.

* Samuel Clark, in Smith's Dictionary, after referring to the view, that "for Azazel" meant "for an evil spirit," adds: "An explanation of the word which seems less objectionable, if not wholly satisfactory, would render the designation of the lot 'for *complete* sending away.'" Happily, whatever may have been the original meaning of this very obscure word, "it has been generally considered that the goat was dismissed to signify the carrying away of their (the Israelites') sins, as it were, out of the sight of Jehovah." Christians should have now perfect peace of conscience as to the forgiveness of their old sins, since the Lord laid on Jesus the iniquity of us all, and He put away sins by the sacrifice of Himself for all who repent and believe.—*Ed. Friends' Review.*

With a view to effecting an organization for Home Mission work, the Friends whose names are appended to this paper, were appointed by the Yearly Meeting as a committee on Home Missions, and they were advised to gather together the Christian workers in their own particular meetings and form a Home Mission Association, which will meet monthly and send a report to the annual meeting which will be held at the time of the Yearly Meeting.

Believing that every member of the Church of Christ is intended to be used of Him in extending and building up His kingdom, we have sought to open by this Association, so many and varied channels of service, that all our members in each neighborhood who desire to work for the Master may find in one or more of these, opportunity for labor.

The queries attached to this circular have been prepared with the object of suggesting some of the work contemplated by the Association, and answers from each monthly meeting will be expected at the annual meeting.

We would call the especial attention of our members to the 12th query, and recommend that in every neighborhood such a meeting be held once a week, for mutual edification and for uniting in prayer for the outpouring of the Holy Spirit upon our own souls, and your unconverted members and neighbors, remembering our Saviour's promise, "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

May our Lord and Saviour Jesus Christ, call many of us into His service during the present year, and may He find us ready to hear and obey His call.

On behalf of the Committee,
RICHARD H. THOMAS, Clerk.

QUERIES.

1. Have you a regular organization for Home Mission work?
2. How many actively engaged?
3. How many meetings connected with this work have been held?
4. Do you in your work definitely seek for the conversion of sinners, and what have been the results?
5. Have any become members of the Society of Friends through your efforts?
6. What mission schools, other than First-day schools, have you had under your care during the year?
7. How many Hospitals, Alms Houses and Prisons systematically visited, and how many visits paid?
8. How many engaged in Bible-reading and tract-distributing, and what numb Bibles and tracts given away?
9. Have you a mothers' meeting, what is the average attendance?
10. Have you a sewing meeting, what number of garments distributed?
11. What other mission work engage and what are you doing in the cau Temperance?
12. Are social religious meetings tained among your own members?

PUBLISH THE BANNS.—The *Chri Union* advocates some public ann of their intentions by the parties to a marr a proper time before the ceremony is formed, so that both they and the mi before whom they are married may be of any reproach. We trust that the common-sense rule among Friends will tinue to be complied with, that the ma woman lay their intention of marria fore a Monthly Meeting, and when clear, take each other in honorable divinely-blessed marriage.

DOCTRINAL.

SIN is the transgression of God's w *Phipps.*

PERFECT redemption consists, first in ing the price of ransom; and secon bringing out of bondage, and setting prisoner at liberty. Our Saviour pai first by His suffering and sacrifice; a performs the last by the effectual oper of His Spirit, in the hearts of those w ceive Him, and resign wholly to H *Phipps.*

THE TRUE CHRISTIAN LIFE, AND OF FAITH.—"For him (the Apostle) t was Christ, and to die was gain; for th he lived was by faith of the Son of God therefore it was not *he* that lived, but C that lived in him;" that is, that *ruled, ducted,* and *bore sway* in him, which is True Christian Life, the supersensual the life of conversion and regeneratio which all the dispensations of God, ministry of His servants, have ever te as to the consummation of God's wor man's happiness. *Here* every man is a *ple,* and every family a *church,* and place a *meeting-place,* and every vi meeting. And yet a little while a shall be so yet more and more; and ple the Lord is now preparing to enter this Sabbath or degree of rest.—*Wi Penn.*

For Friends' Review.

OCEEDINGS OF THE CONFERENCE HELD AT MOORESVILLE, INDIANA.

abstract of the proceedings of the Conference eld by the Meeting of Ministry and Oversight f Western Yearly Meeting, at Mooresville, nd., on the 11th, 12th and 13th of Second nonth, 1878.

fter proper preliminary arrangements, the ater part of the first session was occupied in otion, during which the Divine presence was to be very near, and united worship, with yer and thanksgiving, together with words of ernal greeting and appropriate exhortation, e given.

here were seven business sessions held, each vhich was opened by a season of devotion; o one meeting for worship.

he following questions were presented by the siness Committee for consideration. The Connce came to definite conclusions wherever it ned practicable on the questions presented; on ne of them various sentiments were expressed, l no definite conclusions arrived at.

st. What is the condition of man under the ?

everal passages of Scripture bearing upon subject were read—verses from the 6th and chapters of Genesis, Job xv., Jer. xv., Matt. , clearly teaching that the imagination of the ughts of the heart is only evil, and that conually; that a clean thing cannot come of an clean; that man in his fallen nature is abomible and filthy, deceitful above all things, and perately wicked, and is defiled by that which neth out of his heart; that he is wholly cort, possessing nothing that can commend him God; is utterly dead in trespasses and in .

he following texts were also read, clearly set forth the fact that man's natural condition as allen being is one of death and spiritual darks—Isa. ix. 2, Luke i. 19, John vi. 53, Romans 15, Romans viii. 6, Eph. i. 5, Eph. vi. 18, Col. 13, Acts xxvi. 18, Heb. i. 14, 1 John iii. 14, v. iii. 1. The unmistakable teaching of Scripe is that in the fall man was lost. The desire return to God was entirely out of his heart. He s lost in his will, and without the promise, was t in every way. By the atonement and work Christ, his power of will was restored.

he Conference concludes that man under the is spiritually dead completely.

d. What are the means of deliverance from effects of the fall?

he line of thought presented in the discussion this question was very varied, but no theory s advanced contrary to the teaching of Scripe—that deliverance comes through the plan of vation and redemption.

d. What service should the members of the eting of Ministry and Oversight be engaged in comply with the advice to feed and shepherd flock?

armony of action is the first essential. Min-rs, Elders, and Overseers should be diligent their allotted spheres of service. Much of this rk will be done by familiar social intercourse h all the membership. There is much pas-al care in connection with this work, and Preparative Meetings of Ministry and Oversight should know definitely who compose their flock; should have a list of the membership of their Monthly Meetings, and often give special attention to the needs of each individual. If we engage in this work under a true sense of our responsibility, our dependence will be placed upon the Heavenly Shepherd, and we will be enabled to administer to the needs of the flock; due care will be given to those who may be under conviction, and the newly converted will be instructed and encouraged.

This work will include visiting the bereaved, the sick, and those who may, from any cause, be in distress. On these occasions, as well as at all other times, we should be in full possession of the liberty of the Gospel, so that when duty requires it, words of encouragement or reproof, exhortation or warning, prayer or praise, may not be unduly withheld.

We should mingle with the members of the flock not as officers over them, but as one of them, filling the apostolic admonition, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

4th. Is it productive of individual growth, and does it tend most to the advancement of truth, for several ministers to reside at the same meeting, when other meetings are destitute of resident ministers?

In the discussion of this question it was urged that where several ministers are together there is apt to be a holding back, one waiting for another, and thus retarding the progress of the Gospel. The standard of the minister is that of the flock, and an excess in numbers produces stagnation in their own development; hence an injury to the congregation.

On the other hand, it was said there are advantages arising from ministers being associated together, that they may consult one with another, and be mutually helpful in carrying on their work.

It is not necessary for them to remain all the time at the same place. If they are faithful to the bidding of the Master, they will find their places for labor, let their residence be where it may.

Another consideration is the difficulty of arranging for the means of subsistence in places where, but for that, it would be desirable to locate.

There was no plea for salaried ministry, but simply an assurance of needful assistance in providing for temporal wants. Ministers, like all other men, ought to have business, and to be diligent therein, when permitted to remain at home, but need to be relieved from the necessity of depending upon it when the call is extended for Gospel labor. If ministers and congregations were harmoniously travelling together for the spread and support of the Gospel, and were willing mutually to be helpful one to another in spiritual and temporal things, it would do much to distribute and balance the work.

A meeting may exist without a minister, but it seems desirable that it might not remain long in that condition. And though it is doubtless right for several ministers sometimes to reside at the

same place, yet it might be profitable for them at times to query whether it is not required of them to locate or sojourn in other places, at least for a time.

5th. How shall we teach the oneness of the Father, Son, and Holy Ghost?

The importance of correct teaching on this subject was pertinently spoken to, such teaching as will not imply a division of the *one* God into three distinct Gods.

The illustration given by Joseph Cook, of Boston, in a lecture on this subject, was read.

6th. What means can be most successfully used to develop the full capacity of all the diversity of spiritual gifts?

The proper education of children has much to do with this subject. The object of an education should be to increase the enjoyment of the person obtaining it—to develop his faculties and increase his means of usefulness in the world. Whatever may be the gift, a thorough education will be of great service. Our system of education should be adapted to our needs as a Society. It is well if education leads to the formation of a Christian character, but with us it is additionally necessary that it shall make Friends, because there is certainly a great mission yet before our people.

The proper development of gifts is often thwarted by yielding to an inclination to imitate others, instead of simply exercising the gift bestowed. Meetings of Ministry and Oversight should give proper attention to the gifts of the members of their respective Monthly Meetings. Very much importance is attached to what are sometimes termed "little gifts." Encouragement and assistance should be extended to these as well as to any others. Judicious home training is a most valuable requisite, and ministers, as well as others, should not be too early sent out from home in the service of the Church.

Faithfulness in exercising the gift received, and faithfulness on the part of individual members one toward another, will do much toward developing the different gifts, and establishing each other in the truth.

7th. Is it proper to teach that there is a light in the sinner's heart, which, if given heed to, will bring him into salvation?

The expression "light within" is not a Scripture term, though when used from a proper standpoint, it conveys an idea in harmony with Scripture teaching. As used by the Society of Friends, we do not understand it to convey an idea that there is inherent in man as a fallen being any Divine principle or relic of good that was not lost by Adam in the fall.

As the rays of light proceeding from the sun outwardly, and entering a darkened room, reveal or make manifest the condition of that room, so the rays from the Sun of Righteousness reveal and make manifest the state of man's heart. And as in the outward, we sometimes speak of the sun being in the room when we mean the light from the sun, so we sometimes speak of Christ in the heart when we mean the light from Christ. And as the rays from any outward light, if followed, will lead to that light, so the rays from the Sun of Righteousness, or the light from Christ, if followed, will lead to Christ.

The teaching of Scripture is very explicit on the subject of the light. "In Him was life, and the life was the light of men. And the shineth in darkness, and the darkness co hended it not," John i. 5, 6. "That was th light that lighteth every man that cometl the world," John i. 9. "I am the light world; he that followeth me shall not wa darkness, but shall have the light of life," viii. 12. "All things that are reproved are manifest by the light; for whatsoever doth manifest is light," Eph. v. 13. "Awake that sleepest, and arise from the dead, and shall give thee light," Eph. v. 14. See "cordance" for references on light.

8th. What means can be successfully us bringing sinners under conviction, and ass them in accepting salvation by faith?

In the discussion of this question it was that the various agencies employed in pro conducted revival meetings are of much in ance. It would not be prudent to lay do programme of rules for each occasion. work must be done under the guidance Holy Spirit, and not in imitation of what we have seen or heard of on other occasions. preaching should be pointed, but not too Well directed definite personal testimony powerful influence in sealing the truth upo hearts of the convicted.

In addition to revival meetings, there more private and faithful labor of indiv members speaking to the people about souls' interest, manifesting a warm sympath them in all their duties and experience. heeding the apostolic injunction, "Let this be in you which also was in Christ," we m. live as to be practical every-day Christians by the influence of our lives, do much to bringing our associates to the Saviour.

9th. If the sanctified man sin, is there possibility of his renewal, or does he come the class for which there is no repentance?

To the first clause of this question the a was given "*Yes*," to the second, "*No*."

Sanctification does not place a man be the possibility of sinning, and if the man whom this blessing has been conferred sh through unwatchfulness, fall into sin, he h once to repent and seek pardon as all other There is no safe place for any man but in ing constantly and entirely unto the Lord.

10th. What relation does the Overseer s to the Church?

The office of Overseer has long been reg as one of the most important places i Church, and one for which sanctified men women are needed. Not only are they exp to help and encourage those who are tryi live Christian lives, but also to give close tion to the class of persons who are away Christ. Reliance on Christ is necessary to Christian boldness for the faithful perform of these duties.

The instructions given by Paul to Tim with relation to the office of a bishop ar plicable to the Overseership of our organiz and cannot be too strongly commended. Tim. iii. 1–7.

Considerable discussion ensued upon the tion of individual conditions necessary to j the presentation of applications for member While evidence of thorough conversion an

for Christian life is the all-important requi- for admission, the prevailing sentiment fa- ed the reference of each particular case to the nd judgment and discretion of the Over r.

fter a season of fervent devotion, in which ds of prayer and affectionate regard were ken, under a feeling of much thankfulness the evident blessing many had received on occasion, the Conference adjourned.

NATHAN H. CLARK, *Chairman.*
DR. SETH MILLS, } *Secretaries.*
CALVIN W. PRITCHARD, }

For Friends' Review.

PAPAL INFALLIBILITY.

Since I addressed to you my last letter, coronation of Pope Leo XIII. has taken ce. In the course of the coronation ser- e the words occur: "Take thou the tiara rned with the triple crown, and know t thou art the father of princes and of gs, and the governor of the world." This im to the governorship of the world seems some so monstrous, that it hardly deserves ious notice; others are willing to admit at an attempt of the kind is being made, t they think its success so evidently im- ssible that there is no need of saying much out it: still others, and Prince Bismarck among them, are well aware that the easures which have been successfully set motion, are of such a character, that with- t the utmost watchfulness and determina- n, civil governments are surè to encounter ry serious danger.

From 1850, when the movement, which s characterized the pontificate of Pius IX., gan, to 1870, when it reached its legisla- ve climax, the Italian priests, seconded by hers, and in England especially by Arch- ishop Manning, have set forth prominently s their object the reconstruction of society, n the model of what, in their own dialect, ey call the Christian civilization. "They udly proclaimed as the elements of that hristian civilization (I abridge from Ar- ur) the revocation of constitutions; the bolition of modern liberties, especially those f the press and of worship, with the subjec- on of canon law to civil law; and above all, he subjection to the jurisdiction of the Pope f all nations and their rulers, whatever the itles of these rulers might be. They justly onceived the ills they had to repair, as hav- ng begun with the bad teaching of John Vyckliffe, in which his doctrine of *dominion* vas the head and front of his offending and f that of every succeeding age. As he had triven for the emancipation of kings from he Pope, of legislation from the ecclesiasti- al powers, and of the individual from the priest, so did they set themselves to bring back again the dominion of the priest over the individual, the dominion of the ecclesiastical authorities over lawgivers, and, above all, the dominion of the Pope over kings.

"Those Italian Jesuits did not expound the syllabus according to the notion of Archbishop Manning, intended for English ears, as a code containing very little to which a sincere believer in Christian revelation would, if he understood the syllabus, object. The Italian Jesuits, aye, and even the German ones, on the contrary, made a boast of its diametrical opposition to every form of liberalism, and in particular to liberal Catholicism; of its efficacy as an instrument for overturning the modern State, and of its solidity as the foundation stone on which was to be reared the fabric of reconstructed society, or rather of reconstructed nations; each one was to form a province within a Church ruling over it."

Great, therefore, was the disappointment of a large portion of the bishops when, on their arrival in Rome, they found that they were not expected to take an active part in the Council, but only to assent to whatever their superiors had resolved upon. "The most dignified of the professed duties of bishops in Councils, was their bearing witness to the faith of their respective churches." "Apostolic" tradition had been set up side by side with the Bible, and at a later period "ecclesiastical" tradition by the side of the apostolic. Darboy, who came to a tragic end at the time of the Commune, set out from his diocese of two millions of souls, to bear witness that the doctrine of Papal Infallibility never had been the faith on the banks of the Seine: Manning, that it was the faith and the tradition on the banks of the Thames. Clifford set out from Clifton, to declare that it was not the faith of the Avon. Deschamps went to prove that it was the faith in Malines. Dupanloup went to prove that it was not, and never had been the faith in Orlçans. Cullen left Dublin to demonstrate that it was and ever had been the true faith of Ireland. McHale left Connaught bracing up his fourscore years to go and bear witness that it was not the faith he had learned, no, nor any of his coevals. Spaulding embarked from Baltimore to testify that it was the ancient faith in America. Kendrick set forth from St. Louis to testify that this was the reverse of the truth. Rauscher left Vienna and Schwarzenberg, Prague; Haynald left Hungary, and Strossmayer Croatia; Von Scherr left Munich, Melchers, Cologne, and Forster, Breslau, to testify that the faith and the tradition of their churches had withstood the new doctrine. Von Ketteler left Mayence to testify

loudly, but with so uncertain sound that no ordinary man could know "what was piped or harped."

On the other hand, the churches of Spain, Italy and South America almost unanimously sallied forth to testify that in their churches the new dogma was an old doctrine. So did some from the more ancient sees. Hassun set out from New Rome, as the Orientals call Constantinople, to bear witness, as Patriarch of Cilicia, that the city of Paul and the churches planted by him, had always held the faith and the tradition of Papal infallibility. Valerga turned his back upon the Mount of Olives, on Zion, and on Bethlehem, to give evidence, in the sight of God and men, that the Church of Jerusalem had always held the faith that the Roman Pontiff was infallible and his decrees irreformable.

But while the bishops were thus pursuing their way towards Rome, nine determined men in that city, forming the Secret Directing Congregation, under the auspices of the Pope, were coolly looking at the same questions, and were settling them beforehand. They took care that any seam through which any constitutional rights, till then held by the bishops, might leak, should be tightly calked. Thus it happened that by skilful management a great majority of the prelates were won over or silenced, and that the Pope was made head of the human species, a king of kings and a lord of lords. Doubtless the Jesuit Fathers feel encouraged that also their final end may be reached.

H. B.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 6, 1878.

REACHING FORTH.

The Christian life either for a man or a church cannot be a standing still. It is true there is in it a repose for every disciple, a quiet assurance of God's love and saving grace, a hope of salvation here from all sin and out of every difficulty, and of dwelling in God's presence in a future life. The Church, too, rests on God. His power, wisdom and love will triumph over all evil, and the kingdom of Christ be universally established. But the Divine purposes are carried on through man's willing agency. Every step gained in the Christian's course is but a vantage ground from whence to press forward to higher holiness, to larger knowledge of Christ and of His truth, to apprehensions of His love, to greater likeness to Him in every quality of heart and conduct, to heaven-directed efforts for the welfare or salvation of others. The same is true of every congregation and of every denomination of the Church of Christ. There is no stopping place where they may sit down contented with past achievements, or with present prosperity, much less with lukewarm indifference to the great purpose for which God sent His Son; to "bear witness to the truth," and "to save the world." Christ said, "As Thou hast sent me into the world, even so have I sent them into the world." Especially great is the importance of church officers being impressed with the conviction that "reaching forth" is the word for them. Official position tends to an official life, rather than to a direct seeking for the mind of Christ and a going on to follow Him. Against this temptation those subject to it do well to watch.

Reaching forth may not always mean active propagandism. There are times when churches as well as individuals are called to become established in righteousness; to be trained in deep, practical, personal piety, and made strong for aggressive work. In a campaign an army is not always engaged in dealing blows, but must often be stationary that it may be invigorated by drill, supplies and discipline, and so prepared for moving onward. From almost all quarters of the Society there come encouraging accounts of increasing spiritual life and active work, and many though members are considering the best methods for instructing the whole membership in all parts of the truth, and developing the full Christian piety. It is evident from the Acts and Epistles that the Church of the first century was most diligent in evangelizing. The apostles had many fellow laborers, who went everywhere preaching the word. It was no sooner was a group of Christians called out in any place, than an organization was formed for order and instruction. In the second century, while the propagating of the gospel was carried on with ardor, the greatest care was exercised in being assured that those received into membership were

uly changed characters, and thorough pro-sion was made for their instruction. On e first point E. De Pressensé, in his late ork on the "Early Years of Christianity," ys: "The essential feature by which the stitutions of the Church of the second cen-ry were characterized was this: they de-anded of *all* its members a distinct confes-on of the faith, and claimed the right to atch that their conduct did not belie their eed."

On the second point he says: "Of all the stitutions of the ancient church, the most portant was that for training catechu-ens," and he describes the fulness of the struction which for three years was given each applicant for admission to the church. this teaching were employed some of the ghest names of the church of that period, no made it their glory that they were cate-ists. The catechumens met for an hour fore worship, and their teaching was ade to bear directly upon the errors of re-ious opinion or of heathen practice to nich they were liable. Now that our So-ty is an ingathering church, much care ems requisite that the instruction of the ung or of new converts should be thor-gh, should cover the grounds of our faith d practice, and should be so given as show that a thoroughly Christian obe-nce is expected, and will be enforced a loving and watchful exercise of church cipline. In this way it may be hoped that reaching forth of our church will result in building up of a body of Christians, es-lished in spiritual truth, and in a corre-nding moral life.

NEW JERSEY PRISONS.

he commissioners appointed by the State of w Jersey to examine the condition of its prisons, e recently made their report. They state that ce 1868 many of the prisons have better build-s and arrangements. That while some of the s are deficient in cleanliness and allow actices abhorrent to correct feeling," of a er number it may be said, "that the apart-nts, bedding, table-furniture, &c., are kept scrupulous neatness, and that personal nliness is rigorously insisted upon." The l was everywhere good enough.

ut they refer with regret to the mingling of all classes of prisoners in jails, in enforced idleness. "With the exception of the penitentiaries of Essex and Hudson, no steady labor is demanded, even of convicts, in any county jail in the State."

"If any inmate be ignorant of the advanced secrets of the brotherhood, he is sure to be taught by one skilled in crime." "Prisons so conducted," say the commissioners, "are pest-houses which need abatement." "What must be the moral and mental status of a community which, from decade to decade, allows such plague-spots in their midst to go uncorrected? Our well-to-do citizens, like the priest and Levite of old, ignore the claims of humanity and 'pass by on the other side.'"

The commissioners seem to find a little comfort in that which is only an aggravation of the dereliction of any community, that other States do no better, but rightly declare that the evil is inherent in the system of county jails. In Great Britain an act which took effect the first of 1878, "Absolutely and permanently transfers the control and proprietorship of all the county and borough prisons from the management of the local authorities into the hands of the Central government, as represented by the Home Secretary and the three Boards of Commissioners of Prisons, appointed for his assistance in England, Scotland, and Ireland." It was to have been hoped that a similar law for New Jersey would have been recommended by the commissioners. Perhaps they thought it impossible to secure its enactment, but they would, at least, have done their duty. As it is, they have made one very important recommendation, the founding of a State Reformatory to which shall be sent all males, between sixteen and thirty years of age, upon their first conviction for a crime punishable by imprisonment in a penitentiary; and where the treatment shall be such as to reform the convict.

The commissioners make suggestions as to the better classification of persons confined as witnesses, those awaiting trial, or on short sentences in jails, but all recommendations are almost useless without the radical change mentioned above.

They speak of the great number of tramps in the State, and state that a recent law to oblige them to work for public benefit, has not been carried into effect. They suggest that "nothing for nothing" should be the rule of action towards them.

A MIRACLE IN STONE; OR, THE GREAT PYRAMID OF EGYPT. *By Joseph A. Seiss, D. D.* Porter & Coates, Philadelphia. Price, $1.25. This volume gives a brief and clear account of the results of modern study of the most wonder-

ful building in the world, and details many of the marvellous metrical, mathematical, and astronomical features thought to be embodied in the construction of the Great Pyramid. The speculations as to the religious and historical meanings which enthusiastic students of the Pyramid think are to be found symbolized in its formation, are also depicted with an earnestness of conviction by the author which makes them fascinating despite their often fanciful character. The charm of the story of the Pyramid as told in this volume must insure it many readers.

THE first Annual Report of the Pennsylvania Society to Protect Children from Cruelty, states that 273 complaints have been filed at their office within the year, involving the custody or care of 519 children. All the cases received careful attention, discretion being used not to interfere improperly with the private rights of parents or guardians, or expose unduly the privacy of family life.

The details of those cases, where courts convicted the parent or guardian of cruelty, are given, and painfully disclose the need of such a Society. The most shocking case was that of a soldier's orphan, sixteen years of age, who, after months of hardship, was compelled one morning to cut firewood with the thermometer at zero, while he was thinly clad, without underclothing or stockings. His limbs were frozen, and he died at a hospital. The Society aided in securing the arrest and conviction of the hard-hearted man.

DIED.

COX.—At Lawrence, Kansas, on the 13th of Third month, 1878, of consumption, Mary, wife of Benjamin Cox, in the 45th year of her age; a valued minister of Lawrence Monthly Meeting. She was faithful in all her family and personal relations, was an active promoter of moral and benevolent efforts and plans; and prudently zealous in her labors as a minister of Christ. She was favored with great composure and peacefulness in the near prospect of death.

EDUCATIONAL JOURNAL.

It has been suggested that a Quarterly Journal, representing the varied educational interests that are now claiming the attention of the Society of Friends, be published.

The object will be to present such statistics in regard to the educational institutions, schools, and colleges, under the care of the Society, as may be of permanent value; to assume the character of a newspaper as to such events in their current history as may be of local or general interest; and to offer its columns as a review for the discussion of educational topics, now agitating the public, or of subjects affecting more closely our own institutions.

In order that the actual running expenses of the enterprise may be met we solicit prompt subscriptions from such friends of education as think that the experiment might meet a want, that is undoubtedly felt, of a paper which should present a general view of the educational field of the Society of Friends. One dollar sent with the address of the subscriber to Edward P. Allinson, No. 236 S. 4th street, Philadelphia, Pa., will insure the receipt of the paper for one year.

Editorial Committee. EDWARD P. ALLINSON. HENRY BETTLE. JOHN G. BULLOCK. FRANCIS B. GUMMERE. CHARLES E. PRATT.

THE lectures on "The Art and Antiquities Pagan and Christian Rome," now being given in Hall of the Young Men's Christian Association, Henry G. Spaulding, of Boston, are richly instructi The beautiful illustrations by stereopticon pictures, a the lucid descriptions given by the lecturer, combine bring before the mind a vivid realization of what Ro was; while the historical points are fastened in mem by association while looking at representations of places where the events occurred.

We learn that an additional course of six lecture to be given, beginning the 3rd of Fourth month.

HAVERFORD COLLEGE.

The public JUNIOR EXERCISES will be held Fourth-day, the 10th inst., at 10½ o'clock, in the lowing order:—"Slavery—its Causes and its Do fall," John E. Sheppard, Jr.; "Astrology," Sam Bispham, Jr.; "Jupiter Bound," James Beezl "Thiers," Wm. C. Lowry; "Capital Punishme Edward Gibbons; "De M. Tullio Cicerone, in T culano suo," Francis Henderson; "The Ingratit of Republics," John B. Newkirk; "The Olymp Games," John H. Gifford.

The Vice-President's Address before the LOGAN SOCIETY will be delivered on Third-day evenin 7½ o'clock, by Henry L. Taylor, on "Sanitary form.

THE Ninth Annual Meeting of the *Indian Association of Philadelphia Yearly Meeting*, wil held at Arch Street Meeting-house, Philadelphia Fifth-day, Fourth month 18th, 1878, at 8 P. M. Fri generally are invited to attend.

RICHARD CADBURY, *Cler*

CORRESPONDENCE

A BIBLE-SCHOOL.

A Friend residing at Chapel Hill, N Carolina, at a distance from any meeting much interested in a Bible-school whic carried on in his neighborhood, and des to call the attention of Friends who ma travelling in that region to what he beli to be an opportunity to do good by a vis the school and neighborhood. Any one sirous to make such a visit may comm cate with John F. Craige, Chapel H N. C.

NOTES.

JOSEPH COOK is certain that he is not ing to trust his own happiness for eter upon the probability of there being op tunity for repentance after death, neith he ready to advise any of his friends to to Canon Farrar's assurance that there be; and if neither for himself nor his fri is he willing to trust to such a chanc cannot recommend it to the world at la

More than one thousand three hundred titions in favor of peace, with over one ndred thousand signatures, have been pre- nted to the English House of Commons. he Meeting for Sufferings of London pre- nted one on behalf of the Society of riends.

The attendance at the Moody and Sankey eetings at Boston, and the interest shown, e as great as last year.

D. L. Moody, at one of his closing meet- gs at Springfield, Mass., advised young nverts to eschew Free Masonry, Odd Fel- wship, theatres, card-playing, horse-racing, ovel-reading, and business partnerships and arriages with unbelievers, particularly the tter.

George Rawlinson, in a recent work, The Origin of Nations," seeks to "dispel illusion fostered by some great names, at the present state of our historical owledge requires an enormous expansion the ordinarily accepted chronology." He amines all the ancient civilizations, and ncludes that none of them requires an rlier date for the beginning than 2450 C., which harmonizes well with the chro- logy of the Septuagint version of the Old estament.

A Conference on the second coming of hrist was held at Mildmay Park, Eng- nd, on the 26th, 27th, and 28th of last onth. Many attended from different parts Great Britain, and even some from Hol- nd. The great points of agreement were at Christ's coming would be personal d pre-millenial; that He in one sense me to each believer at death, and would me again to receive all living saints to imself, and reign over the earth. The eakers emphasized the practical teaching at each should be ready and watching, ving loosely from earth, "deny ng un- dliness and worldly lusts, and living so- erly, righteously, and godly in this present orld, looking for that blessed hope and glo- ous appearing of the great God and our viour Jesus Christ, who gave Himself for s that He might redeem us from all in- u ty, and purify unto Himself a peculiar eople, zealous of good works."

The Methodist Freedmen's Aid Society as in its educational work five chartered in- itutions, three theological schools, and irteen unchartered institutions. In these stitutions there are 3,170 pupils, of whom 03 are Biblical; law, 10; medical, 32; llegiate, 64; academic, 285; normal, 1,065; termediate, 541; primary, 780.

Of the 86,727,886 population of the Rus an Empire, 74,383,405 are connected with the Russian Greek Church; 8,971,643 are Mohammedans; 2,798,252 are Jews, and 574,386 are heathens. In Roumania, Servia, and Montenegro, out of 6,385,822 inhabitants, 6,132,522 are Christians of the Greek Church, and only 1,800 Mohammedans, while 251,500 are Jews. Out o nearly 26,000,000 inhabitants in the Turkish Empire, over 8,000,000 are Christians by profession.

FAITH.

From an Address by George Müller.

My wish is, that in all the various affairs of life, great and small, we should seek increasingly to roll all our burden upon God, so that the principles, which I have sought to illustrate by this institution, (the Orphan House) may be applied in all the variety of circumstances in which a great many Christians are to be found; and especially, also, that they may be encouraged more and more to take God at His word, and believe that God means what He says. One or the other may say, "But Mr. Müller has received the gift of faith, we cannot expect to have anything of this kind; he has the gift of faith." Now that is a great mistake; I have no gift of faith. I disclaim it entirely, and there is not a particle of truth in it; it is altogether erroneous. I have no such thing as a gift of faith, but I have that which all Christians have—the grace of faith—that is, all who believe in the Lord Jesus Christ have this grace of faith, and in the measure in which we seek to have this grace developed, so will it grow.

I am conscious to myself of the increase of faith. When I began first in this way to trust God for a few dollars, I needed to exercise faith, and it was something to me. Then, afterward, I trusted God for a few hundred dollars, then for some thousands of dollars, and then, by the grace of God, I have come to this: That if I could clearly and distinctly see that the work I had to do was really the work of God, in which I should be engaged and that His time had come that I should do His work, and then, if I required two thousand acres of land and five millions of dollars, I should not be in the least afraid; I should go forward. So has my faith grown. But I know how I was tried at the first, when I entered this life of faith, with regard to a f w dollars, and how I had to muster up all courage and seek to lay hold of the word of God, to encourage myself by the promises of God, so that I did not break down. By standing still, by waiting on God by having my faith exercised and tried, and not going in

by-ways and forbidden paths, I found my faith more and more developed, more and more strengthened, and so I was upheld. I say again, because in my inmost soul I believe it, that if I required two thousand acres of land and five millions of dollars for a certain work for God, I should just as easily now undertake it as I undertook the furnishing of the first orphan house for thirty children; and thus I am conscious to myself that my faith has grown by the exercise. The gift of faith, however, is always the same; it does not allow either increase or decrease. If it is meant that God has given me faith—that is true; of course I owe it all to God. It is a poor sinner who is speaking now, who cannot do anything. He is a poor, miserable sinner, who has not a particle of strength in himself, but he has the faith that comes from God. It is not the gift of faith, but the grace of faith, and it is the same grace of faith that all my beloved brethren and sisters in Christ have. It is the soul that trusts in the Lord Jesus Christ for salvation—that partakes of this precious faith; but after we have received faith, it depends how we seek that it is developed, in order that it be increased more and more.—*Advocate of Christian Holiness.*

From Frazer's Magazine.

THE GREAT FOURFOLD WATERFALL.

(Concluded from page 526.)

Meanwhile, the man whose appearance has recalled these recollections of the history of his creed remains seated motionless on the sand-bank with eyes fixed upon the glorious scene before him. We can hardly conjecture what thoughts are passing through his mind; Hindus are little open to the impressions of natural scenery, and that sympathy with it, when cataracts, rocks, and mountains haunt like a passion, seems wholly alien to their nature; it is rare indeed in any race. Still this is a point on which the European mind hardly understands and fathoms the Hindu enough to form a judgment. Ideas and ways of thinking are so essentially different that something of the same result may be arrived at under very different forms and by very different paths. Indian poetry is far from destitute of the recognition of natural objects and beauties, but generally in subordination to some shrine or god, and introduced in a mechanical sort of way. Every poem, they think, ought to contain descriptions of the seasons, streams, love, morning and evening, etc., in certain formal proportions. But a sense of natural beauty shows itself in them in many ways—their love of flowers, the picturesque sites of their temples, and their veneration of streams and water so grateful in a burning land. An educ and reflective man of a sect like the gams, whose mind has not been stuffed childhood with absurd Brahmanical st and notions of manifold gods and sup tions, may well be open to higher influe and even be touched with that sub sense "of something far more deeply i fused" in nature. Presently the man have been watching rises, and holdin his hand the emblem of his faith sus on his breast, repeats in a loud emp voice, as Hindus always use to do reciting or reading to themselves, verses in which we can distinguish majestic march of a Sanskrit hym prayer, composed by the celebrated Agastya, and adopted by the Jangam their *credo* and confession of faith, con ally in their mouths, and prefixed as a to their religious books. It runs closely rendered line for line:—

The Being endless, Giver of goodness, Image o
dom, whom pain and grief
Never can reach; the Sky His emblem, whose
are countless, and Truth the chief:
The One, everlasting, stainless, steadfast; who
all secrets, Himself unknown:
Passionless ever, of perfect justice,—Him do
ship, and Him alone.

He who sits at the foot of the World-Tree, on t
vout who before Him fall
Understanding and strength bestowing: Lord
Universe, Teacher of all,
Embodied Glory of grace and mercy: Him I
and adore, for He
From the burden of life and the bonds of death
can deliver and set us free!

Scooping up water in his hand and
ing, he draws his cloth round him, and
ing with long light steps over the sli
stones, disappears on the upward path
out having noticed us screened behind
bushes. After a time, and once agai
vancing to the brim of the dark pool
contemplating the wondrously lovely
and vanishing of the waterfalls in
bosom, we too address ourselves t
ascent, which shod feet and limbs less
and spare make far longer and more
some than to the ascetic who has
before.

We do not neglect after moon-ri
resort to the wooded knoll above the
Fall. Even the full moon at her mi
height cannot reach the lower depths
gulf, or touch more than half of the m
precipice, which from its overhangin
inwardly retreating character is
shrouded in gloom; only here and t
craggy point, outswelling slope, or r
projecting brow catches the light and
hint of the vast wall behind. Th

lls descend into the abyss like huge col-
nns of shining silver, writhing and quiver-
g in the moonbeams, till suddenly swal-
wed and lost in the blackness of darkness.
is a weird and sublime sight, almost
ore impressive than the stupendous day-
ht vision. The voices of the water seem
change their tones, and a long lament,
ingled with strange gusty sounds and
ies as of struggling winds, rises fitfully up,
den with the intimation of appalling
pths. By night too the spray-clouds over
e pools, which seldom mount high during
e day, creep upwards in long spectral
reaths, and at dawn may be seen lifting
eir pale locks and brows over the brim
the abyss, but soon sink back and vanish
the sun mounts up.

Few travellers have visited the spot dur-
g the rainy season. At the height of the
onsoon the whole forest country is a drip-
ng, weltering wilderness, streamlets and
reads of water become torrents, and roads
e everywhere blocked up by floods and
llen trees. Movement and business are
spended, and the inhabitants are almost as
uch confined to their homesteads as Arctic
vellers by the polar winter. Then the
ver, a wide furious flood, unbroken from
nk to bank, rolls over the precipice in one
emenduous torrent. The force and thun-
r must be overwhelming and sublime, but
thing can be seen—nothing of the preci-
ce, of the gorge below or the river bed
ove; all are veiled by the enormous mist-
uds which fill the ravine and chasm, and
ll in prodigious volumes far up the valley,
cending above the trees and bordering
lls, and burying everything in a blank
iform grey. All is as much lost to view
a mountain prospect involved in clouds,
d these clouds neither lift nor disperse
hilst the monsoon lasts.

In this luxuriant region there are many
arvellous spots; let us finally leave it
ith a glance at another wonder of nature,
en stranger than the falls, and more diffi-
lt to convey an idea of by words. Some
teen or twenty miles northward in the
me continuous forest country are the
êni, or Ladder Rocks, difficult to reach
d seldom visited. In a rather low-lying
dulating tract, in the heart of the jungle,
here trees are broadest and undergrowth
ickest, the visitor, long guided through
byrinths of narrow paths, often retarded
thorny bushes and the sharp hooks of
ttan trailers, sometimes wading across
vamps swarming with nimble leeches, and
w and then over the paddy-plots of a
nely homestead, at length sees with sur-
ise strange rocky shapes shooting abruptly
ove the trees, as cathedral towers rise
over woodland. Previously for a long dis-
tance no rock has been encountered, the
outlines of the country being low and
rounded, but now advancing from between
wooded eminences two extraordinary objects
strike the eye, standing across an open space
on either side of the entrance of a narrow
glen. Not columns or obelisks, not pinna-
cles or towers, yet unlike any of nature's
freaks in rock or stone. Two great piles of
rock rise abruptly some four hundred feet
above the jungle that closely surrounds
them. Huge, and of no describable outline
at base, their shape, if shape it can be called,
changes continually as they rise, square,
rounded, many sided, breaking out every-
where in overhanging ledges, sharp points
and elbows, jagged edges, twisted pendants,
and ending in wild irregular spires and tur-
rets. No other rocks are near; they stand
clear, sooty-black in color, for iron enters
into their texture, which is hard crystalline
limestone, grey at the fracture, but blacken-
ing on the surface. No more rocks of the
kind are known in that part of the country;
at this spot only they and their fellows seem
to have been thrust up from the bowels of
the earth. The narrow glen, between two
hundred and three hundred yards in length,
is bordered by a succession of these fantastic
shapes, not so large or high as the gigantic
warders at the entrance. There is nothing
of the pillared regularity of Staffa, or rather
one might imagine one's-self moving through
a Walpurgis *day*, made mysterious by the
dim forest-shadows, past "giant-snouted
crags" and rocks animated with monstrous
life, or amid a throng of the enormous mis-
shapen Afrits of Arabian romance, or a revel
of huge lumpish giants turned into stone by
some potent magician or Merlin spell. The
little glen widens at the end into a sort of
amphitheatre, in which stands a pair of the
most amazing and fantastic of these night-
mare forms. On the right is a great tower-
ing mass rather suggesting in outline some
vast megatherium, or one of the colossal
brood of earth's younger days, its prodigious
back covered with a close array of long,
sharp spines; the other, loftier and less
bulky, rising in piles of dislocated angular
masses, some poised and hanging on others,
seamed with deeply overhanging brows
shooting straight up in spires and pinnacles,
and over them many-cornered shafts bearing
ragged parapets, broken steps and buttresses,
all mounting upward and ending in a long
lean tooth. Could unlike conditions be
compared, one might imagine a fleet of ice-
bergs drifted from their Arctic birthplace
into this tropical solitude, and transformed
suddenly from white glittering ice into sable
stone; the grostesque forms wrought by

the magic ministry of frost would not be exceeded by the bizarre outlines of these sun-blackened Indian rocks, surrounded by no blue sea waves, but by the green billows of a forest wilderness. At the base of the great spined rock there are wide and lofty cavernous recesses, with rugged far-projecting eaves, in the hollows of which prodigious swarms of bees have, doubtless for ages, held their stronghold, and, far above reach, filled them with an enormous wealth of Brobdingnagian combs, which hang down in rich waxen stalactites. The deep incessant hum of this innumerable commonwealth is audible at a considerable distance. The natives relate that two European officers once visited the spot, one of whom foolishly and wantonly fired into this formidable fortress, and was instantly attacked by clouds of the defenders, and died from their stings. Since then, they say, it is not safe for any one to go too near the swarming legions of the guarded city.

Such are some of the wonders and impressive sights embosomed in these Indian western wilds. The grand picture of the matchless fourfold falls can never fade from the inward vision of eyes that have looked upon them. At the bungalow hard by, a book used to be kept in which visitors wrote their names, and often their impressions, for the most part not unworthy of the spot, for its influence had been too much for even British jocosity. Amongst them a bishop had recorded his thanks to God for having been permitted before death to behold so sublime and glorious a manifestation of the works of His hands, and a German artist wrote that an account of the falls had led him thither all the long journey from his own land, but that he held the toil to be well repaid. Such expressions are nothing exaggerated.

M. J. WALHOUSE.

For Friends' Review.

TOBACCO—ITS INDICTMENT.

It is well to make the inquiry, "Am I doing all I can to lessen the general and particular use of tobacco?" In many places the practice is increasing, and little boys are trying to imitate those who are older by learning to smoke. This habit once acquired tends to lead them to drinking saloons where smoking is so common, and the flavor of the tobacco soon gives them a distaste for water, and they demand something stronger. In this way the thirst thus created is leading thousands down to destruction.

There are many ways in which one's influence may be used against the practice. Always speak against it when there is an opportunity, in public or in private. monstrate kindly with any acquainta who have fallen into the habit. E effort has some influence, more or less often see my neighbors conceal or th away their cigars when they see me com being at least half ashamed. Some l given it up. I scarcely ever travel on cars, but I am compelled to stop some who tries to smoke where he ought The circulation of tracts is useful; they still be obtained by addressing the "T Tract Depository, Fitchburg, Massa setts."

I can hardly ever find a man who wil fend the practice, where its effects are f and fully stated. Repulsive and disag ble in flavor to begin with; repulsive filthy to others; costing large sum money; destroying the health in man stances; leading to an appetite for alco with nothing to recommend it, and e thing against it, the people would ris rebellion if it were forced upon them force and arms, before they had become ated by its use.

Two of my best friends have lost lives within a few years from havin quired the use of tobacco. One was a fessor in a university, and although he an effort to change, it was too late. other was a widely-known and skilful seryman. His physician prohibited use, but he too was too late, and he under its effects. I could state other si cases. I could also mention many inst where a thorough conversion to a faith has resulted in a loathing of the tice. I heard Jerry McAuley, of New who had used tobacco profusely as we being a hard drinker, say that the ap had been entirely taken away since his version, and that he would as will drink kerosene and eat mud from the s as to drink whisky or chew tobacco.

Sometimes the financial argument h influence. A hired man told me he twenty dollars worth of tobacco in a I told him that sum laid up every yea continued at interest, from the time h twenty-five till he reached the ag sixty-five, would amount to about thousand dollars. Another person tol he smoked one hundred dollars wo cigars in a year, or I discovered this his statement of how much he paid day. I startled him by showing tha money saved and at interest would him about twenty thousand dollars time he became an old man.

Some years ago, at a State fair, in with several of the clerks and o one or two of whom began to smoke

sual, I turned the conversation on tobacco. he Assistant Secretary, who resides in lbany, afterwards came to me and said, Mr. T., I did not get an opportunity to say o you to-day, what I wanted to tell you out tobacco. Two years ago I built a mfortable house for myself, that cost three housand dollars. My friends came to me nd expressed their surprise that I could fford to build so good a house. I told em this was my *smoke house!* 'Your moke-house! what do you mean?' I answered, that twenty years before, on discovering how much money I paid for tobac-o, I stopped using it and deposited the mount yearly in bank. Two years ago it mounted to three thousand dollars, and I uilt my house with it."

To sum up. The practice is filthy and isagreeable; it costs the people hundreds f millions of dollars; it destroys the lives f at least ten thousand yearly in this coun-y according to careful statistics, and it ads thousand to become drunkards. What the good which it confers as an offset for ll this evil and crime? T.

SCIENTIFIC NOTES.

Acclimation of Beavers.—Beavers have early disappeared from Europe, and the w that are still found along the Rhone, the anube, and the Weser, live in solitary bur-ows, being disturbed from building dikes y the neighborhood of men. The Marquis f Bute has undertaken to re-acclimatize em. Beginning with a single pair, he has ready more than a hundred, and they have ompletely changed the aspect of their ater-courses, across which they have built hree dikes, with their peculiar huts near the orders. The trees which they select for eir structures are chiefly alders and wil-ows. The breeding of beavers in Scot-nd seems likely to be as successful as the omestication of the ostrich at Cape of Good ope, where more than 32,000 are now ised in fenced enclosures.—*Les Mondes.*

Parisian Scientific Conferences.—The rench Scientific Association has organized series of conferences, to be held at the Sor-onne. Their object is to make known and xplain new inventions and discoveries. he programme embraces repetitions of Cail-tet's experiments on the liquefaction and olidification of gases; explanations by H. ainte-Claire Deville; a discourse by Dumas n the history of the Association, and its rvices to science, and other interesting fea-ures. Dumas proposes that the Association ould open a subscription for a monument its founder, Le Verrier.—*Les Mondes.*

Gallium.—About two years ago Boisbaudran announced the discovery of this new metal. The announcement was received with suspicion, but it appears to be now fully confirmed, although it is so scarce that the discoverer employed half a ton of zinc in order to get twelve grains of gallium. It resembles pewter in color, is not so soft as lead, but can be bent and cut. When heated to redness it tarnishes slightly. It will melt in the hand at a temperature of 86° Fahrenheit, and does not solidify again until considerably below that temperature. Its specific gravity is only 4.7. Some years ago Mendeljeff, of St. Petersburg, arranged the chemical elements in such groups that he predicted the future discovery of metals that were then unknown. To one of them, situated between aluminium and indium, he assigned an atomic weight of 68, and gallium is supposed to satisfy the prediction, although its position is not positively determined. Davyum, which was discovered by Sergius Kern, is also supposed to be one of Mendeljeff's anticipated elements.

Origin of Lunar Craters.—Lamey notices various marked points of resemblance between the forms and arrangements of the lunar craters and the "photographic network" upon Janssen's recent pictures of the sun's surface. The figures are only transitory upon the sun, because its mass is in a state of perpetual ebullition; on the moon they have become permanent, perhaps on account of the formation of gigantic gaseous bubbles, when the superficial layers were in a pasty condition.—*Comptes Rendus.*

THE PEACE OF GOD.

"Thou wilt keep them in the secret of Thy presence from the strife of tongues."

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er he flieth,
Disturbs the sabbath of that deeper sea.

So to the soul that knows Thy love, O Purest,
There is a temple peaceful evermore!
And all the babble of life's angry voices
Dies hushed in stillness at its sacred door.

Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully;
And no rude storm, how fierce soe'er he flieth,
Disturbs that deeper rest, O Lord, in Thee.

O, rest of rest! O, peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
Fulness of joy, forever and forever.

Selected. HARRIET BEECHER STOWE.

A young lady wishes, by the middle of Fifth mo., a situation as companion to an invalid or elderly lady, or as nursery governess. Address A. B., 3208 Baring Street, West Philadelphia.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 2nd inst.

THE EASTERN QUESTION.—The aspect of affairs is very threatening. No friendly understanding has yet been attained between England and Russia, and the Congress appears virtually given up. A Berlin dispatch to the London *Pall Mall Gazette* of the 27th ult., reported that the other Powers had declined a suggestion made by Russia that the Congress be held without England; that Russia was understood to have indicated a willingness to make further concessions to Austria, and some concessions also to Roumania; and that Germany had, under these circumstances, abandoned for the present the idea of issuing invitations for a Congress. Lord Derby, the English Secretary for Foreign Affairs, announced on the 28th, in the House of Lords, his resignation, which he said had been accepted, and he would continue in office only until a successor should be appointed. He said he could not justifiably explain in detail the reasons for this step. The Cabinet had arrived at grave and important conclusions, in which he could not concur. He did not consider the measures resolved upon as necessarily tending to cause war, but he could not regard them as prudent in the interests of peace, or necessary for the safety of the country, although he gave the Cabinet credit for sincerely desiring European peace. He did not, however, dissent from the Cabinet's view of the conditions on which England might go into the Congress. In the House of Commons, on the same day, the Chancellor of the Exchequer said that Russia's answer, received the day before, adhered to her previous declaration, and explained that the point of leaving full liberty of appreciation and action to the powers, leaves every power at liberty to raise such question as it thinks fit to discuss, and reserves to Russia liberty to accept such discussion or not.

On the 1st inst., a royal message was read in both Houses of the British Parliament, announcing that directions were about to be given that the reserve force and militia reserve force, or such portion as may be thought necessary, be forthwith called out for permanent service. Discussion of this message was postponed to the 8th inst. A proclamation was published on the 2d, ordering the reserves to assemble on or before the 19th inst. The Archbishop of Canterbury has ordered special prayers on account of the public anxiety.

It was announced in the House of Commons that the Marquis of Salisbury, heretofore Secretary for India, had been appointed Foreign Secretary vice Lord Derby, and that he had sent to all the Powers a circular, summarizing the recent correspondence, and giving Russia's refusal of England's demand to place the treaty as a whole before the Congress; also setting forth the objections to this decision. Every material stipulation of the treaty, it says, involves a departure from the treaty of 1856, and the declaration signed in London in 1871 prevents England from acquiescing in a withdrawal from the cognizance of the Powers of articles modifying existing treaties. The combined effect of the new stipulations on the interests of the Powers, forbids separate discussion of a portion. The formation, in the new Bulgaria, of a strong Slav State, under Russian auspices and control, is specially objected to; also conditions accompanying the stipulations for the better government of Thessaly and Epirus, and the acquisition of Bessarabia and Bat and of the Armenian strongholds, as increasing power of Russia, to the prejudice of other cour having interests in the Eastern Mediterranean. territorial severance of Constantinople from the E pean provinces still left, the heavy indemnity requ and the vague statement as to the mode of payr are all calculated to depress almost to subjection political independence of Turkey. England w willingly have entered a Congress in which the lations could be examined as a whole, but ne British interests nor the well being of the Turkish inces would be consulted by the assembling of a gress restricted by Russia's last reservations.

Austria also opposes the present position of R General Ignatieff recently visited Vienna, to c with the government. It is stated semi-officially he ascertained that Austria rejects the Treaty o Stefano as clashing with both her own and Eur interests, and that she requires certain alterations made in the conditions, such alterations to be wit concurrence of the other Powers. General Ign not being empowered to do more than make ar ceive friendly explanations, then went to St. P burg, and it is announced that he will return to V after consulting Prince Gortschakoff.

FRANCE.—The Chamber of Deputies has passe bill relating to the state of siege, in the form in v it was adopted by the Senate.

ITALY.—At a consistory held on the 28th ult Pope nominated the two archbishops and four bi constituting the new hierarchy established in land. It is said that the Pope has directed his S tary of State to take steps for opening diplomatic tions with Great Britain, if possible.

ENGLAND.—On the 28th ult. there were four i of snow in the Midland counties, and it was stil ing. The weather throughout the kingdom w seasonably cold, impeding farming operations.

The number of native emigrants from the I Islands was less in 1877 than during any year 1853, except 1861. In all, there were 119,971 grants, of whom 95,195 were British subject 1861 only 65,000 of these emigrated. The dec Irish emigration is very marked, the proportion now only 24 per cent., as compared with 34 pe in 1871. Of the total number of British em last year, 30,138 went to Australasia, and 39,168 United States.

CUBA.—A proclamation by General Martinez pos, dated the 24th ult., declares peace substa re-established in the greater part of the lately gent district, and that it is now necessary to h wounds caused by ten years of strife. It decre the authorities of the pacified territory observe plete oblivion of the past events; that all thos imprisoned for treason or rebellion shall be lib and those who have escaped punishment are no proceeded against; all such cases now pending be abandoned; those banished or departed fo causes may return home, and are to be unmo all are to regain their rights of citizenship; a serters from the Spanish forces, still in arms, ar pardoned if they surrender by the 15th inst.

CONGRESS.—A new tariff bill has been repo the House from the Committee of Ways and and was to come up for consideration on the A bill to prevent the introduction of contagi eases from foreign countries, by enforcing qu regulations, was passed. A bill to promote t eral use of the metric system of weights and m has been introduced, proposing some modifica terms. The Senate has passed the Consular plomatic Appropriation bill.

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GLISH FRIENDS' PALESTINE MISSION.

Dear Editor:—Jacob Hishmeh, a native Nazareth, and educated at the school of hop Gobat, Jerusalem, made his first ac-aintance with members of the Society of ends and with their doctrinal views, ile employed as interpreter for E. and S. hes and party in the spring of 1869. ce that time he has represented English ends in mission work in the land of the ple, first as Bible reader and colporteur at usalem and vicinity, but lately as resi-t missionary at Ramallah, a village some hours northward from the Holy City, l occupying a central position near Bethel, zpah, and Ramah, the home of Samuel, inent as prophet and judge in Israel.

Jacob Hishmeh is efficiently aided in his work at Ramallah by his wife Jameeleh Hishmeh and a gifted and earnest teacher known as Maulimeh Catibeh.

Besides the Girls' School, Mothers' Meetings and other work at Ramallah, there are connected with this mission three out-lying schools, one each at Arek, Jifneh, and El Janieh.

During the past autumn this mission was visited by Isaac Shamah, one of the members of Brumana Monthly Meeting, Mt. Lebanon, Syria. Of this visit Th. Waldmeier writes: "We thought it good and useful to send Isaac Shamah, my fellow-worker, to Jerusalem, Ramallah, etc., to visit our friend Jacob Hishmeh in the love of of the gospel. I am glad to report that after twenty-six days he returned safely to Brumana. I will now give a brief account of his journey and labor. He arrived, after a journey of five days, at Ramallah on the 5th of Eleventh month, 1877, where he was cordially received by our friend Jacob Hishmeh, who was exceedingly glad to have him under his roof. He found Jacob and his family pretty well. On the evening of the same day he had a meeting with thirty persons—all seemed pleased and blessed. On the 6th had an examination of the Girls' School at Ramallah. Forty girls were present, divided into four classes by their able teacher, Catibeh, from Mt. Lebanon. The first class was examined in Bible history, the second class in the gospel life of Christ, the third in Line upon Line, the fourth in Aleph Be (A, B, C). The first and second classes were examined in arithmetic. They also repeated texts of Scripture and nice hymns, and their needlework was shown. Isaac Shamah was much cheered by the examination, it turned out so well.

"On the afternoon of the same day he had a Mothers' Meeting for those who come every week to learn needlework. He was pleased to see the interest they take in spiritual things. In the evening he had a

mixed meeting, which was well attended, and the Spirit of the Lord seemed to work in the hearts of those present. He was pleased with Ramallah, and found the people simple-minded, and much inclined to hear the gospel. He encouraged Jacob Hishmeh to give more time to the evangelization of Ramallah than to other places, so as to obtain a centre enlightened by spiritual knowledge.

"Isaac and Jacob went to *Arek*, where some months since a school was opened. There were thirty-seven children present, twenty-seven Christians and ten Moslems. Among them were only two girls; one of them is reading the Scriptures to the ignorant people in the village. After the examination our friends addressed the people present, Moslems and Christians, who listened with much attention. They also visited the school at *Jifneh*, where they met forty children. The examination was satisfactory.

"Isaac Shamah was at Bethel and Bireh. Had a meeting at the latter place, where he found the people very ignorant, yet very willing to hear. Our friend also held a meeting in Jerusalem, and made brief visits to Bethlehem and Jaffa, reaching Brumana on the 26th of Twelfth month safely, and found his dear wife Leah quite well. I am very thankful that our Heavenly Father protected him and blessed his journey with success. TH. WALDMEIER."

Translation of Maulimeh Catibeh's report of the Mothers' Bible and Sewing Meeting, since his return from the summer vacation.

On the 5th of Tenth month, twelve women attended our meeting. I read to them Acts xvi., and spoke with them about faith and prayer, and about the good women in the time of the Apostles. The women answered, "We have been quite neglected before, but now we have great hope, in coming here and in hearing the word of God. We will resemble the good women of old." I have often spoken to them about Paul and Silas when they prayed and sang praises unto God, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately the doors were opened, and every one's bands were loosed. And I also told them that the Lord heard the prayers of Paul and Silas because they did trust on Him, and they were quite sure the Lord would release them. I also told them that if we do trust in God like Paul and Silas, and believe in Him, he will protect us from all danger.

24*th of Tenth month.*—Eighteen women attended the meeting. I read the first part of the 21st of Luke to the 4th verse, and explained the same to them. I spoke much how our Lord commendeth the poor because she of her penury cast in living that she had, but the others, abundance, did cast in unto the offe God. The women said: "Poor wid is. We have never heard of her time. How could she give *all* her Our widows will not do the same." them the Christians who live in a fa try from us, they do give from their for the education of your children, b and women. You also ought to giv thing for such good work. They an "Yes, those Christians you speak doubt they have sent you to teach our children. We do still rememb visit to us, and there was with then lady (Sibyl Jones) who did preach and that was the first time we have *woman* preaching."

30*th of Tenth month.*—Twenty attended meeting. I read the first of the 1st Book of Samuel. All list tentively, and I noticed that the them had been weeping while I was and explaining the chapter to them, ly when I was speaking to then Hannah, when she was in great gr prayed for a child. They have sai never heard a woman praying in o except the old lady who visited our with the Friends long time ago. cannot pray; we are not accustome We know and are sure that all won have died in our village knew noth the sacred Scriptures, neither anythir prayer like the prayer of Hannah th of Samuel, but we hope to be like able to pray to the Lord."

3*d of Eleventh month.*—Twenty present. To them I read the first erbs, from the tenth verse. I expl them the same, telling them there is better than a virtuous woman, for h is far above rubies, because favor is and beauty is vain. A woman that the Lord, she shall be praised. Th replied, "With us it is quite differe men do not look for favor or beaut look for a good, strong woman fo because the women here have to g wheat, to bring water, to bring work at home, etc."

6*th of Eleventh month.*—Twenty present. I read the 15th of Luke, a I was speaking to them about the p the lost sheep, Jacob Hishmeh and came in. J. H. asked the women felt interested in the reading of th All replied, "If we were not inter the reading of the sacred Scripture we would not leave our children a at home to come here." One said

h interested. I think over at home t I hear at meeting, and sometimes I *m* in the words that I hear at the meet-" Another, a widow, said, "In the t, when I have nothing to do, I tell my ghter Sada to read to me a portion of pture. From them I surely understand salvation is only to the human being ugh Jesus Christ our Lord."

hen M. Isaac, of Brumana, spoke to n about our Lord's talking to the woman amaria, and how he revealed Himself to

he women expressed themselves much rested in the remarks of our friend, and "We hope that our priests will do the e."

)th of Eleventh month.—Twenty present. d the 25th of Matthew, and dwelt much n the parable of the virgins. The hen asked me to repeat what I had read explain it to them. Accordingly, I an-red their desire. All of them said, "We e to be like the wise virgins, and not the foolish ones." Before they left I ed with a prayer.

1st of Eleventh month.—Eighteen pres-Read the 20th of Acts. The women , "We have never heard anything about l before." I told them that he was the t worker in the Church of Christ, and he had written fourteen Epistles. ed with prayer.

h of Twelfth month.—Nineteen present. ad the 5th of Romans, and when I read eighth verse most of them wept and , "The Lord Jesus has died for us! It ally a great love to us! A mother will die for her child. Now we see that His e for us is more than our love for our dren, and we do confess, Maulimeh Cati-, that our coming here to attend these tings is very beneficial to us, and we do ays hear something new that we have er heard before. A Christian should d the Book of God, and know what is tten in it. We think that our priests mselves have not heard so much from the le as we now have."

8th of Twelfth month.—Present, twenty-I read to them the 1st and 2d of Job, explained the same. One said, "I do nire how Job did bear all those trials and sin. Last week I did count my chick-, and found two of them gone. At once as vexed, cursed and insulted my neigh-s, and until now I do not know who did l them; but now I do see that I have the Spirit of God, and I do not resemble . I do hope that I may be able to pray I have never prayed before."

Before they left the meeting I prayed h them. May the Lord bless the words read and spoken, and bring them home to their hearts anew.

MAULIMEH CATIBEH,
JAMEELEH HISHMEH.

With love and esteem,

ELI JONES.

SOUTH CHINA, ME., Third mo. 28th, 1878.

A PROPHECY.

Amid the dark annals of the treatment of the natives of America by the Spanish discoverers and conquerors, there stands out one name bright with great talents and Christian love,—it is that of Las Casas. He accompanied Columbus in 1493 on his second voyage to America, and was a witness from the first to the decimating cruelty of the Spaniards towardsthe natives.

With never-flagging zeal he preached the gospel to the Indians, and pleaded for humanity and justice towards them from their conquerors. Besides addressing several letters on behalf of these poor people to Charles V., of Spain, he repeatedly crossed the ocean to plead their cause in person. In a recent article in the Bulletin of the American Geographical Society, J. A. Bennett, in an account of travels up the Magdalena, and in the heart of the Andes, describes the many virtues of the natives, and adds, "Allow me just here to call your attention to the prophetic words of Las Casas, the Spanish historian, addressed to Charles V., in 1542; he says: 'If the past course of treatment is continued, the Indian nations of South America will be destroyed (millions of them died from cruelty, slavery and war), and the injury that will result to Spain, the blind will see, the deaf will hear, and the dumb will proclaim! I have not long to live, yet before I go hence, my conscience demands that I make this protest to your Majesty, and I call all the saints and angels in heaven, and inhabitants of the earth to witness this solemn announcement, that unless the laws and penalties for the protection of the aborigines are put into active execution by those empowered to do so, the present population will be destroyed, as they have been in the Antilles, and for these sins God has to chastise us with horrible chastisements, and perhaps totally destroy Spain!'"

"Prophetic words, which are being fulfilled before heaven and earth to-day! Not men alone, but nations reap what they sow. This law is inwrought with the universe. The balances are being struck, and to nations as well as individuals a day of reckoning comes, with a like certainty to both Look at Spain, in all the magnificence of her greatness at the time of the conquest. Behold her humiliating imbecility to-day.

Then think of this prophecy of the tender-hearted Las Casas, uttered 335 years ago. Once she defied the world in arms; to-day she cannot conquer the Cuban patriots! What is the matter? The bloody hand of the centuries is at Spain's throat! Let us not forget, ladies and gentlemen, that our injustice to the red man is being written out in God's book. We, too, must reap what we sow, and be judged by the record of our daily lives in the Supreme Court of the Universe, from whose decision there is no appeal."

For Friends' Review.

OLD AND NEW ROMANISM.

Dear Friend:—I desire to say a few words on the radical difference between new and old ultramontanism; a subject to which our attention is constantly directed. My statements will be drawn very much from the pages of the "Civilta Cattolica" (Catholic Civilization), as quoted in the work of Arthur. For sixteen years that periodical had been recognized as the organ of the Pope himself, and of the Company of Jesus, when the Pope by a brief and declared exercise of apostolic authority, formally erected, in perpetuity, the Jesuit fathers, who composed the editorial staff, into a college of writers, which college should be under the General of the Society of Jesus.

The revolution which in 1840 terminated the reign of Louis Philippe, led to a successful effort on the part of Montalembert and Thiers to secure for the Jesuits the freedom of instruction in the public schools. They claimed it on the ground that it was one of the rights granted by the Republican Constitution. But the time soon came when the Liberal Catholics found that they had been too sanguine in hoping that there could be a union between Romanism and modern civilization; on the contrary, the mediæval age was to be brought back.

To attain this end a Council was called, resulting in an organic change of the Roman Catholic Church. I propose to trace some of the steps by which this result was obtained.

On the twenty-first anniversary of the accession of Pius IX., shortly before the day for which the great Council of 1867 was convened, the Pope confirmed the Syllabus,—which closes with the assertion, that they are in damnable error who regard the reconciliation of the Pope with modern civilization as possible or desirable—as the rule of their teaching, a declaration in which the assembled hierarchy acquiesced. The Pope also expressed the hope that thereby the nations would be confirmed in their obedience to the Holy See; language which Arthur, is not to be loosely interpret is not souls which are to be confirme nations, and they are to be confirm obedience to the Holy See. The bishops kindled enthusiasm in the prov while at Rome the Pope chose from the seven commissions eight cardinals dertake all the preliminary work, plac their head the Cardinal Vicar of these chosen nine settled beforehan questions which the assembled bisho pected to discuss, taking good cautio every seam, through which any co tional liberties might leak, "should be tightly caulked." Under the eye of Ca Reisach, the popular catechism of Ca was made to undergo a thorough chan displacing the answer: *The Pope by h is not infallible.* The ordinary oath Papal bishops had been objected Joseph II., because it was in substanc oath of a feudal vassal to his liege that oath was not deemed sufficient The confession of faith in God was, the clergy, turned into an oath of loya the Bishop of Rome—"an oath to a h head in a creed." There was also m new use of words, which was not w instruction to those in temporal auth They learned that the right of *free munication with the faithful,* whic Pope claimed, and which with any Christian minister would be nothing claim to preach the Gospel withou drance, meant in the case of the Po right of giving to his own edicts the ing force of a higher law in every co whether the government consents or not consent. Another change had ref to that feature of the Church accord which definitions of the Roman should *not of themselves* be irrefor but by consent of the Church. It w longer to be so. Being called upon t that these definitions of the Roman should be irreformable of themselves *not by the consent of the Church,* the majority of the bishops agreed to i thus "the old light of a Catholic c was quenched out forever," and the bi instead of being councillors with the were henceforth to be prefects, doin will. Absolutism had taken the pl what, in some sense, at least, had b representative government. Nor ou to be overlooked that the recognized d princes to aid the Church with the opens a wide field for just apprehe when millions of children are placed hands of those who instil into them thies which time can scarcely extract, spirit of self-sacrifice, sustained by th

n that if they die for St. Peter they at nter paradise. "The divine power of ope," says Bishop Reinkens, "over all n beings, perplexes the children in the s; they early learn to obey the vice- t of God against the empire and the or." And thus came, at last, the hour the Secretary ascended the steps and "Blessed Father, the Decrees and s are all agreed to by all the fathers, xcepted," thus proclaiming the infalli- of the Pope.

range of the attributes of Papal in- lity is indicated by the *Civilta Catto-*

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he Roman Pontiff is the Vicar of Christ, fore is he the continuator of the work of t in the world. He, standing in His is the witness to the truth in the of us. Christ is the voice of the r, and the Pontiff is the voice of t. The Father in the fulness of time unto us by His Son. The Son after eturn to the Father, continues to speak by His Vicar. Now, is it conceivable lie can ever be found in such a mouth, h a word? And if it could be found, l not the mission of Christ and the ion of His reign have vanished *ipso* ? Affirming the infallibility of the ff, therefore, means no less than affirm- he duration of Christ upon earth."

or effecting a world-wide revolution never was an instrument so generally read and perfectly centralized, so rately ramified, and yet so pliant, as be the society ruled over at the an. . . . Associations of children, iations of peasants, associations of arti- associations of old soldiers, and numer- ssociations besides, are formed in vari- ountries. On the social side, clubs and les" contribute the convivial element, on the devotional side, orders and aternities contribute the ascetic element, e common organization. New devo- , new visions, new places of pilgrimage, images, new prayers, new relics, new ns, new waters of virtue, new shrines, patrons, new miracles and new won- feed the flame. By tens of thousands oy hundreds of thousands, men take an of obedience to the Pope. By tens of sands, pledged to shed their blood for they are enrolled—'on paper' say the ans, mocking; but 1867 showed that crusaders meant crusading, and if of thousands of such volunteers, under rs such as Charette, are enrolled, they ot to be laughed at.

ter having thus traced the success of ltramontanes at Rome, it only remains y, that the success which the Curia has repr sented as almost complete, was not arrived at without serious opposition. The great majority of bishops had indeed responded in the affirmative, but Bohemia, Milan, Paris, Munich, Vienna; Gran, the Primatial See of Hungary; Lyons, the Primatial See of France, had voted no. In all, not less than eighty-eight living witnesses lifted up that day their testimony, and sent it on to all after time, that, so far as they knew, the doctrine of papal infallibility, had not been, and was not then, the faith of the churches which they represented. Nearly all of these did actually represent churches, many of them the oldest, the most educated, and the most numerous in the papal world. Almost all of these finally submitted, yet the mass in submission is not of uniform value to the future theocracy. It contains the cordial adherents, who already believed; the dutiful adherents, who doubted, but at the word of the Council, said, "It is decided, and I now, as in duty bound, believe;" the reckless adherents, who like most in Italy, and many in France, would have as cheerfully submitted to a dogma declaring the Popes imponderable. Differing from all these are men who had an intelligent conviction against the new dogma. These brought face to face with the alternative—submit, or bear the curse of the Church; submit, or survive the rending, and for ever, of every life-tie—did sadly and slowly submit, without attempting to reconcile things to their reason. A still further element of unknown extent mingles with the mass. It consists of those who, without either formal submission or open breach, do not believe the new dogma, and do not approve of the new constitution. This now inert bulk may turn to a force, bearing in either direction, or may divide into two portions."

A considerable number, it is well known, did not submit, but organized the Old Catholic community. A brief reference to the most prominent member of it will fitly close these remarks. At midnight on the 19th of July, Von Scherr, Archbishop of Munich, who had throughout the Council acted with the opposition, re-entered his city. Presently, the Faculty of Theology, with the President, Dr. Döllinger, at its head, came, in all form, to present the Archbishop with an address of congratulation on his happy return. At the close of the conversation, Scherr, turning to Döllinger, said: "Shall we start afresh to work for the holy Church?" The aged *Probst* replied, "Yes, for the *old* one." Scherr replied, "There is only one Church, not a new and an old." Then were those words pronounced by Döllinger: "They have made a new one." As the Archbishop turned from Döllinger to ad-

dress some one else, there were tears in his eyes. Döllinger was soon excommunicated.

H. B.

WORSHIP.

When we take our seats in a meeting for worship, we ought to endeavor, without delay, to draw near in spirit unto God, and to wait on Him. When this is our condition, our secret prayers and praises will soon arise from the altar of the heart; and these will often occupy a large proportion of the time, which we spend in silent meetings.

"Search me, O God," said the Psalmist, "and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." In answer to such petitions as these, our Heavenly Father is often known to search the heart of the worshipper. Our secret faults, as well as our presumptuous sins, are detected by the light of the sanctuary, and are made manifest for our humiliation at the *tribunal of conscience.* Now, this is a work with which we must endeavor, through Divine help, faithfully to co-operate; and thus another portion of our silent hours may be profitably spent, *in close self-examination before the Lord.* Such an exercise will lead into penitence, and penitence will again be found the nurse of prayer.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." There is an inseparable connexion between ceasing to do evil, and learning to do well. The same light which detects our transgressions, will make manifest to us the course of conduct which we ought to pursue; nor will our gracious Lord and Master turn a deaf ear to the petition—"Make *thy* way straight before my face" Not only will the true worshipper, in his silent waiting on the Lord, be impressed with the necessity of bearing all the fruits of righteousness, but the particular duties which lie in his own path—the sacrifices which he, as an individual, is called upon to make—will be manifest to his mind; and often he will find ability, while all around him is silence, to renew his covenant with the Lord—that he will "follow the Lamb whithersoever he goeth."—*J. J. Gurney, Observations &c., p.* 320-321.

THE Bible, *with the Holy Spirit,* will do all that is claimed for it. But the Bible alone is a dead letter to all the sinners that read it. Once there was no Bible, yet men received revelation and inspiration from God, and were blessed of Him until we have a Bible. Why not remember this? Miracles are not the highest proof of God's p and power or of inspiration, but the ples that inspiration teaches, and th Spirit's work in man, turning men f and filling society with all the blesse of the Spirit. These demonstrate t truth that sanctifies is from God, a the Holy Spirit has applied that trut saved soul.—*Christian Reformer.*

PREACHING WITHOUT A SALA

George Müller, in various addre this country, has spoken of his unwill to ask a salary for preaching. He quested to become the pastor of a co tion in Tynmouth, Devonshire. He b boring among them, and was offered which was made up by pew rent felt in a very short time that he co conscientiously receive it, because it distinction between the poor and the r because "when the deacons had occ collect the rent, it was not always con for the parishioners to give the n Hence he thought it not best to re stated salary, but to leave it to the b and sisters to supply him as they ha their hearts to do so, "for the Lord a cheerful giver." He told the ch feelings, and that what they chose freely he would receive, remindin that the "laborer is worthy of his r He has since never asked any huma to give anything for his own persona but has relied on the Lord, asking f bread. He urges ministers to do t to which God calls them, earnestly His mind and the counsel of exp friends, and then rely wholly upon supply their needs. The New Te teaches that this supply may either part through their own labor, or through others.

THY SERVANTS ARE READ

"Thy servants are ready to do whatsc Lord the King shall appoint."—*II Sam.*

This is the secret of steady ruffled gladness in the business of th and the service of the King, whether over the treasures of the house of for the outward business over Israel.

It makes all the difference! If really, and always, and equally read whatsoever the King appoints, all t and vexations arising from any ch His appointments, great or small, si not exist. If he appoints me to wor shall I lament that I am not to wor If He appoints me to wait in-doors

I to be annoyed because I am not to
k out-of-doors?
I meant to *write* His messages this
ning, shall I grumble because He sends
rrupting visitors, rich or poor, to whom
m to *speak* or show kindness for
sake, or at least obey His command,
courteous'? If all my members are
ly at His disposal, why should I be put
if to-day's appointment is some simple
k for my hands, or errands for my feet,
ead of some seemingly more important
ng for my head or tongue?
oes it seem a merely ideal life? Try
begin at once; before you venture away
n this quiet moment, ask your King to
e you *wholly* into His service, and place
he hours of this day quite simply at His
osal, and ask Him to make and keep
ready to do just exactly what He ap-
nts. Never mind about to-morrow; one
at a time is enough. Try it to-day and
if it is not a day of strange, almost
ious peace, so sweet that you will be only
thankful, when to-morrow comes, to ask
n to take it also, till it will become a
ssed habit to hold yourself simply and
holly at Thy commandment" for any
nner of service.
hen will come, too, an indescribable and
xpected sense of freedom, and a total re-
from the self-imposed bondage of "having
et through" what we think lies before us.
hen, too, by thus being ready moment
moment, for whatsoever He shall appoint,
realize very much more that we are not
alone, but that we are dwelling "with the
ng for His work." Thus the very fact of
otherwise vexatious interruption is trans-
ted into a precious proof of the nearness
the King. His interference implies His
erest and His presence.
The "whatsoever" is not necessarily active
rk. It may be waiting (whether half an
ur or half a life-time), learning, suffering,
ting still. But, dear servants of my Lord
d King, shall we be less ready for these,
ny of them are His appointments for to-
y? "Ready" implies something of prepa-
ion,—not being taken by surprise. So
us ask Him to prepare us for all that He
preparing for us. And may the hand of
od give us one heart to do the command-
nt of the King.

at shall be our word for Jesus? Master, give it day
by day;
en as the need arises, teach Thy children what to
say.
ve us holy love and patience; grant us deep hu-
mility,
at of self we may be emptied, and our hearts be full
of Thee;
ve us zeal, and faith, and fervor, make us winning,
make us wise,
Single-hearted, strong and fearless; Thou hast called
us, we will rise;
Let the might of Thy good Spirit go with every loving
word;
And by hearts prepared and opened, be our message
always heard.

Taken from F. R. Havergal's "My King; or, Daily Thoughts for the King's Children."

ADVICE.

Keep your meetings solid and sober, and let the authority of your men's and women's meetings be in the power of God.

They that do minister to others must have a double diligence in virtue and chastity, and patience, and carefulness, and watchfulness, more than their hearers, lest they judge them. For Christ, the heavenly man, is our example; and the apostle saith, "Follow us, as we follow Christ." For he who esteems the beggarly lusts before virtue, is not worthy of it.—*G. F.* 1669.

And all your family meetings do not neglect, among your whites and negroes, but do your diligence and duty to God and them; which you will not neglect if you keep in the faith of Abraham and of the blessed seed, Christ, which inherits the crown.—*To Friends in Barbadoes*, 1672.

And all Friends see that your children be trained up in soberness, and holiness, and righteousness, and temperance, and meekness, and gentleness, and lowliness and modesty in their carriage and apparel, and so to exhort your children and families in the truth, that the Lord may be glorified in all your families. And teach your children when they are young, then will they remember it when they are old, according to Solomon's counsel: so that your children may be a blessing to you and not a curse.

All men and women are to order their children and servants in the order of the Gospel, and in the New Covenant, that they may all come to know the Lord.—*George Fox*, 1669.

"AGAINST Thee, Thee only, have I sinned and done this evil in Thy sight." O true confession, model of all confessions which are never "repented of," and which certainly bless the sighing soul, how different thy tone from those long "statements of evil" so often made! He who wants the "clean heart" in reality will see how it may be gained by reading over the penitential Psalm till its meaning, by God's grace, is grasped fully. The confession which helps the soul has neither thought of personal merit, nor a purpose of vengeance on others. It is just the throwing away of every claim but mercy; it is the voluntary disclosure of

utter wretchedness; it is the expression of willingness to take the lowest place, if such station is only free from sin.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 13, 1878.

WORSHIP IN THE HOME.

In few points has the revival of primitive Christianity of latter times in the Society of Friends been more marked than in the prevalence of family worship as compared with fifty years ago. The blessing and duty of it were fully recognized in the earliest days of the Society. Barclay, the apologist, in answer to a critic who stated that he knew a Quaker who for a whole year had not assembled his family for reading the Scriptures and worship, says, "None of us who are masters of families have forborne to keep up the worship of God, though enemies of truth have been in it, (the family.)" Afterwards, through fear of formality, this good practice much declined. But the quickened evangelical spiritual life of the Society has led to its restoration to a large extent, although statistics show that it is not yet as universal as it should be.

It is interesting to know that in the early Church, public worship was regarded as the uniting in one stream of the rills of private and family devotion. Clement, of Alexandria, held that the promise of the Lord Jesus, "where two or three are gathered together in my name, there am I in the midst of them," applied especially to the father, mother and children engaged in worship at home.

E. D. Pressensé quotes authorities of the second century as saying, "If thou hast a wife, pray with her." "Husbands and wives ought to study the Scriptures as well as pray together, especially when they are prevented from attending public worship. All the commonest acts of life are elevated and consecrated by prayer." Twice daily the family read the Scriptures and joined in worship. Every meal served as an occasion to show the fellowship of believers, and call to remembrance the love of the Saviour, whose body had been broken for them and His blood shed for the remission of sins.

It is the home life of a man which his Christianity. There his unselfish patience, meekness, and active love w pear, or be conspicuous by their ab The very consciousness that he is so known to his family may make it ha him to confess his Lord by reading praying with them; but the remedy i in neglect of so precious a duty and lege, but faithfulness in it, and wat ness to act out in all things the l Christ.

No pressure of toil, or poverty, or ness can be an excuse for habitually ting family worship. The greater this sure, the greater the need of seekin Heavenly Father's blessing and His su ing grace. If we are in want, our Lor said, "Your Heavenly Father *knoweth* ye have need of these things," and w encouraged to ask, that we may receiv

How the heart learns to swell at morning devotion with gratitude for ervation through the hours at once of less unconsciousness and refreshing for daily joys, helps over difficulties love of each member of the household fo other, the continuance of health, or th ace in sickness. He who watches course of God's fatherly love finds ten sand evidences of His tender care; an family worship is not always petition but "by the Lord Jesus we offer the sac of praise to God continually, even the of our lips, giving thanks unto His nam

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THE burning of the fine school-house Wichita Agency, and the loss of one of the p as narrated in the letter of E. Grinnell, is a affecting event. Yet it is a cause of thankfu that with about one hundred children asleep frame building, all the rest escaped.

We trust that the house will be rebuilt early day by the government, and the wo faithfully carried on there by a few truly Chr people will be continued by others, now tha agency has passed from the care of Fri Those of the employees there who have r tained their principles and labored with suc votion will have cause to look back with

tion on their efforts for the welfare of the In-
ns. Our Women's Indian Aid Association
l send speedy help to those left destitute by
fire.

MOVEMENTS OF MINISTERS. — Stanley and
rah G. Pumphrey attended Spiceland Quarterly
eting, Ind., Third mo. 9th. It was the largest
arterly Meeting gathering they had ever at-
ded in America; the new brick house being
wded in every part, and many unable to find
ts. It was thought that from 1000 to 1200
re present. Soon after the meeting settled an
erly man, now a member, rose, and stating
t there were some present who had been his
mpanions in dreary unbelief, begged them to
rn with him the blessedness of repentance and
h in the Lord Jesus. The appeal touched the
arts of many, and he was followed by Stanley
mphrey, who, for an hour or more, addressed
congregation on many important truths of
gospel. His earnest and effective teaching
s very acceptable to his friends. Sarah G.
mphrey gave brief confirming testimony, and
er prayer by Stanley Pumphrey this precious
eting closed.

At the Spiceland Academy, under the superin-
dence of Clarkson Davis, they have about 230
dents most of whom attend the ordinary meet-
, at which there are frequently 500 present.
er visiting most of the neighboring meetings,
nley and Sarah G. Pumphrey went to West-
d Quarterly Meeting, the smallest in Indiana,
nsisting of two meetings only. It was held at
est Elkton, Ohio, and at this place and Salem
Friends remained a week. They have since
n at Economy, West River, and other meet-
s of Whitewater Quarter, and at the time of
last information were at Richmond, where
ir service in Indiana will terminate for the
sent. They were going south to Helena, Ar-
nsas, and have it in prospect to attend the
arterly Meetings in Tennessee before returning
rth.

ohn Pennington, of Spiceland, Indiana, at-
ded Germantown Meeting, Philadelphia, on
st-day, the 24th ultimo, and in a very plain,
ctical, and tender manner preached the way
salvation from the guilt of sin, and from its
nmission. In the afternoon he proceeded to
w York, expecting to be engaged for some
e within that Yearly Meeting.

A HISTORY OF THE UNITED STATES OF
ERICA. *By Josiah W. Leeds.* Second edi-
n. Revised, with Maps. J. B. Lippincott &
., Philadelphia. 12mo, extra cloth, $1.75.
'8. The first edition of this work having been
idly sold, the author has issued a second,
with five maps, showing the geography of the country at various periods, and with important additions to the text. He has also made a few needed corrections. The additions embrace several points of importance, extending from the accounts of some of the earlier discoverers of the continent through different periods of the colonial and independent life of the United States. They describe the development of our republican government, which is briefly traced through the free institutions of ancient Greece Switzerland and the Netherlands, and those struggles for civil and religious liberty which adorn the annals of Great Britain. In its present more complete form this history has a high value from its accuracy; its comprising many important points omitted in ordinary histories, which bear upon what has been the real life of the people; from the absence of partisanship in its narrations, and its display of the true philosophy of history—the pervasion of it by the principles of the Divine moral government.

The book has proved well adapted for higher schools and academies, and is no less desirable for the ordinary reader. It well deserves a place in the schools and family libraries of those who approve and would cultivate national truth and virtue.

DIED.

MILLER.—On the 24th of Second month, 1878, Amanda, wife of Daniel B. Miller, and daughter of William O. Lancaster (deceased), aged nearly 28 years, a member of Bangor Monthly Meeting, Iowa. Having given her heart to the Lord in youth, she was found rejoicing in a Saviour's love, and as she neared the grave her prospects brightened. She willingly gave up all for the joys of heaven.

BENBOW.—On the 18th ult., Thomas Benbow, aged 80 years; an exemplary member of Honey Creek Monthly Meeting, Hardin Co., Iowa. He had been attending to little ordinary out-of-door cares, and feeling weary, he lay down and peacefully expired. His friends believe that through Divine grace he was ready for the solemn change.

JONES.—Second month 1st, 1878, near New London, Howard Co., Ind., Henry Jones, in the 60th year of his age; a member and elder of Pleasant Hill Monthly Meeting. He had long been an earnest worker in the vineyard of his Master, and many will remember him as a father in Israel, having a word of encouragement for all that love the Lord. Especially will many of the Lord's servants and handmaids remember his words of comfort and cheer, encouraging them never to falter, but to be earnest in the service of their Master. His heart was much drawn out in sympathy for those who were just starting in the Christian warfare. He filled to the glory of God many important stations in the church, and spent much time and means in travelling in several Yearly Meetings, as companion to ministers of the Gospel. Having been a faithful steward through a long and useful life, he was permitted to close his career in the triumph of living faith, saying just before he passed away, "What a great thing it is to have peace of mind." Opening his eyes, and looking upward, he exclaimed, "What glorious things I see." Then closing his eyes and lips, without a struggle, he fell asleep in Jesus.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

PECKHAM.—In South Kingstown, R. I., at the residence of her nephew, John Babcock, Third month 1st, 1878, Elizabeth Peckham, in the 86th year of her

age. Always a member of South Kingstown Monthly Meeting, she in early life consecrated herself to the Saviour, which qualified her for usefulness and service in the church. She was for many years an approved minister, diligent in attending meetings at home, and frequently visiting in gospel love the brethren in other localities. About six years before her death, she received a severe fall, injuring her limbs so that she could never walk afterwards. Although obliged to remain mostly in her room, excluded from the outside world, she was never impatient or desponding, ready at all times to give an encouraging word to the toiling, heart-broken Christian. Believing that "afflictions spring not out of the ground," but are permitted by an All-wise Father for some good purpose, she accepted all as from His hand, and when the final summons came, after a few days of more severe suffering, she was ready for the change, believing that her work was done, and a home awaiting her in Heaven.

SILER.—In peace, on the 24th of Third month, 1878, after a protracted illness, Dora D., daughter of Enos C. and Rebecca C. Siler, in the 20th year of her age. About her last words were, she was going to that happy country.

NEW YORK YEARLY MEETING will be held this year at Glens Falls, Warren Co., N. Y.

The Meeting will open on Sixth-day, 31st of Fifth month, at 10 o'clock A. M., and the Meeting for Ministers and Elders the day preceding, at 10 o'clock A. M.

Friends coming from the West over the New York Central R. R., will change cars at Schenectady for Fort Edward on the Rensselaer & Saratoga R. R., and at Fort Edward will take the cars on the Glens Falls Branch R. R., and those coming from the North or South will also change cars at Fort Edward for Glens Falls.

Friends who have a prospect of attending the Meeting, will please give timely notice of their intention of coming, to Jonathan W. Potter, Glens Falls, N. Y., that suitable homes may be provided for all.

Board and lodging at private houses can be had from $4 to $5 per week, and first-class hotel accommodations for all who desire them, at reasonable rates.

A regular line of stages will meet the trains, and a member of the committee will be at the depot on arrival of each train during the opening days of the Meeting. On behalf of the Committee,

JONATHAN W. POTTER.

A MAN claiming to be L. D. Bruce, has been travelling through Indiana, Pennsylvania, New Jersey and New York, principally from one settlement of Friends to another, obtaining money. When in Indiana, he represented his home to be Trenton, N. J.; and when in that portion of the country, claimed his home to be near Carthage, Ind. A Friend at whose house he has professed to make his home, desires that these facts may be known.

FRIENDS' FREEDMEN'S ASSOCIATION.—The fifteenth annual meeting of "Friends' Association of Philadelphia and its vicinity, for the Relief of Colored Freedmen," will be held at Arch Street Meeting-house, Philadelphia, on Second-day evening, Fourth month 15th, 1878, at 7¾ o'clock. All interested Friends are invited to be present.

JOHN B. GARRETT, *Secretary*.

THE Seventeenth Annual Meeting of "Friends' First-day School Association of Philadelphia and its vicinity," will be held at the lecture-room, Central Coffee-house Block, N. E. cor. Fifteenth and Market Streets, (entrance on Fifteenth St.,) on Third and Fourth-day evenings, Fourth month 16th and 17th, 1878, commencing at eight o'clock. Ralph Wells and Ruth S. Murray, of New York, are expected to give addresses. Friends are cordially invited to attend.

THE Ninth Annual Meeting of the *Indian Aid Association of Philadelphia Yearly Meeting*, will be held at Arch Street Meeting-house, Philadelphia, on Fifth-day, Fourth month 18th, 1878, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, *Clerk*.

SOUTHLAND COLLEGE AND NORMAL INSTITUTE.

There will be a General Meeting held at Southland College, near Helena, Ark., during the week of the fourteenth anniversary of the Institution, beginning with the usual temperance meeting in course on the 12th of Fourth month, 1878, at 7½ P. M., to be followed by religious meetings about ten days. Stanley and Sarah G. Pumphrey expect to attend, and invitations are extended to ministers and others of the Lord's children who may feel drawn in the love of the Gospel to visit this isolated and needy field, "white unto harvest," and laborers wanting. Would that we could thoroughly awaken Friends everywhere to the glorious work of rescuing the freedmen from the iron grasp of ignorance entailed upon them by slavery, which rum is riveting more closely, and the Pope binding in his deadly embrace of priestly power and superstition. Shall Friends supinely fold their arms, contented to support schools a few months in the year amongst them, leaving others to "highway and hedge them?" Southland, with some additional outlay and money to aid orphans and widow's daughters to qualify for teachers, could be filled up and accommodate 100 boarders, instead of 50, as at present, and be a mighty power for good. Present enrolment of school, over 200. Give us these children early, and when educated and grown up, they will as readily be Friends as Romanists. Will not the Western Yearly Meetings of Friends unite and furnish the means and money for this great and good work? Shall they be gathered into organized Friends' Meetings? Yea or nay.

ALIDA CLARK,
Clerk of Monthly Meetings Committee.

CORRESPONDENCE.

WICHITA AGENCY, INDIAN TERRITORY,
Third month 29th, 1878.

James E. Rhoads, Our Dear Friend:—In the midst of much company, of sorrow and anxiety, I steal a moment of time to communicate to thee the events of the last twenty-four hours, which, indeed, seem like so many weeks to all of us, so much seems crowded into them.

Last evening we all retired to rest as usual, without a dream of the dreadful picture the dawn would bring. At twelve o'clock precisely, Fordyce arose and dressed to go over to the school and see Soldier Beaver (Black Beaver's adopted son) who has been very ill of pneumonia for some time. On rising, all was quiet, and the night dark

and still. Before two minutes had elapsed, the flames burst forth from the school building, and all was changed. Every man rushed to the spot, but all exertion was in vain; all that remained was to rescue the children from the burning building. All were saved, barely escaping with their lives, except Soldier Beaver, who perished before he could be reached. Henry Dawes risked his own life, (he seemed to have forgotten its value,) rushing into the room occupied by a few boys, burning his face and nearly suffocating in the flames. He vainly groped about to find Soldier's bed, and accidentally met a little boy, still sleeping, whom he carried safely away, obliged to abandon the sick child for whom he was searching. Henry, Salllie and Mary Dawes lost *nearly everything*, and are now staying with us, destitute of clothing which they can call their own, except a few pieces of little value.

It is a sad scene, the wreck of the children's home, the blighting of hope, * * *

Truly thy friend,

E. GRINNELL.

INDIAN WORK.

QUAPAW AND MODOC MISSION,
Fourth month 1st, 1878.

Dear Friend, Dr. James Rhoads:—As I rise from my bed this morning, I think of thee and other interested Friends who are this week to consider afresh the momentous question of the present and future welfare of the Indians. God grant that you may do it without fear, letting nothing molest or make afraid. There is too much at stake, under God, to admit of defeat. As the committee having the work under charge are fearless and faithful, trusting in the Lord, who set before us an open door, with the assurance that no man could shut it, I am confident of Divine interposition.

There are too many valuable lives to "*perish* for the lack of knowledge," and precious souls candidates for eternity, to allow at the present stage of the work any faltering by the way. The command I am sure is imperative, "Trust in the Lord, for in the Lord is everlasting strength." There never has been a more cheerful aspect religiously, nor a surer prospect of garnering sheaves than now.

In company with our dear friend, Lawrie Tatum, I have just revisited a portion of our Agency. His visit with us is timely and much to our comfort. A new impetus is the result of heart answering to heart, and in this fresh courage given I have seen the way clear to lay out our summer's work, and I can enter upon it with a promise for good. We are soon to enter upon our rounds of meetings, with the different tribes of our Agency, (Weekly Union Meetings prior to our Annual Meeting in Sixth month). In proposing the matter to our Indians yesterday, it met with a hearty approval. Our Agent Jones has been at home a few days. We have not got a settlement with the Government yet; but we learn as the bonds reach Washington, orders will reach our agent for the disbursement of the funds for the three past quarters. My E., if she rallies from her present illness of four weeks' confinement, will finish up the work for the present fiscal year, and at this time urge a vacation; she is weak and much worn. The pressure has been great of late, and it reminds me of the "Watcher at the Gate," a sentiment well answering our past experience:

"A weary path I've travelled, 'mid darkness, storm and strife;
Bearing many a burden, *struggling* for *my life;*
But now the dawn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door."

Our Spring is early, the prairies and woods are full of flowers, and garden vegetables are coming up. We are glad to acknowledge the receipt of another valuable lot of garden seeds, sent us by our kind and mutual friend, Benjamin Coates, of Philadelphia. I know of no way that a small amount of money is made so valuable to the poor and needy. The small loans and gifts bestowed by our dear Philadelphia Friends have almost been invaluable. God will bless the donors as well as comfort the recipients.

L. Tatum is writing to go by same mail. We wish you an abundant blessing, and pray you may be crowned with the Lord's loving presence as you do his work.

Truly thy friend,

A. C. TUTTLE.

NOTES.

THE third of a series of addresses to business men, was delivered at Friends' Meeting House, Bishopsgate street, London, on Fifth-day evening, the 21st ult., by Field Flowers Goe. J. Gurney Barclay presided. The attendance was small as compared with the previous meetings, but the interest was marked.

WILLIAM HOWITT in the *Christian World*, writing of Spiritualism, of which he claims a full knowledge by long observation and investigation, avers, that now "everywhere it has announced itself as the sworn enemy of the Gospel of Christ. It boasts of turning its votaries back to every species of heathenism."

THE first Baptist Congregation, Lawrence, Kansas, has paid off a debt of $9800, and has had a large accession of members.

A BILL for the abolition of capital punishment has been defeated in the English House of Commons by a vote of 263 to 64, a proof that much yet remains to be done to enlighten the public mind and conscience of Christendom on this subject.

THE American Bible Society has just finished the stereotype plates for the First Book of Kings, in Dakota, translated by Dr. Williamson, the faithful Presbyterian Missionary.

GIDEON H. POND, who went among the wild Sioux, or Dakotas, in 1834, with his brother Samuel, and who has steadily toiled side by side with him ever since, has just died. The large results of mission labor among the Sioux, have been much due to the devoted continuous labor of these brothers for forty-four years.

THE *Jewish Messenger*, states that only about 3000 Jews belong to the Congregations in New York out of a total of 50 000 to 70,000. Hence missionary labors among them may be expected to be more successful than has usually been supposed by Christians.

THE Howard Association, of England, presented a memorial to the Home Secretary, asking attention to the need of law to extend the punishment of such offences as drunkenness and personal assaults, upon repetition of the offences. Some such offenders have been committed 100 to 150 times for very short terms. It is proposed that an increase of time of imprisonment or police supervision be made upon each new commitment. The Association also asked that children might be sent to schools, industrial schools or workhouses, instead of prisons. In one prison in London were 21 boys not over nine years of age, and 170 children not over twelve.

For Friends' Review.

TELEPHONY AND TELEGRAPHY.

The question of priority in the invention of the speaking telephone is still unsettled between Gray and Bell. A year ago Bell's telephone was very imperfect and cumbrous in form. Professors Peirce and Blake, Dr. William F. Channing, and some others improved its articulation, and reduced its size. The handle telephone, or butter-stamp form, which is now in universal use, was first contrived by Dr. Channing, who has made the instrument a subject of much careful study.

Among other proposed applications he has recommended its adoption by the Signal Service Office as a means of meteorological research. He finds that the sounds of atmospheric electricity vary from hour to hour, and have a language of their own, which depends on the character of the electric discharge. It is well known that electricity is a most important factor of meteorological disturbance, but its influence has hitherto been without satisfactory premonition. One of Channing's most curious observations is the fact that a discharge of lightning, even when very distant and coming from a cloud below the horizon, is always heard in the telephone just before the flash is seen.

This seems, at first glance, like a confirmation of Wheatstone's famous experiment, from which he inferred that electricity has a greater velocity than light. His experiments have never been repeated, and there is an increasing distrust of the results which he obtained, or rather of their proper interpretation. The telephone indicates the probable cause of his mistake. For the accumulation of electricity, which always precedes a flash of lightning, necessarily induces electricity of an opposite character over large and indefinite tracts of the earth's surface, and there seems no reason to doubt that the telephonic warning is owing to such induced currents. Wheatstone passed discharges of Leyden jars through great lengths of insulated wires, somewhat loosely coiled. The insulation would confine the spark to the wire, but it would not interfere with the induction from coil to coil, and the moment the contact was completed between the inner and outer coating of the jar, the induced electricity would be set free at the other end, causing a spark before the inducing current had traversed the wire. Lightning can often be heard and predicted by the use of the telephone hours before the clouds become visible.

The closing paragraph of "Newton's Principia" seems almost prophetic of recent scientific research, and even the undulatory theory of light may be inferred from it. He speaks of "a certain most subtle spirit which pervades and lies hid in all gross bodies, by the force and action of which spirit the particles of bodies mutually attract one another at near distances, and cohere, if contiguous: and electric bodies operate to greater distances, as well repelling as attracting the neighboring corpuscles; and light is emitted, reflected, refracted, inflected, and heats bodies; and all sensation is excited; and the muscles of animal bodies move at the command of the will, namely, by the vibrations of this spirit, mutually propagated along the solid filaments of the nerves, from the out-

ward organs of sense to the brain, and from the brain into the muscles."

The instantaneous action of gravitation; the many accumulating evidences that the velocity of light is the limit of all possible velocities that can be properly called physical; the identical record of luminous harmony in the "bow of promise" and in the grouping of planets; the universal prevalence of electricity as an accompaniment of every mechanical, physical, or chemical disturbance, all point to the reality and necessity of a continual super-physical, supernatural, spiritual agency, independent of all limitations of time and space, and co-ordinating all phenomena for the accomplishment of an eternal purpose.

By means of the telephone we may perhaps be able at some time to study the wave-motion of electricity. The general acceptance of the theory that our sensations of light and sound are due to undulations in the æther and in the air, naturally leads us to look for a future explanation of all our other sensations, as well as of all the primary physical activities of heat, electricity, magnetism, gravitation, and chemical affinity, by similar undulations. The waves of sound in the disc of the telephone create disturbances in the "magnetic field;" these disturbances are transmitted by the telegraphic wire, and reconverted into sound-waves at the other extremity. The presence of a magnet is not even necessary. If the core is of soft iron, and the instrument is held in the axis of the magnetic meridian, the inductive action of the earth's magnetism is enough to transmit the message. For short distances the sound-waves may even be sent by means of simple cords, without any metal core, or any metal whatever but a simple vibrating disc at each end of the cord.

Professor Loomis, of Yale College, has long believed that the continual currents of terrestrial electricity and magnetism can be put in harness so as to send messages to all parts of the world without the use of wires or cables. Some of his experiments with kites have already given promise of success. Channing's telephonic anticipations of storms, and the intelligible vibrations of common cords or threads, may lend him new encouragement in his delicate investigations, opening the door for new discoveries and for still further extensions of that control over the forces of nature which is a portion of our heritage, as creatures "in the image" of our Maker. P. E. C.

Rock Cleavage.—Danbrée has extended his studies of molecular mechanics to various features of geological structure. In the geometrical regularity which is observable in fractures produced by tension and by slipping, he finds close analogies to the various joints, faults, schists, and minor cleavages which pervade the earth's crust.—*Comptes Rendus.*

For Friends' Review.

REMINISCENCES OF TRAVEL.

NUMBER 1.

On First-day morning, the 19th of Twelfth mo., 1858, at Marseilles, on the Mediterranean, in the south of France, we embarked on the steamer Panther for Alexandria, Egypt, a voyage of about 1500 miles.

Having within a few weeks crossed the Atlantic, from New York to Liverpool, and afterwards the Channels between England and Ireland, and England and France, we assumed that we ought now to be so inured to the sea as to be able to withstand its disturbing tendencies, and therefore, on leaving the harbor, undertook to maintain our position on deck, notwithstanding the wild dashing of the waves. But we soon discovered our mistake, and were driven to our berths, where we remained throughout the day and following night. The next day we passed through the Straits of Bonifacio, between the islands of Sardinia and Corsica. Early on the morning of the 22d we entered the harbor of Valetta, in the island of Malta, having the previous day for a number of hours been in full view of the southwest coast of the island of Sicily. As our stop at Valetta was only for the purpose of taking in a supply of coal, we remained there but about four hours, and then continued our voyage, and on the morning of the 25th had for some time a distant view of a projecting portion of the coast of Africa. On leaving Malta, the captain said he expected to land us at Alexandria on the 25th, "that we might eat our Christmas dinner there," but the wind and sea being unfavorable, he soon found that he could not reach it in time to enter the harbor before night, and as it is dangerous, the rules of the insurance companies forbid an entrance between sunset and sunrise. He therefore reduced the speed of the steamer that afternoon, and prepared to enter early next morning, which we did soon after sunrise, and anchored some four hundred feet from the landing, where our vessel was immediately surrounded by a large number of row-boats. The men, in a loud jargon, wholly unintelligible to us, vociferated their claims to take us and our baggage on shore, very much as our cabmen surround our steamboat-landings and railway stations on the arrival of a boat or train. The complexions, costumes and language of the boatmen soon assured us that

we had reached a part of the globe where we had never been before. Their complexions varied from a light yellow to a jet black, and the sole costume, generally, was a close fitting tarboosh or fez cap on their heads, and a coarse blue cotton shirt (sometimes two) reaching a little below their knees, with no stockings or shoes. After a considerable contest between rival boatmen, our party was finally secured by one of them, and safely landed. We had, in advance, selected the Hotel d'Europe as our stopping place, to which we were driven in an omnibus. After securing our apartments, we went forth to see what this (to us) new part of the world looked like. Our hotel was situate on one side of the large public square, which is an oblong open space, with houses pretty compactly built along each side of it, many of them, the residences of foreign consuls, merchants, &c., being pretty similar in their architectural appearance to those in Europe and America. This square is a mere thoroughfare, without any pavement. The scene presented was indeed novel. The great square was comparatively alive with camels, donkeys, and strange looking people—men, women and children; many of the men in full Turkish costume,—turbans, frock-trowsers, &c.; others partly Turkish and partly European, and a few in the style we were accustomed to at home; but the larger number dressed like the boatmen. The native women all had their faces closely covered with thick veils of ten inches or a foot wide, connecting on the forehead with a hood, covering the head, and extending down almost to the ankles, with eye-holes for them to look through. Their faces are never to be seen. We had hardly got fairly out before we were almost forced by the importunate donkey boys to mount their tiny beasts. In passing along the square we discovered a kind of "summer house" in a yard attached to a church building, where we seated ourselves, and could thus, undisturbed, witness the strange scene being enacted before us. There were no carts or wagons for burdens, which were all carried on the back of camels and donkeys. Some camels were seen passing with a cartload of building stone in network of rope, others, a large load of boards, &c.

Alexandria was founded by Alexander the Great in or about the year 333 B.C., and by him and his immediate successors, Ptolemy Soter, Ptolemy Philadelphus, and others, a determinate effort was concentrated upon it, to make it one of the most noted and splendid cities of the world, for which purpose money was poured out like water. The great centre and seat of learning was transferred from Heliopolis ("On" of the Scriptures), and established here, and, besides the most wonderful display of architectural grandeur, a library was formed containing 700,000 volumes, embracing, it was said, a copy of every known work, not of Egypt only, but of the world, and this, it should be remembered, being before the art of printing was discovered, the whole work of making a book was done only by the hand of the penman. The time and labor involved in making 1,000 then was incalculably greater than in making 1,000,000 now. Four hundred thousand of these were in the Library of the Museum, and the remaining 300,000 in the Library attached to the Temple of Serapis. The former collection was accidentally destroyed by fire in the war with Julius Cæsar, and the latter several centuries later by command of the Caliph Omar, who, when solicited to have the Library preserved, is said to have replied, "If these writings agree with the Book of God (*i. e.* the Koran) they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." It is asserted that these books sufficed for six months as fuel to heat the four thousand public baths of that great city.

When the Romans became its masters, efforts were continued by them to promote its growth and prosperity, and after the destruction of the great commercial city of Tyre, Alexandria became (through the Red Sea) almost the monopolist of the trade with India, and the population is stated to have reached 600,000, and Pliny says the circumference of the city was fifteen miles. Even as late as A. D. 640, Amer, on entering it at the head of the victorious Arabs, in writing to the Caliph, says, "It is impossible for me to enumerate the variety of the riches and beauty, and I shall content myself with observing that it contains 4,000 palaces, 4,000 baths," &c., &c. When the trade of India was diverted from it, by the discovery of the passage by the Cape of Good Hope, and other untoward influences were pressing upon it with full force, Alexandria sunk into rapid decay, till at one time, its 600,000 inhabitants were reduced to 6,000. But the energy and ability displayed by Mohammed Ali, who usurped the government of Egypt in 1806, and died in 1849, gave it a new impulse, and it probably contains at the present time, a population of from 80,000 to 100,000.

Modern Alexandria has no grandeur, and but few points of sufficient interest to induce a traveller to linger there. It is situate on a cove, or natural harbor, about forty-five miles west of the mouth of the Rosetta or west branch of the River Nile, (with which branch it is connected by the Mahmoodeel

Canal, by branches, both at Atfeh, distant forty-one miles, and further south, at Rahmaneeh, fifty-two miles) and the coast being very low, as you approach it from the sea, the highest parts only begin to be seen when within about eighteen miles, and then one of the first land-marks discovered is "Pompey's Pillar," which stands on one of the highest points, and is itself very lofty, and I think it the most interesting of the antiquities of the place, now remaining. The Pillar itself is a round column of red or Syenitic granite 29 feet 8 inches in circumference at the base, and with the Corinthian capital on the top (which is 16 feet 6 inches in diameter) 98 feet 9 inches high; the column or shaft itself, being a monolith or single stone 73 feet high. It has been polished, and altogether has a most imposing appearance, being probably without a rival in the world. As vessels approach nearer, the obelisk, called "Cleopatra's Needle," is seen. It stands nearer the harbor than the Pillar, and on lower ground, and like it, is a monolith of Syenitic granite, being a square shaft 7 feet 7 inches in diameter at the base, by about 70 feet high, covered with sculptures of hieroglyphics. There were two of these obelisks, which stood originally at Heliopolis, and were brought to Alexandria by one of the Cæsars, about the time of the Christian era. But one of these has been prostrate for many years, probably much over a century, as I have a work before me, printed nearly a century since, which speaking of them says: "One is overturned, broken, and lying under the sand." So that the accounts we have seen in the public papers for a few months past that "Cleopatra's Needle" was about being shipped to England, and subsequently, that it had been shipped, and was near being lost at sea in a storm, but has finally reached its destination, are calculated to mislead. According to the *popular understanding*, this (being the prostrate one) was not "Cleopatra's Needle" at all. *The* "Cleopatra's Needle," as so understood, is standing there yet. E. H. B.

PHILAD'A., Fourth mo. 2d, 1878.

Hydrogenium.—Fifty years ago Dumas announced his belief that hydrogen was a vaporized metal. At first he found few to agree with him, but subsequent experiments by different chemists led many to admit the probable existence of a metal called *hydrogenium*. The recent experiments of Cailletet and Pictat exhibited minute crystals of a metallic lustre. Dumas thinks this confirmation may be of great practical industrial importance. The positive knowledge of the metallic nature of hydrogen would have an important influence in metallurgy. Industry would reap the benefit of it, and on these accounts the late experiments should excite a lively interest among the friends of labor, as well as among devotees of science.—*Soc. d'Enc. pour l'Ind. Nat.*

Old Pottery.—A very close resemblance has been noticed between fragments of pottery which have been found in Natal, and the pottery made by the ancient British. There are somewhat similar resemblances, both in form and ornamentation, in the old pottery of Scandinavia, Egypt, Japan and Mexico.

THANKSGIVING.

Thanks be to God! to whom earth owes
Sunshine and breeze,
The heath-clad hill, the vale's repose,
Streamlet and seas,
The snowdrop and the summer rose,
The many-voiced trees.

Thanks for the darkness that reveals
Night's starry dower;
And for the sable cloud that heals
Each fevered flower;
And for the rushing storm that peals
Our weakness and Thy power.

Thanks for the sweetly-lingering might
In music's tone;
For paths of knowledge whose calm light
Is all Thine own;
For thoughts that at the Infinite
Fold their bright wings alone.

Yet thanks that silence oft may flow
In dewlike store;
Thanks for the mysteries that show
How small our lore;
Thanks that we here so little know,
And trust Thee all the more!

Thanks for the gladness that entwines
Our path below;
Each sunrise that incarnadines
The cold, still snow;
Thanks for the light of love which shines
With brightest earthly glow.

Thanks for the sickness and the grief
Which none may flee;
For loved ones standing now around
The crystal sea;
And for the weariness of heart
Which only rests in Thee.

Thanks for Thine own thrice-blessed word,
And Sabbath rest;
Thanks for the hope of glory stored
In mansions blest;
Thanks for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks, to Him ascend,
Who died to win
Our life, and every trophy rend
From Death and Sin;
Till, when the thanks of Earth shall end,
The thanks of Heaven begin.

FRANCES R. HAVERGAL.

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SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 9th inst.

THE EASTERN QUESTION.—The reports are so conflicting, that it is exceedingly difficult to discover what is the truth. Some official correspondence was published in London on the 4th inst., from which it appears that the British Ambassador at Berlin informed his own government on the 13th ult. that Prince Bismarck requested him to state that Germany would not participate in a conference without England, and that Bismarck could not understand how a Congress for the revision of European rights could be held when England was absent. Dispatches of Roumanian officials of the 16th ult. and 23rd inst. state that Prince Gortschakoff had declared that Russia would not consent to bringing the question as to Bessarabia before the Congress, and would take the province by force, if not yielded; and had also threatened, if Roumania should protest against the treaty provision for the communication through its territory of the army in Bulgaria with Russia, to order the occupation of Roumania, and the disarmament of its army. It is suspected that the Prince of Roumania and his Cabinet are inclined to submit to the Russian demands, while the Chambers are opposed to such a course.

No change is indicated in the attitude of England and Austria since last week's account. The *Agence Russe* of St. Petersburg, on the 5th, repeated the assertion that General Ignatieff's mission was successful, as its object was to learn, in a friendly manner, Austria's objections to the treaty; and it expressed regret that England had not taken the same amicable course, by which her proposals would have been known with her objections. If this were done, her proposals and those of Austria might pave the way for a common understanding. It was stated on the 8th that the St. Petersburg *Gazette*, a journal in the Russian language, had received a "warning" on account of an article inciting to war. It was also said that Russia had officially offered to quit the neighborhood of Constantinople, if the British fleet would withdraw.

The position of Germany appears to be a neutral one. On the 5th inst. the *North German Gazette* said in substance that "although the treaty does not affect Germany's interests, she cannot be indifferent to the entrance of Russia into antagonism with her neighbors and friends. The negotiators of the treaty seem not to have kept the interests of other Powers sufficiently in mind. Russia could purchase the complete fulfilment of the treaty only by another war. Both England and Austria admit that great changes are necessary in the East. It is therefore to be hoped that as Russia, Austria and England agree on this point, the desire for peace may finally prevail."

France also holds aloof from any participation in the dispute. The Russian Ambassador to Paris is said to have complained of the tone of the French press, especially two journals, which are regarded as the organs respectively of Leon Say, Finance Minister, and of Gambetta, the Ambassador considering the government responsible for these papers. The French Minister of Foreign Affairs, in reply, said that the government has no control over those papers, but the press has been advised to be less aggressive. He expressed his own friendly feeling toward Russia.

GREAT BRITAIN.—A deputation of the "National Liberal Federation," to protest against the attitude of the government, to express disapproval of the calling out of the reserves, and to proclaim the desire of the Liberal party to save the country from the shame and misery of an unjust war, waited upon Lords Granville and Hartington, the Liberal leaders in Parliament, on the 3d inst. Lord Granville said he required no stimulus to a course likely to prevent the country from being dragged into a war which neither its honorable engagements nor national interests demanded, but it would be deceiving themselves and Russia to conclude that the Opposition could prevent the government from going to war if it were bent upon it. Lord Hartington said the present duty of the Opposition was to interpose obstacles to any rash action of the government, the result of which might be war. Despite these expressions, it appears doubtful whether the Opposition will take any decided action in Parliament adverse to the government's policy. When the address, in reply to the royal message on the calling out of the reserves, came up for discussion on the 8th inst., although some speakers in the House of Lords criticised the action of the government, no amendment to the address was offered, and it was adopted without a division. Lord Derby, in this debate said that matters are at a deadlock, where neither side would give way for fear of a loss of dignity. He wished not to press matters, and increase groundless irritation. He denied that an emergency existed justifying calling out the reserves. An Austrian alliance was doubtful, and all other Powers would certainly stand aloof. Why should England be not drifting, but rushing into a purposeless war? Circumstances might compel one, but at present he could see no ground for it. In the Commons the debate was adjourned to the next night. On the 9th an amendment was offered, contesting the necessity of calling out the reserves, but was rejected, 319 to 64, many Liberals not voting. An amendment, asking the Queen to accept the preliminary conference offered by Germany, and abstain from isolated action, while declaring that England is ready to support the other Powers against the spoliation of Roumania, was withdrawn, and the address was adopted without a division.

The Chancellor of the Exchequer, in explaining the Budget in the Commons on the 4th, said that the revenue for the fiscal year had been £79,763,298, and the expenditures £78,903,491. The surplus, however, has since been converted into a deficit of £2,640,000, by the expending of part of the £6,000,000 vote. Exchequer bonds for £2,750,000, running one year, have been issued to meet this. The estimated expenses for 1878-9 showed a total deficit of £5,300,000, or £5,800,000. He proposed to increase the income tax twopence on the pound; the tobacco duty fourpence per pound, and the dog tax so as to produce £100,000. The deficit would probably be reduced to about £1,550,000. The House approved the increase of the income tax and tobacco duty.

ITALY.—The Pope's allocution, delivered at the consistory held on the 28th ult., indicated no intention to struggle for the recovery of temporal power. The most significant part concerns the relations between the Pope and the Cardinals. He declares his wish that the Cardinals should be his fellow-laborers and his reliance upon their counsel. He says the Council of Trent desired that the administration of the Church should rest on the Council of Cardinals. This is regarded as being intended virtually to set aside the decree of the Vatican Council, which, by declaring the Pope infallible, entitled him to dispense with the advice of Cardinals or Councils.

Friends' Review.

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For Friends' Review.

THE RESPONSIBILITIES OF OUR POSITION.

Read before a Social Reading Meeting of Western District Meeting, Philadelphia.

More than two and a quarter centuries ago, in a day of great and general profession of faith in Christ, and but little practice of His commands, here and there among the masses of England the Lord was touching with His finger the hearts of earnest men and sincere women, calling them apart from the clamor of creeds and strife of sects to speak His truth in their inward ear, to declare His counsel to their seeking souls, to give them reality in the place of profession, Christ in the place of "Sacraments," the baptism of the Spirit in place of that of an outward element, the direct revelation of His will in place of the teachings of man, and they obeyed the call. Shaking themselves from the dust of the earth, they rose up and went apart to commune with Him who had thus called them, and to the listening ear and the willing mind were revealed what seemed strange things in those days, and yet things from which they could not turn aside, for the living light of the Lord's Spirit shone full upon and revealed them, as it were, anew to these chosen ones as eternal truths that must find place in their hearts, be lived up to in their lives, and promulgated to the world, either by example or precept, as He, their Lord and Master, should appoint to each; anew, because although long neglected, these truths were old as the Gospel itself; the Bible proclaimed them; early martyrs died for them. They were, to use the expression of one of these very men, "But primitive Christianity revived."

As, under the constraint and by the commission of the Holy Spirit, some of these called and obedient children, yearning that others might see the things made so clear to their own eyes, went from place to place proclaiming a free gospel to all who would accept, they found they were not alone, but everywhere, solitary in families, or grouping around the stronger and bolder, were those who were ready to accept and willing to follow, at whatever cost to their temporal, that which they felt was necessary to secure their eternal welfare.

As truths, to which, through the immediate revelation of the Holy Spirit, their own souls were no strangers, fell from the lips of these anointed messengers, their hearers found that many whom they had least expected among their neighbors and friends could, from a measure of like experience, give assent; and hand joined to hand in the bonds of a stronger fellowship than any

other earthly tie, and heart warmed to heart in that which many waters could not quench, the everlasting love of Christ. Thus as those who had been led in like paths found their fellows they "spake often one to another," and met together to worship and to praise, and so crystallizing, as it were, around like central truths and the resulting practices, they grew to a religious society, differing in a marked manner from those around them.

Prominent among these differences was their mode of worship. They took the Bible at its word, they put its promises to the test, and were not disappointed. Starting, as it were, with the foundation truths proclaimed by the Saviour, that "God is a Spirit, and they that worship Him *must* worship Him in spirit and in truth;" that "No man knoweth the things of God but the Spirit of God," and as a manifestation of that Spirit was declared to be given to every man, it therefore followed in their view, with a logical sequence, that if man would worship at all, it must be by an individual attention to the operation of God's own Spirit in the individual soul, an acquiescence in His leadings there, thus drawing near individually to Christ through the drawings of the Father's love, and through Him, their great High Priest, offering acceptable sacrifice.

To this witness of right reason the witness for truth within them answered, and they found, to their unspeakable comfort, thus, through Christ, the door, they could indeed enter in and find communion with the Father of spirits; each for himself, without the intervention of man, could worship Him in the secret of the soul without ritual, praise Him without form.

While relying in simple faith on the promises of the Gospel, they accepted as binding on them as Christians its commands as well, which they received in all the force of their open meaning, trusting that He who spake them did not intend to mock His followers with idle words, but sought their highest good, and would give to the willing-hearted strength to obey His own commands. Thus "love your enemies" became to them a possible reality, and an interdict of all war. "Swear not at all" closed their mouths to all oaths, however sanctioned by law or rendered trite by custom, and thus throughout they practically accepted the Gospel in its do, and its do not; and while individually enjoying the precious communion before spoken of, they held it as binding to obey the apostolic precept, "Neglect not the assembling of yourselves together," fully believing that when so gathered, He who has promised to be with the two or the three met in His name, would be in their midst to bless and refresh them together. They di so meet, and the whole early history of th Society is filled with accounts of cruel pers cutions, fines scourgings, and imprisonmen they underwent, without effect, to deter the from thus meeting.

What was it they sought at the expens of outward comfort, fortune, liberty, an life? They sought what was more to the than all these—the worship of Almight God in sweet communion with their bretl ren, under the leadings of the Shepherd Israel, who was pleased often to draw th flock of His companions into green pasture and beside still waters, giving an inwar peace that no outward tumult could wholl destroy. And how did they seek thes blessings? In what they believed to be th Gospel method in its pure simplicity, an which the blessings that followed their pra tical test, in childlike faith, most fully co firmed.

Believing that Christ himself was to b the Head of His own Church, they acknow edged no other. Believing that Christ i His own person fulfilled the law, that all it types were done away in Him, the grea antitype, they acknowledged no earthl priesthood, needing none while the Grea High Priest ever liveth to make interce sion for us. Believing that Christ came nc in vain, but that all the promises made c the blessings He came to bestow, would, t believing hearts, be realized, to their humbl faith was fulfilled the prophecy that God Spirit would be poured upon all flesh; the waited for Him, and He came, and they di prophesy. Believing that by a living, a propriating faith in Christ Jesus they did i deed eat His flesh and drink His blood t their souls' life, strength, growth, and r freshment, they had no need of an outwar rite to remind them of what was their dail experience; nor yet to offer again and agai by type that sacrifice which by the one o fering had forever perfected them that ar sanctified. So, experiencing His flesh to b meat indeed, and His blood to be drink i deed, no outward elements were neede where the true communion was so richl enjoyed. Believing that the Scripture taught the baptism of the Holy Ghost t be the alone necessary baptism by which th redeemed followers of the Lamb were to b made members of His living Church, an purified for its service, they abandoned th outward rite; and an experience of the tru baptism proved that they who possesse the substance had no need of the shadow Believing that the still small voice by whic the Lord was pleased to reveal His hol will, could best be heard while all flesh wa silent before Him, they met in reverenti

stillness, their souls bowed in humble waiting, until He should make known His presence, ministering to their several needs, breathing upon the assembly His quickening Spirit, until the pure life stirring in every heart like the sound in the top of the mulberry trees showed that the Lord was with His people; their faith was strengthened, their confidence renewed, and as with the soul of one man, they worshipped Him in spirit and in truth, although no human voice was heard. Thus sweeping away all that would come between their souls and God, but Jesus Christ, they worshipped Him in the grand simplicity of His Gospel, and claimed the right so to worship as inalienable to every human soul—a right to which they called their fellow-men to partake; a right for the free exercise of which many of them gave all that in this world was dear to man, even to life itself.

The courage begotten of consciousness of right singleness of purpose, purity of motive, and above all, confidence towards God, made these men, women, and even children, bold beyond their fellow-dissenters in professing their faith, proclaiming the truth, opposing every form of error, and protesting against injustice and oppression wherever it appeared, claiming for every man liberty of conscience. And to their steady faithfulness and unflinching loyalty to principle under fiery persecution, we owe much of the civil and religious liberty which we now enjoy.

Of this people we, members of the Society of Friends of to-day, claim to be the successors. How are we using our inheritance? With higher education and greater general enlightenment, are we using the added force that these give to spread the Gospel in the simplicity and power in which these, our predecessors, proclaimed it? Are we using the religious liberty handed down to us as a precious legacy, stained, as it were, with the tears and blood of those who suffered and died in upholding it; are we using it to stand faithful to all the living truth they proclaimed anew, and to all that the same Holy Spirit that enlightened them hath revealed to us? And are we preserving it to hand down to our children, increased and strengthened by our own faithfulness, shrinking from no sacrifice, avoiding no suffering that may rightly go to make up our share of the conflict ever waging between truth and error in this world?

When we go to our meetings in outward peace, is it in humble thankfulness that this inestimable privilege is granted us, and are our hearts drawn aside from the world and all its concerns, and centered upon Christ, the Master of assemblies, waiting for his appearance with all the longing of watchers that wait for the morning?

Do we prize the precious silence in which thus waiting the living worshippers are made to feel the near presence of their Lord, and know a being baptized by His Holy Spirit, which flowing, as it were, from vessel to vessel, fills the assembly till all flesh is indeed silent before Him, and He alone reigns among His people? Is this our individual exercise and frequent experience when we thus assemble? If not, with all our added privileges of education, liberty, and knowledge, we fail to live up to the possibilities of Christian worship that our forefathers have declared and demonstrated were the outflow of simple faith in all the promises of the Gospel, and attainable by all who in humble trust would put them to the test.

Do we truly estimate our position as individual members of a religious Society that depends for its very existence on the faithfulness of its individual members to the direct leading, guiding, and anointing of the Holy Spirit to fit and qualify for His own work and service in the body? And while lamenting how little the Church is to us as individuals, do we search our own hearts as keenly to find how little we are to the Church, and humbly, honestly, prayerfully seek to know the reason? Are we, who have the precious legacy of the written lives of these valiants in the Lord's army, contenting ourselves with a belief in the foundation truths of the Christian religion, which they held and which we hold in common with other evangelical Christians, and calling "non essentials" those practical results which they proclaimed to be the true fruits of the Spirit, calling the Bible to witness, and adding the testimony of their own lives of Christian purity, faith, love, and zeal to the truth of what they uttered? Do we, as individuals, sufficiently consider how far we are responsible, having known these things in not living up to so much of them as we clearly recognize? Do we feel that "the recognition of a principle involves the necessity of living up to it," as we would be true to ourselves, our generation, and our God? Do we, as Christians, seek earnestly to be found united to that branch of the visible Christian Church that most nearly represents the truth as it has been revealed to us? And in so seeking, have we prayerfully searched to know first the doctrine of the religious society of which we are members? Having so sought, and felt satisfied to remain in communion with the brethren, whose faith, by birthright and conviction, we find we most nearly hold, are we concerned to be found faithful to all the privi-

leges and responsibilities of our position? Are we giving the best of our service to the Lord? allowing no earthly consideration to turn our feet from the way of His commandments, counting nothing as non-essential to our Christian course that Christ reveals to our souls as His holy will, whether it be to do, to suffer, or to wait, however small the service, however needless in the world's view the suffering, however foolish to others may appear the waiting? Do we fully recognize that the meaning of the Gospel is the salvation of the soul of man from sin, both from its guilt and from its power; that reconciled to God by the death of His Son, we may live not to ourselves, but to Him who died for us; by His strength we may overcome the adversary of our souls; by His grace may have our conversation in the world; by His Spirit may worship Him here acceptably, and by living faith in His mercy in Christ Jesus have a sure hope of eternal rest, and peace, and joy with Him?

To most of these queries our predecessors in the faith could give a clear, affirmative response. Are the things they found so precious of less value now? Has truth, so mighty to stir the souls of men in their day, changed to suit the altered thinking of our time? Or do we shrink from the consequence of an open acceptance of it? Is the Lord's arm shortened that it cannot save now as it did then, or were they more than men? No! To be what they were we have great advantage over them. Their lives proclaim that amid circumstances the most adverse, they could live boldly up to their convictions; not by human might nor power, but by the Spirit of the living God they overcame.

Their lives are to us part of that "cloud of witnesses," proving that for us there lives the same Redeemer; to our weakness is offered the same strength; to our hunger the same bread; to our thirst the same living water; to our poverty and need the same abounding and imperishable riches. It is ours to live up to the privileges of this Gospel day.

We can hardly more fittingly close than by quoting from the comments of a recent English author* upon St. Francis De Sale's "Devout Life:"

"Who can read it without a drawing of heart towards the author, a longing after the 'devout life' which he recommends? Nor is there any reason whatever, save such as resides in the backwardness and sluggishness of our own wills, why we should not reach the high standard proposed in such works, even though, attempting it, we should break down a thousand times. Nobody ever did reach it by any wisdom, strength, courage, resolution, or other resource of his own. It was never reached but by the blood and grace of Jesus Christ, giving life, and hope, and spiritual vigor, and a perfect willingness to do, to be, and to suffer all that God would have us. That blood and grace are as operative of spiritual conquests in the nineteenth century as they have at any time shown themselves to be in the heart and in the history of man, and to us they are offered as freely and unreservedly as to any of those inheritors of our fallen nature who have become the most signal monuments of their efficacy."

PHILADELPHIA, First month 22d, 1878.

* E. M. Goulburn in one of the St. James Lectures.

SLAVERY, INTEMPERANCE AND WAR.

NUMBER I.

Slavery, intemperance and war are the three great evils of the world. While slavery has been abolished in all Protestant countries, intemperance and war are still raging and degrading the earth. Christianity has put down slavery, and Christians are now earnestly laboring against intemperance; but we see very little Christian effort put forth against the evils of war, the oldest and most terribly destructive of all. Clarkson considered the slave trade the most monstrous evil that has ever existed on earth, which nothing less than extraordinary prudence, courage, labor, and patience could overcome. He, therefore, thought that by the same application of means other evils could also be abolished, and that a knowledge of the means used in the work of abolishing the slave trade would be useful in laboring against other evils. In regard to these great evils, we discover how slow Christians have been in discerning their true character.

The Society of Friends, as well as other Christians, were caught in the support of slavery, but among its members were those who first saw its evil, and through the continual labors of Woolman and Benezet, and others, the Society in America became purged from the iniquity.

Believing that a brief review of the labors of those earnest advocates for freedom in England will be useful in our efforts for the suppression of evils that remain, I will refer to Clarkson's History for information. As in America, Friends in England were the first to discover the evil, and to withdraw from it, not as slave-holders, but as being more or less interested in the slave trade.

In 1727, London Yearly Meeting first

issued advice against it. In 1758, the nature of the trade being better known, they fervently warned all in profession with them that they carefully avoid being any way concerned in reaping the unrighteous profit arising from the iniquitous practice of dealing in negro or other slaves. In 1761, they drew the cord a little tighter, and in 1763, they went still further by attaching criminality to those who should aid and abet the trade in any way whatever. "From this time," says Clarkson, "there appears to have been a growing desire in this benevolent Society to step out of its ordinary course in behalf of this injured people. It had hitherto confined itself to the keeping of its own members unpolluted by any gain from their oppression. But it was now ready to make an appeal to others, and to bear a more public testimony in their favor. Accordingly, in the month of June, 1783, when a bill had been brought into the House of Commons for certain regulations to be made with respect to the African slave-trade, the Society sent in a petition to that branch of the legislature."

In this petition they refer to the unjust and cruel treatment of the negroes, and plead for an amelioration of their condition. Other public documents were issued by the Yearly Meeting, and widely distributed; the last of which appears to be by direction of the Meeting for Sufferings, of a book written by Anthony Benezet, called a "Caution to Great Britain and her Colonies, in a Short Representation of the Calamitous State of the Enslaved Negroes in the British Dominions." "This book was sent among several public bodies, the regular and dissenting clergy, justices of the peace, and particularly among the great schools of the kingdom, that the rising youth might acquire a knowledge, and at the same time a detestation of this cruel traffic."

As in England, so in America, Friends individually began to unite with others in behalf of the slave, and during the years 1772 to '74, various publications were issued, two by Dr. Rush of Philadelphia, which had a great effect in influencing the public mind.

"Of the great increase," says Clarkson, "of friendly disposition towards the African cause in this very year (1773), we have this remarkable proof, that when the Quakers living in East and West Jersey wished to petition the legislature to obtain an act of assembly for the more equitable manumission of slaves in that province, so many others of different persuasions joined them, that the petition was signed by upwards of three thousand persons.

"But in the next year, the increased goodwill toward the Africans became so apparent, but more particularly in Pennsylvania, that they who considered themselves more immediately as the friends of the injured people thought it right to avail themselves of it; and, accordingly, James Pemberton, one of the most conspicuous of the Quakers in Philadelphia, and Dr. Rush, one of the most conspicuous of those belonging to the various other religious communities in that province, undertook, in connection with others, the important task of bringing those into a society who were friendly to this cause. And hence arose that union of the Quakers with others. This Society, which was confined to Pennsylvania, was the first ever formed in America in which there was a union of persons of different religious denominations in behalf of the African race.

"But this Society had scarcely begun to act when the war broke out between England and America, which had the effect of checking its operations. This was considered as a severe blow upon it. But as those things which appear most to our disadvantage, turn out often the most to our benefit, so the war, by giving birth to the independence of America, was ultimately favorable to its progress; for as this contest had produced during its continuance, so it left, when it was over, a general enthusiasm for liberty. Many talked of little else than the freedom they had gained. These were naturally led to the consideration of those among them who were groaning in bondage. They began to feel for their hard case. They began to think that they should not deserve the new blessing which they had acquired, if they denied it to others. Thus the discussions, which originated in this contest, became the occasion of turning the attention of many, who might not otherwise have thought of it, toward the miserable condition of the slaves. . . . . .

"In consequence then of these different circumstances, the Society of Pennsylvania, the object of which was 'for promoting the abolition of slavery, and the relief of free negroes unlawfully held in bondage,' became so popular, that in the year 1787 it was thought desirable to enlarge it. Accordingly, several new members were admitted. The celebrated Dr. Franklin was appointed President; James Pemberton and Jonathan Penrose, Vice-Presidents; Dr. Benjamin Rush and Tench Coxe, Secretaries; James Starr, Treasurer; William Lewis, John D. Coxe, Miers Fisher and William Rawle, Counsellors; Thomas Harrison, Nathan Boys, James Whiteall, James Reed, John Todd, Thomas Armatt, Norris Jones, Samuel Richards, Francis Bayley, Andrew Carson, John Warner and Jacob Shoemaker,

Jr., an Electing Committee; and Thomas Shields, Thomas Parker, John Olden, William Zane, John Warren and William M'Elhenny, an Acting Committee for carrying on the purposes of the institution."

I have been thus particular in describing the origin and progress of this Society, to show that our fathers did not stop with their own relinquishment of the fruits of oppression, but continued to labor in conjunction with others in behalf of the enslaved. Similar societies were also organized in New York Connecticut, New Jersey, Delaware, and others States.

HOW THEY SETTLED IT.

A minister named Dooley, tells in the *Pacific Evangelist* the following story:—"Brethren H. and C. are elders in a church in Illinois, organized by the writer. Last spring they each turned some calves in the same pasture. It appears that two of those calves were so nearly alike that they could not be distinguished apart, though attention was not at the time called to this fact. By some means, one of the calves disappeared, and each one thinking the remaining calf was his, for some months salted it and herded it as his. One of the men sold the calf, and, of course, the other thought he had sold *his* calf. Neither could be convinced that the calf was not his. There were several witnesses on each side, who would have sworn positively to the ownership of the calves.

As Christian men should, they talked the matter over without anger or excitement, each claiming the calf, but allowing that the other was perfectly sincere. I was called in to advise in the matter. I advised them to give the money in dispute, what the calf sold for, $16, to the missionary cause, and the Lord would know how to give the proper credit. To this they agreed, and thus the mouth of the world is forever shut. If the other calf is ever found it is to be divided between them. I have forwarded the $16 to the Board of Missions."

For Friends' Review.

QUAKERISM AND CHRISTIANITY.

II.

In my first article on this subject some may say that I have only made use of generalities in my proofs. I will now extend them a little more in detail, and take a brief view of what are sometimes called the peculiarities of Quakerism, which, according to my judgment, cannot be ignored without destroying its vitality, and its continuity as a Christian church.

In the matter of peculiarity it is identified with Christianity itself. We learn from the Holy Scriptures that Christians were to be a "*peculiar* people," not only as being a purchased people, but also as separate in their spirit and conduct from the world. "They are not of the world as I am not of the world," said Jesus, "and the world hated them because they were not of the world, as I am not of the world." John xvii. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a *peculiar people*, zealous of good works." Titus ii. 13 14.

In my first article I have stated the faith of the Society of Friends in the *fundamental* truths of the gospel as laid down in the Holy Scriptures, as held by all evangelical churches. What then are the peculiarities of Quakerism? They may be classed under the following heads. Worship—Disuse of Ceremonials—and Christian Testimonies. On each of which points, I think it can be readily proved that they are in strict accordance with the teachings of the Holy Scriptures.

The Early Friends found the churches of that day enveloped in a cloud of ritualism, and a round of outward observances dignified by the name of worship; and ignoring almost universally in their teaching, the power and influence of the Holy Spirit on the heart of man in the performance of his duty to God. Friends were always ready to acknowledge and embrace the doctrines of the gospel of our Lord and Saviour Jesus Christ in all their Divine fulness, as their many testimonials issued to that effect will abundantly prove.* But, finding that these were acknowledged by professors of religion generally, they felt called more especially to devote their efforts to impressing on the minds and hearts of the people the Scriptural doctrine of the perceptible influence of the Holy Spirit on the hearts of men, and especially of true believers in Christ, and His power to sanctify the soul. This the high professors of that day did not believe, but treated it as a vision of the imagination. Hence the first Friends felt it laid upon them to uphold this doctrine in the face of defamation, ridicule and misrepresentation.

They taught that "the first operation of the Holy Spirit is to show man his inward state and condition; and when he comes to have a true sense of his fallen estate, under the weight of the great burthen of sin and iniquity, there will be a crying out, "My

*See Evans' Exposition.

ins are too heavy for me to bear. Oh wretched man that I am, who shall deliver me from the body of this death? What shall I do to be saved?" This leads the penitent to Christ for the pardon of his sins,* through faith in His blood shed on the cross.

Having thus been led to Christ for pardon, and experienced regeneration by the power of the Holy Ghost, the Spirit then becomes our Guide, Instructor and Comforter, according to the promise of our Lord, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 16, 26.

Friends believe that as the heart becomes purified and cleansed by the refining operations of the Holy Spirit, He becomes to us an indwelling guest, and as we submit with watching and prayer to His Divine guidance, and keeping power, He will lead us in the way of truth and holiness, and the end will be everlasting life. "For," saith the Apostle, "as many as are led by the Spirit of God, they are the sons of God." "But if any man have not the Spirit of Christ, he is none of His." "And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." Rom. viii. 9, 10, 14.

A belief in the offices of the Holy Spirit in their application to the redemption and sanctification of the soul, in connection with faith in the atoning blood of Christ, has always been taught by (Orthodox) Friends to the present day, and constitutes an essential element of Quakerism. Q.

OHIO.

* Charles Marshall.

THE BIBLE AND THE TURKS.

God's mercy is ever shining through the sin and misery in which man's wickedness so often involves communities, and an example of this is seen in the following letter of the agent of the American Bible Society at Constantinople to the Secretary at New York:

BIBLE HOUSE, CONSTANTINOPLE, Feb. 15th, 1878.

Dear Sir:—At the prayer meeting for the city colporteurs on Monday last, one of them spoke of a very respectable Turk who called to him as he was passing along the street, and asked him if he had books in Turkish. The colporteur said "yes," and at once opened his bag and handed him one of the Osmanlee Gospels, the first book that came to his hand. The Turk said, "This is not the whole Gospel. This is only a part; I wish the whole." The entire New Testament was handed to him. "Is this the true Ingil? Is it like the Gospel in English, French, etc.?" he asked. The colporteur assured him that it was a true translation from the original, and corresponded to the Gospel in English, French, etc. The Turk then took the book and paid for it, saying that he wished to examine its teachings. Several similar incidents have occurred recently to encourage us.

Two or three days since I gathered together the statistics of Bible distribution among Turks for the last five years, from January 1st, 1873, to December 31st, 1877, and I find the number to be 17,773 copies. This is the work of both Bible societies operating here, but does not include those that have been sent for distribution among Turkish prisoners of war taken by the Russians. A large proportion of these have been single Gospels —Psalms, Proverbs, and Gospels and Acts—but there have been also a good many Bibles and a large number of New Testaments sold. It is true that some of these have passed into the hands of Christians using the Osmanlee character. If we estimate the latter at 3,000, or even 5,000 copies, there remains a large number that have been taken by Turks. It is our firm conviction that if true religious liberty were given to Moslems, the Turks in large numbers would seek the Bible and examine its teachings. This war has unsettled not a few minds here in Turkey, and diminished confidence in the Koran and Islamism. Formerly, with the Koran in hand, the Moslems went forth to the conflict, sure of victory. The reverses that have overtaken the Ottoman arms in this recent war have led many serious-minded Turks to reflect upon the cause. Not a few feel that the era of Islam's supremacy has passed. Others believe that judgment for past injustice and cruelties has overtaken the nation. The other day an old sheik of a band of dervishes said, "We have done very wrong. There have been too many murders, too much hanging of Bulgarians, too many have been sent into exile recently." "God is angry with us," said another. The great mass accept the inevitable with a serenity most remarkable.

We look forward with not a little anxiety to the "Conference" which is to be held for the determination of issues which the war has raised. We would that the members of that body could see how important a bearing the question of religious liberty has upon the future well-being of the inhabitants

of this broad land. Let *every man* of *every* nationality in the empire be *truly* free to investigate for himself, and not be subjected to a bitter ostracism for change of religious views, if his convictions lead him to such change, and many of the troublesome questions which have for years kept this land in tumult will be solved. We trust that the church of America will not be indifferent to the present critical exigencies of the great evangelistic work in this country. Our reliance is alone upon the God "who doeth wonders," and to him must we all look for help and direction in this emergency.

Yours, I. G. Bliss.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 20, 1878.

A meeting of the Associated Executive Committee of Friends on Indian Affairs was held at Germantown, Philadelphia, on the 10th and 11th inst., at which there were delegates present from all the Yearly Meetings represented in it, except Iowa and Kansas. After an examination of all the charges made against the management of the Central Superintendency in the "Report of the Board of Inquiry appointed by the Secretary of the Interior," and published some months since, the Committee were fully satisfied that those charges were not correct. The methods pursued by the Board in obtaining evidence, were such as almost certainly to mislead them, and they drew some inferences of a very serious character against officers, from ignorance of the statute law and executive orders under which some of the official acts they criticized were done, and by which these acts were constituted lawful and beneficial. They also made the Superintendent responsible for acts never under his jurisdiction, and so stated some points as to mislead the readers of the Report. The Committee felt that our work has undergone the ordeal of a searching and unfriendly criticism, and that no irregularities have been shown, except a few to which the attention of the government had been called by the Superintendent or Committee, and that with many imperfections, consequent upon the extreme difficulties of the work itself, and the impossibility of finding a sufficient number of officers well qualified f it, yet, as a whole, the affairs of the Centr Superintendency, so far as under the co trol of Friends, have been conducted wi integrity and a large measure of success.

By the action of the Administration, t office of Superintendent of the Central S perintendency has been abolished, and tv Agencies taken from under the care Friends—the *Kiowa and Comanche* and t *Wichita* Agencies. To this action the Co mittee are not disposed to object, except to the needlessly uncourteous manner which it was done.

Several of the boarding-schools have be carried on under contracts, and those charge of them have been put to great i convenience by a long delay in approvir their contracts, and a final ruling of the D partment that such parties must give bon before the money due under these contrac could be paid. Yet all the schools ha been conducted with a fair degree of ef ciency, and the readiness of the Indians have their children educated, increases, e cept in the case of the Mexican Kickapoo who still adhere to their objection to sen ing their children to school.

The government is furnishing agricultur implements more freely to the Indians, t the request of our late Superintendent ar the Agents, and the extent of land cultivate this year is expected to exceed that of an former one. Nearly all the Indians also ha been supplied with stock cattle for raisin herds. No depredations have been commi ted by any Indians under the care of Friend for two years past; a great contrast wit eight years ago.

Whether Friends can continue to be us fully engaged in coöperating with the go ernment in the care of the Indians, depend upon the course the government is willin to pursue, whether of cordial support o otherwise. But in any case, Friends in con mon with all citizens, and especially a Christians, of our country, have a great deb of duty towards the Indians, which shoul be discharged by deeds of love, fidelity an zeal.

A sub-committee, appointed a year ag presented a bill to extend the civil laws o

the United States over the Indian reservations, and provide for a ready administration of justice. This was accompanied by a carefully prepared statement of facts in a pamphlet of fifty pages, showing the necessity for legislation by Congress upon this subject. The Committee are not without hope that this may lead to some definite action by the government upon this important subject. A faithful carrying into effect of this bill would greatly promote the progress of the Indians in industry, morality and religion.

PHILADELPHIA YEARLY MEETING.

Philadelphia Yearly Meeting convened on Second-day, the 15th of Fourth month. The attendance was fully as large as for some years past. Some time was spent in silent waiting, during which a Friend from a distance quoted the words, "Pray for the peace of Jerusalem; they shall prosper that love her. The Lord reigneth; let the people keep silence before Him."

A fervent prayer was offered for God's blessing, and that He would grant His wisdom and counsel to direct the church, and that all might be laid at the feet of our adorable Saviour, so that He might be exalted in all that was done.

Isham Cox quoted the words, "I do remember my faults this day," and desired that if any of us felt that we had received mercy and pardon from the Lord, we should remember those who were still in bondage, and do what we could for their being brought into the same liberty into which we had been mercifully brought.

After the Representatives had been called, the Clerk read the minutes of the Meeting for Sufferings. Among the matters of general interest was the appropriation by them of several sums of money, from the proceeds of the Charleston Meeting property, for completing the payment for North Carolina Yearly Meeting House, and for assisting in the erection of Meeting Houses at Falling Creek, North Carolina; at West Branch, Iowa; and at State Line, Kansas. The Book Committee had sold and distributed gratuitously a large number of books and pamphlets, at an expense of about $3,000.

A memorial for Alfred Cope, an Elder, was read, and his many admirable qualities and Christian worth were warmly referred to by several members. Then adjourned.

Third Day, Fourth Month 16th, 1878.—The Representatives reported that they were united in proposing the name of Clarkson Sheppard for Clerk; and with a little exception (which was submitted) the name of Joseph Walton for Assistant Clerk. The Report of the Representatives was accepted, and the Friends appointed accordingly.

The Meeting then entered upon a consideration of the state of the Society by reading the answers to the Queries, which were proceeded with as far as the fifth inclusive.

The Meetings of Friends have all been attended except in the case of one Meeting; but many members do not attend those held during the week. Good order has been mostly well maintained, except some instances of sleeping in each of the Quarterly Meetings. Love and unity are reported as well preserved, and tale-bearing and detraction have been discouraged, and proper care taken in any cases of difference which may have appeared. Many Friends evince a care in the religious instruction of their children, and in their training in simplicity and plainness, though more care is considered desirable. Proper attention has been given to those in necessitous circumstances, and to the education of their children.

LIFE AND LABORS OF JOHN ASHWORTH. *By A. L. Calman.* Henry Longstreth, Philadelphia. Price, $1.00. John Ashworth is so widely and well-known by his tracts that it is only needful to say of this biography that it has been chiefly compiled from his own manuscripts, and gives a life-like picture of this remarkable man and eminent Christian.

THE NEW TESTAMENT FOR FIVE CENTS!—The American Bible Society now supplies a neat copy of the New Testament, 32mo size, printed on good paper, from new plates, Agate type, bound in muslin, flexible cover, with red edges, at *five cents* per copy, five dollars per hundred. A copy can be sent anywhere in our country by mail prepaid, for *seven cents*. This little book is from the same type as the new Agate Bible, 24mo, cloth, red edge, the price of which is *twenty-five cents*, with postage *thirty-two cents*. Surely, none need be without a copy of the Scriptures now. Address "Bible House, New York."

CONCESSIONS OF "LIBERALISTS" TO ORTHODOXY. *By Daniel Dorchester, D.D.* D. Lothrop & Co., Boston. The writer takes three of the great doctrines of orthodox Christianity, "The Deity of Christ," "The Atonement," and "Endless Punishment," and by ample and trustworthy quotations from so-called "liberal" writers, shows how, in the outwelling of their deepest convictions, many of them have made concessions as to the truth of these doctrines, which are valuable testimony in their favor. This testimony is so skilfully arranged as to be cumulative, and may prove very helpful to those tossed with the discussions of the day, and to those who would help others troubled with doubts.

MARRIED.

GORNALL—ROBERTS.—On Third mo. 14th, 1878, at the house of Thomas E. Roberts, in Farmington, N. H., by permission of Dover Monthly Meeting, Allan Gornall, of Portsmouth, and Hannah Roberts, of the former place, daughter of Thomas and Elizabeth Roberts, deceased.

DIED.

BOWERMAN.—On Third mo. 12th, 1878, at Raisin Center, Mich., Lettie, wife of Joseph M. Bowerman, in the 33rd year of her age; a member of Raisin Monthly Meeting. This dear sister lived in the blessed realization of the Christian's hope, and as an example to all of the power of Jesus to save and keep in the steadfastness of faith.

HAYES.—In Farmington, N. H., Eighth mo. 18th, 1876, Mercy V. Hayes, in the 75th year of her age; an esteemed member of Dover Monthly Meeting. She bore a lingering and painful illness with much patience, and her friends have the comforting hope that she has entered into rest.

BATEMAN.—At his residence, near Cincinnati, Ohio, on Twelfth mo. 4th, 1877, of paralysis of the heart, John T. Bateman, aged 57 years. The "charity that thinketh no evil" was constantly exhibited in his life. Though so sudden was his summons that there was no time to speak of the world upon which he was entering, yet his family and friends have the fullest assurance from his previous testimony and truly Christian life, that to him "sudden death was sudden glory," and that to be "absent from the body was to be present with the Lord."

HALL.—At Smyrna, Ohio, on Fourth mo. 7th, 1878, Dr. Jesse Hall, aged 64 years; a member of Freeport Monthly Meeting. He was a loving and faithful husband and father, and leaves a wife and twelve children to mourn their loss. He gave evidence that all was well with him, frequently saying, that he had not left the preparation for death till a dying hour. As a physician and Christian, he had a large circle of friends. His interment took place on the 8th inst., and was attended by the largest number of persons known to be present on such an occasion in that community.

CORRESPONDENCE.

LETTERS FROM SOUTH AFRICA.

The following particulars, sent to one of his correspondents in America, are from the pen of Isaac Sharp, of England, now on a religious visit, with Theodore Harris and Langley Kitching, to South Africa.

Second month 13, 1878.

The little town of Ladysmith, though quite out of our intended course, and difficult of access, pressed on my mind, and I saw no way of peace or safety, save in going thither. Some of our kind friends of Africa discouraged the attempt—the drought being severe and long-continued, and the way difficult. I reminded them of John Bunyan's lions, and that when he got near enough, he saw they were chained. So on Sixth-day, the eighth of Second month, (full summer here,) we left Oudtshorn soon after 8 o'clock in the morning. There had been clouds in the night, and since, but no rain. We took a sack of oats for the mules, and paid for the same two dollars and a half, or ten shillings a bushel. We outspanned about noon, and sat in the wagon for shade. Thermometer, 88°.

About 5 o'clock in the afternoon we arrived in Calitzdorp, and were kindly welcomed by the minister of the Dutch Reformed Church and his hospitable wife. About one hundred people came together, on a short notice, at half-past seven. It was a time of openness to Theodore Harris and myself, and the pastor said, as he shook hands after the meeting, "God grant His blessing."

Next morning, leaving our wagon behind, we left Calitzdorp with a Cape cart and four mules and in about one hour came to the entrance o Caledon's Kloof, one of South Africa's mountain passes. We soon left the carts, and commence walking over the rough boulders of the dry bed of a river, which, when swollen, fills the valley from mountain base to mountain base. It was hot in the sun, which shone with vehement heat as we passed through gorge after gorge, the rocky cliffs being sometimes at a sharp angle and sometimes perpendicular.

It was a wonderful succession of angular cliff for miles, and the bright blue of the cloudless firmament was intense and very beautiful. W outspanned at noon at a small farm—a fertile spot in the midst of barrenness. Oranges peaches, figs, and other fruits hung on the branches. The chirp of the small birds among the trees of this solitude was a joyful sound. Baboons are in the mountains, and four Cape tiger have been shot among them, within the last two years.

Before parting, we had a religious sitting with the family, father, mother, and daughter, who were encouraged to "fight the good fight of faith and lay hold on eternal life." That on which we can lay hold is within our reach *for present possession*. We then passed peacefully on our way still on foot, over the rocks and boulders. Up to the present time, in our African experience, Caledon's Kloof stands without a rival for its rugged and tortuous course, and the impress of isolation is indelibly stamped upon it.

Fairly through the Kloof, we halted, toward sundown, at the mission station of the Lutheran Berlin Society, and were hospitably entertained by the Superintendent, and made welcome to night's lodging.

On First-day morning, at the close of the Lutheran service, I had an open time with the people in ministry and prayer, as also had Theodore Harris. We dined with the mission family and had a short religious opportunity after, at the close of which, just before we left, F. A. Schmid the pastor, expressed his desire for the blessing the Lord on our being with them, and that the seed sown from place to place in the course of our journeying might spring up to His praise and that the visit might be blessed, and be made a blessing to many.

We parted with Christian love and good wi on both sides, and once more set off on ou pilgrimage, arriving at Ladysmith about fiv o'clock. D. van Velden and his family gave u a cordial welcome. He is the pastor of the Dutch Reformed Church. Our favorable reception w considered doubtful, not by ourselves, but b some of our friends who knew of our goin The Lord opened the way, and to Him be th praise.

We then called on the pastor of the Lutheran ngregation, who kindly made way for our eaking to the people the same evening. It fell my lot to speak earnestly, and to sound the arning voice, "Prepare to meet thy God," &c. bout half an hour was thus spent and in prayer. sense of restful peace was in mercy permitted to llow.

Next morning we visited the Lutheran schools. bout 3 P. M. the heat felt great, probably about o°. Rain fell at 4 P. M., and cooled the air. Reonding to the invitation given, a meeting was ld with the inhabitants of Ladysmith at 7.30 M. Time pressed; my mind and heart were ll, and tongue and utterance were mercifully anted in ministry and prayer. Theodore Har, toward the close, made a few remarks. Quotg the words, "The Spirit suffered them not," said, "I had felt bound to Ladysmith, and uld not pass it by." A short silence, and the eeting closed, after which a meeting of the Brit and Foreign Bible Society was held. Theore Harris, the sole speaker, is a member of the rent Committee. In the family there was readg at our request, and this was followed by praybefore going to rest.

We left about 7.30 the next morning, with ich good-will, "the peace of God, which pass all understanding, filling our hearts and minds Christ Jesus." Theodore Harris remarked of s visit "*It went well from first to last.*" had felt the same, yet did not venture to say but inwardly owned the loving-kindness of the rd. It was a joy to pass again through Cale's Kloof free of a burden, even though a bur of love. To the Lord be all the praise.

We have much before us in this land, if it be will of the Master, before leaving for Madascar some months hence.

Extract from a letter of Langley Kitching, acnpanying Isaac Sharp, dated Calitzdorp, South rica, Second month 9th, 1878:

As thou may be aware, we had a very pleas passage to Cape Town of twenty-three days three hours. I never was amongst so serious devout a set of passengers. No swearing or bad language was heard during the whole of voyage, either from passengers or crew. The uence of five missionaries and their families, h our three selves and others, was one to be to suppress anything of the kind, even if re had been a breaking out in any quarter, and had much to be thankful for in this respect.

Nine of us met as a Bible-class for an hour h afternoon, and these were often profitable very interesting occasions for discussion, and interchange of sentiment with, not unfrently, true prayer and praise.

We got nicely through the Custom House all our luggage. What a striking picture re was on the quay! Men clad in all the va garb of a mixed race—Coolies and Malays, their large peaked and wide-spreading hats an umbrella; their women in gay cotton or dresses of some striking color, and shawl or kerchief perhaps of yellow, and another for head of red, whilst the dress itself is not sel of an emerald green; darkies and white , with large ostrich feathers in their hats, ing somewhat ridiculous, but often being as gnal of readiness to deal in the article. Of course in such a warm climate there is great scope for the gay attire of the European ladies.

Dutch is very much spoken, and most of the Malays and half-breed Hottentots speak but little else. We required an interpreter before we could get our luggage to our boarding-house, and one was kindly at hand, awaiting the arrival of the ship, who afterwards accompanied us about until we were successful in procuring one from amongst some theological students at Stellenbosch.

As this place, as well as at Wellington, Worcester, and Gradfreines, there are most interesting ladies' seminaries on your Mount Holyoke model, with many teachers from the United States, who have received their training in that excellent institution, and with whom, after frequent interviews, we became well acquainted. Andrew Murray, the founder of them here, had his attention first drawn to it by reading the book of Mary Lyon, and afterwards made a week or two's visit to the States, and induced teachers to come out.

We spent seven weeks in and around Cape Town, visiting the various missions, mission schools, prisons, hospitals, and kindred institutions, besides meetings with the public on First-days in their places of worship, as occasion offered, and three meetings in the hall of the theatre. We early received a public welcome, organized by the Young Men's Christian Association, at which were ministers of various bodies, and the Speaker of the House of Parliament, Sir D. Tennant, took the chair.

As Theodore Harris is a member of the British and Foreign Bible Society's Committee, he received a minute from that body, who were desirous of stirring up the local societies in this land, and we have attended and got up meetings in every place where practicable, often on the slightest notice, such as the ringing of the church or school bell an hour before the time. On one such occasion, between 5 and 6 A. M., 500 people of the village assembled. It was at Genadendal, a village of the Moravians or United Brethren, and their pastors were surprised as much as we, for they did not expect more than 100 to 150. But this has been repeated since in other places.

We have bought a coach, such as is called here a Cobb's coach, and I have seen running on your prairies to El Paso, &c., and twelve mules, eight for the coach, and four for the baggage cart, and take along with us provisions, tents, bedsteads, and bedding, all neatly packed up in bags like portmanteaux, so that we are able, if necessity demands, to do without hotel or house accommodations. Upon the whole, we have all been favored with good health. The heat is great—93½° in the shade, as we ride along, but we have not suffered from it so far.

Thy friend, LANGLEY KITCHING.

DEAR friends, be faithful in the service of God, and mind the Lord's business, and be diligent, so will the power of the Lord be brought over all those that have gainsayed it. And all ye that are faithful, go to visit them that have been convinced, from house to house, that if it be possible ye may not leave a hoof in Egypt. And so, every one go seek the lost sheep, and bring him home

on your backs to the fold, and there will be more joy of that one sheep than of the ninety and nine in the fold.—*G. Fox*, 1668.

For Friends' Review.

SERIES OF MEETINGS.

A series of meetings was begun at Baltimore, on Seventh-day evening, Third month 16th, and closed on the Sixth day morning following. They were well attended and daily increased in interest. Elkanah Beard, of Indiana, was present, and his services were most acceptable. It was felt to be a time of refreshment and building up.

Elkanah Beard then held a series of meetings at Friends' Mission School, on "Federal Hill," South Baltimore, which were very marked in their results.

A series of meetings began at Friends' Meeting House, New York, on Seventh day, the 30th ult., expected to continue till Third-day evening. The strangers present were Dr. James C. Thomas and Francis T. King, of Baltimore, Sarah B. Satterthwaite and Hannah Thistlethwaite, of England, and Elizabeth Mallesn, of New York. The English Friends were present on their way to New England, not knowing of the meetings on their arrival, but they had good service. The meeting on First-day morning was large, "and," adds our correspondent, "one of the very best I ever attended." The two meetings held having been so satisfactory it was hoped that a rich blessing would follow to the close of the series.

Ottawa, Iowa, Third month 30th, 1878.

Through the efforts of Thomas Coppock, there has been quite an awakening here, and several converted the past winter, and ten have requested membership with Friends, which will make fifteen members at this place. I think here is a good field of labor for some one, and we are very anxious some workers should come among us, as there are many we think might be brought into the fold and built up and strengthened. We are eight miles from Smyrna Monthly Meeting, and one and a half miles north of Woodburn, on the B. & M. Railroad. We hold meeting every week, and First-day school. Land is cheap, and other business may be obtained. For further particulars address J. Crowley, Woodburn, Clark Co., Iowa.

Pickering, Ont., Third mo. 30th, 1878.

A series of meetings, continuing nearly two weeks, was held in Friends' Meeting House, Pickering, Ontario, which closed on the 13th inst, attended by William Allen from Mariposa (to which place he has lately removed from Indiana Yearly Meeting), accompanied by Isaac Stratton from C Yearly Meeting, and at the commencem of these meetings by Stephen Cartl from Maine, at the close, by Albert Stc and James Barker from Norwich Quart Meeting. The Gospel was preached v clearness and convicting power. The tendance was not large, but souls we lieve have been awakened to a sense of t duty, and some of us have been bapt into a more active and earnest Chris life, and the Lord's convicting powe working in the hearts of many of us. I the good work not stop here, but the that is kindled be kept burning; and t the Lord of the harvest raise up more la ers for His vineyard. Let us give the L all the praise, for He is worthy. Blesse His name. Wm. Allen's health did permit him to attend the last meeting of series, he being confined to the house f few days. We again had his compan our usual First-day meeting, after w he returned to Mariposa, and purposes, if Lord wills, to proceed at once to labo West Lake Quarterly Meeting.

Stephen K. Churc

NOTES.

Theophilus Waldmeier writes from Friends' Mission at Brumana, Mount Le on, that the claims of the multitudes of tives from the war, press hardly upon With other missionaries of Palestine, h sires to minister to the wants of these poo ple. Numbers of Mahometan women listened with great interest to the preac of the Gospel by his fellow-laborer, Ibr Tasso, and have been melted to tears he has dwelt upon the love of God.

"About three years since," says the *ravian*," a handful of Quakers built a s chapel at Van Wert, Ohio, and organ themselves into a society. On the fi November last they commenced a seri revival meetings, and have just closed with some three hundred conversions."

The days of martyrdom for the cau Christ have not wholly passed away. has reached England that G. She Smith, the leader of the Victoria Ny Mission of the Church Missionary So and a fellow-laborer named O'Neill, been murdered.

The fourth of a series of address business men has been delivered in Fri Meeting House, Bishopsgate street, Lo by T. Vincent Tymms. The address based on Pilate's question to our "What is truth?" and pressed the that the claims of our Saviour to beir

ed as such or rejected, cannot be set aside tlessly, but must have a decision; this sion should be prompt, and in His favor, levotion to His service.

r is stated on good authority that the king classes of Paris are but little ad- ed to habits of intemperance, and that y respond heartily to the evangelizing ts of the Protestant missions which are carried on in all parts of the city.

ORE and more it is being discerned that val meetings may be conducted with earnestness, yet without undue excite- t. The Hartford *Times*, referring to series of meetings carried on for twelve ks in that city by Moody, Sankey, Pen- st and Stebbins, says, "These revival tings have been conducted with calm de- ation, and there has not been any ex- ive or spasmodic excitement manifested ng the time they have been held. Very eral interest has been taken in them, and e have been one thousand converts, who oining, from time to time, the several estant churches.

EW GUINEA.—W. G. Lawes, of the Lon- Missionary Society, writing from Syd- to the *Times*, with a view to modifying rts recently propagated as to the dis- ry of gold in New Guinea, adds:— ır mission to New Guinea has so far a success. Two of the dialects spoken ıe coasts have been reduced to a written , and printed in Sydney. We have ob d a footing on a coast previously shunned ll vessels, and have won the confidence good will of a people hitherto supposed the most blood-thirsty and treacherous avages. We have now twenty South Island teachers and one European mis- ıry living on the mainland, occupying ons from Redscar Head to East Cape."

the 18th of Second month, 1878, Jo- John Dymond gave an address in the ıds' Meeting House at Birmingham, and, on "Divine Worship and the stian Ministry," to a large audience. o addresses," says the *Monthly Record*, e also given at the same place on the and 13th of Third month, by Thomas gkin, on 'Apostolic Succession' and tism and the Lord's Supper.' These ions were largely attended and were of interest."

E African Methodist Church held re- y an educational convention in Georgia, rom the statements of Bishop Campbell Presiding Elder Brown, it appears that nderful progress in education has been during the last ten years. "Ten years in the Atlantic District there was but ıan capable of keeping minutes of the transactions; now there is scarcely a preach- er who, besides reading and writing, has not pursued to some extent the course of studies prescribed to candidates for the ministry."

For Friends' Review.

THE TEMPERANCE CAUSE IN PENNSYLVANIA.

The condition of this cause at present, is much quieter throughout this State than for some time previous, but it is to be hoped that this is only because its claims have taken a calmer, stronger hold upon the hearts of people who are rather prone to actions than to words.

Though the temperance tempest which swept over Pennsylvania last season has somewhat subsided, with it have not passed away many of its good results, and we are feeling, as we will continue to feel in the future, the beneficial effects of the movement.

They have been made manifest by public meetings, "Temperance Reform Clubs," "Gospel Temperance Associations," &c., all over our State, and throughout a large portion of our land; in our leading cities, in our smaller towns and villages; and making all due allowance for any reactions which may result, the good already accomplished is incomputable.

But, perhaps, one of the most promising features of the whole movement has been the manifestation of a public sentiment, such as must be the forerunner of any great moral reform in any national life, especially in that of a republic, and so pronounced has this sentiment become, that not only the friends of the cause, but also its foes are compelled to recognize it.

In Philadelphia, of the thousands who have signed the pledge of total abstinence, many have fallen, but many are remaining faithful, and are forming an army, whose forward movements, in unity with the vast multitudes in our land who are being banded together by this same pledge, cannot fail, through the grace of God, to be felt for great good at no distant day.

The coffee house work, which was one of the foremost efforts, and has proved to be one of the most efficient means for opposing this evil, continues to prosper in all of its departments. The temperance meetings held in connection therewith have been larger this season than heretofore, many continuing to sign the pledge at these as well as the many other meetings held throughout the city. In addition to the coffee houses established for men, another has been opened, upon the same general plan, for women, in

connection with the Central Coffee House at Fifteenth and Market streets.

The political aspect of the cause, though still unsettled, shows a steady perseverance, which promises far more than any premature victory, which might result in some sad reaction among the uncertain masses.

The local option bill, again brought before the Legislature in response to numerous appeals from every portion of Pennsylvania, was again defeated, as it will continue to be until Christian men and true citizens care enough about this curse of intemperance to meet the issue like men; to work and vote for the cause for which they talk and pray. But as long as we are satisfied to send men to make our laws who are in league with the liquor interest, so long will our appeals be powerless, and our efforts for final victory be in vain. The bill as presented this session in the House was defeated on the second reading by a vote of 75 for, and 78 against local option, 21 members from Philadelphia refraining from voting.

Another bill has been drawn up for presentation, providing that in every township, ward, and borough of the State, three License Commissioners shall be elected, one annually, to serve three years each, no licenses to be granted without the sanction of two of said Commissioners. This is practically a local option measure, without technical or constitutional embarrassments connected with former bills; for, if carried, it would leave every community free to choose such License Commissioners as are opposed to the granting of licenses, and thus accomplish the abolition of the liquor traffic.

Thus the agitation goes on still; public meetings, with their stirring speeches, and the thrilling testimonies of those set free from the thraldom of strong drink, the public press, with its powerful influence, and the Christian pulpit all falling into line.

Deep down in the hearts of hundreds and thousands of homes of suffering goes on the awfully irrepressible agitation, and the cry of anguish over ruined happiness and lost hopes continually rises unto Him who hath loved us and bought us by His own precious blood. This cry, too, is constantly ringing in the ears of hundreds and thousands of men and women whose hearts have been touched by His love.

Like any other great moral reform, this movement goes on slowly, but as surely as the power of God prevails, just as surely it goes on grandly to ultimate success, in His own good time and way. V. M.

THEREFORE, take heed of the world's vanity, and trust not in uncertain riches, neither covet the riches of this world, but seek t kingdom of God, and the righteousn thereof, and all other things will follo and let your minds be above the costly a vain fashions of attire, but mind the hidd man of the heart, which is a meek and qu spirit, and is of great price with the Lo And keep to justice and truth in all y dealings and tradings, at a word, and to form of sound words, in the power of Lord and in equity, in all your dealings, t your lives and conversations may be heaven and above the earth, that they m preach to all you deal with: so that y may be as a city set on a hill, that cannot hid, and as lights in the world, . . that G in all things may be glorified. Thus y may pass your time here with fear, as grims and strangers, and sojourners, havi an eye over all things that are uncertain, cities, houses, lands, goods, and as thi below; possess them as if ye did not. A they that marry, let them be as if they not, yet as having a city, whose maker a builder is God, and a possession of an inh tance that will never fade away, in wh you have riches that will abide with y eternally.—*George Fox*, 1667.

For Friends' Review.

ASTRONOMICAL PROGRESS.—X.

The activity of the investigating sp during the last half century has been sho quite as strikingly in astronomy as in other branch of physical science. By improvements in optical apparatus and struments of precision, by the introduct of telegraphy and spectroscopy, by the wi spread of education in the uses of the de est mathematical analysis, and by the ordination of various methods of reseat the immensity of space has been more th oughly explored, and our knowledge of heavenly bodies has received a greater portional increase than that of the globe which we live.

To this growth of astronomy, import contributions were made by four birthri members of the Society of Friends, Tho Young and William Allen Miller in E land; John Gummere and Samuel J. G mere in the United States.

Thomas Young was born at Milverton Somersetshire, in 1773. He received collegiate education partly at Göttingen partly at Edinburgh. After taking his demical degrees, he went to London, wh he became lecturer at the Royal Institut He was soon appointed physician to George's Hospital, and was elected a fel of the Royal Society at the age of twe

one. He was distinguished for his great knowledge of the practical applications of science to the useful arts and the business of life, and he was often consulted by government upon proposed subjects of legislation. In the "Transactions of the Royal Society," *Nicholson's Journal*, the *Quarterly Review*, the *London Quarterly*, the *Imperial Review*, and the *Archæologia*, he published numerous literary, scientific, philological, and antiquarian papers of great interest. His interest in Egyptology led him to some partial translations of the hieroglyphics, before Champollion began his publications. Among his special astronomical works were his "Elementary Illustrations of the Celestial Mechanics of Laplace;" his labors on the *Nautical Almanac*, which he edited from 1819 to 1829; and his mathematical confirmation of the "wave-theory" of light, to which reference is made by "H. H.," in *Friends' Review* of Third month 23d.

He was for thirty years Secretary of the Board of Longitude; for many years Foreign Secretary of the Royal Society, and a foreign associate of the French Academy of Sciences. He displayed great mechanical ingenuity in turning and in microscope making, and his versatility of genius was displayed by his successful studies in Oriental languages, mathematics, botany, zoology, entomology, and nearly all branches of physical science. In his eighth lecture on natural philosophy he introduced the term "energy" in a precise and scientific sense to express the quantity of work which a material system can do, thus laying the corner-stone of the modern theory of "conservation of energy." His discussions upon light have already acquired great astronomical importance, in consequence of spectroscopic researches and the intimate relations which have been found between the velocity of light and the other principal limiting velocities of physical activity.

In 1833, Haverford was founded. John Gummere, its first professor of mathematics and astronomy, was a friend and correspondent of Bowditch, and was widely recognized, both at home and abroad, as one of the best mathematicians of his day. His treatise on astronomy was the first American manual on the subject which could compare favorably with the best European treatises. It was written at Haverford, much of it at the officers' desk in the old Study Room, while subject to continual interruption from the students, in their application for help in preparing their daily lessons. Notwithstanding the want of such revision as modern discoveries have made desirable, the work still retains its place as a text-book in many of our best colleges and universities, and subsequent writers have gladly introduced, into their own treatises, some of his simplified methods.

In the fall of Haverford's opening year, during the nights of the 12th and 13th of Eleventh month, came one of those wonderful displays of rare and mysterious phenomena, which fill the superstitious with unreasoning dread, while they elevate the minds of the thoughtful to the Author and Ruler of the universe. The "star-shower" was not allowed to pass as a "nine days' wonder." Professors at three of the American collegiate institutions, Harvard, Haverford and Yale, began a series of systematic observations, under the belief that the display, though it seemed to be accidental, was due to some action of natural law. The observations were continued for many successive years before the meteoric orbit was finally determined. Joseph Lovering, at Harvard,* showed that the apparent radiation of most of the meteors, from or towards the constellation Leo, was a simple result of perspective, inasmuch as the earth was then moving towards that constellation. Samuel J. Gummere, at Haverford, and Benjamin V. Marsh, one of Haverford's early graduates, accumulated a long series of valuable data which they carefully collated and accurately digested, obtaining results which contributed materially to the solution of the problem. Denison Olmstead and Hubert A. Newton, at Yale, recurred to the observations of Andrew Ellicott, on the meteoric display of 1799, and co-ordinated all the reports to which they could get access. Prof. Newton finally proved that the meteors could have but one out of five well-marked orbits, and stated certain perturbations by a computation of which the true orbit could be found. Prof. Adams made the computation, and found that only the $33\frac{1}{4}$ years' period could answer all the conditions.

P. E. C.

FROM HEAVEN BELOW TO HEAVEN ABOVE.

Heaven is a place of rest from sin,
But all who hope to enter there
Must here that only course begin
Which shall their souls for rest prepare.

Clean hearts, O God, in us create!
Right spirits, Lord, in us renew!
Commence we now that higher state,
Now do Thy will, as angels do.

A life in heaven! O what is this?
The sum of all that faith believed;
Fulness of joy and depth of bliss,
Unseen, unfathomed, unconceived.

---

* Prof. Lovering's "octagon," of undergraduate observers consisted of John C. Adams, Wm. F. Channing, Pliny E. Chase, Edward E. Hale, Francis P. Hurd, Samuel Longfellow, Nathaniel H. Morrison, and Henry M. Parker.

While thrones, dominions, princedoms, powers,
And saints made perfect triumph thus,
A goodly heritage is ours,
There is a heaven on earth for us.

The church of Christ, the school of grace,
The Spirit teaching by the word;—
In *those* our Saviour's steps we trace,—
By *this* His living voice is heard.

Firm in His footsteps may we tread,
Learn every lesson of His love,
And be from grace to glory led,
From heaven below to heaven above.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 16th inst.

THE EASTERN QUESTION.—No decisive change in the aspect of affairs appears to have taken place since last week's report, although hopes of a peaceful settlement are somewhat strengthened. Prince Gortschakoff issued a reply to Lord Salisbury's circular dispatch, contesting his positions point by point, though in a conciliatory tone. He denied that the treaty of San Stefano creates a strong Slav State under Russian control, declaring that Bulgaria will be no more under such control than Roumania, which also owes its existence to Russia. The treaty being preliminary, shows that Russia has not prejudged definitive results, and has left room for a further understanding. The limits of Bulgaria have only been indicated in general terms, according to the nationality of the inhabitants. Details will be left to a mixed commission. The assignment of ports to Bulgaria is to assist its commercial development, by which England and other commercial Powers will profit more than Russia. The Russian acquisitions in Armenia have only a defensive value. Russia wishes to hold them, so as not to have to besiege them at the beginning of each war. Had England joined Russia at the beginning in pressing the Porte, it would probably have been compelled to grant the reforms without war; now she has no ground to question Russia's right to establish a state of things to render such sacrifices unnecessary or less onerous. The complaints respecting the indemnity are equally ill founded, the sum being out of proportion to Russia's sacrifices. It is stated that the London journals of the 10th inst. recognized the pacific and argumentative tone of this reply with satisfaction, as giving the hope of finding an arrangement by negotiation. A similar impression is said to have been produced by it in Vienna.

The St. Petersburg correspondent of the London *Times* telegraphed on the 16th, that an amicable semi-official exchange of views are said to have taken place between the British and Russian Cabinets. The former declared its desire for a peaceful solution, and disclaimed the wish to put unnecessary obstacles in the way of negotiations, but adhered to the desire to have the whole treaty placed before the Congress. Russia also adhered to its previous attitude, but cited Prince Gortschakoff's reply to Lord Salisbury as proof of its readiness to discuss even the most important clauses.

It appears to be the general belief that the German government is willing to act as mediator, if all the parties concerned will accept such service.

The Porte, on the 11th, issued a circular to its representatives abroad, recognizing the treaty of San Stefano as the result of the reverses sustained by Turkey in the war, and expressing a determination to carry out its terms loyally, but declaring that the Porte would nevertheless regard as opportune any modifications which might be made by the benevolent intervention of the Powers, and the moderation of Russia. It is added, that whatever may be the issue of the present negotiations, the Porte pledges itself to carry out the projected reforms.

The Russians and Turks continue to some extent their warlike preparations near Constantinople. The Turks having commenced some defensive works between San Stefano and the capital, the Grand Duke Nicholas has obtained from the government an order to stop them. In consequence of Russian remonstrance, the Porte has promised immediate evacuation of Varna and Shumla.

TURKEY.—The insurrection in Thessaly has been almost overpowered by the large Turkish forces sent from Thrace and Bulgaria. In Epirus it is apparently quiescent, and if revived, can be so only by efforts of Greek sympathizers. The Cretan insurgents hold their ground, but they fear that Turkish reinforcements may be sent to the island.

GREAT BRITAIN.—Much agitation prevails among the cotton-spinners in some places on account of the notice by the masters of ten per cent. reduction in wages. In Manchester the operatives offered to accept a five per cent. reduction, or to refer the matter to arbitration, but the masters declined both proposals, and resolved, if a strike occur in any mills where the reduction is made, that the others shall "lock out" as early as possible. A strike of 30,000 operatives is expected. At Burnley, Blackburn, and Preston the operatives refuse the ten per cent. reduction, though at the last named place they would accept five per cent. At some other places they offered to submit to ten per cent. reduction, working four days in the week, or five per cent. for five days.

Parliament adjourned on the 16th for the "Easter holidays," the Lords to the 13th, and the Commons to the 6th of next month. The Chancellor of the Exchequer, before moving the adjournment, said the situation was an anxious one, but nothing had occurred to lessen the hope of a satisfactory arrangement. W. E. Forster, supporting the motion, said that he would not have done so if he thought the government was pursuing a war policy.

SOUTH AFRICA.—Some of the native tribes in the border provinces of the British possessions have been carrying on hostilities for some time past. Advices from Cape Town recently received in London, announced that a powerful chief named Secocoeni had declared himself hostile, and besieged two forts in Transvaal, a district formerly a republic, but lately annexed to the British colonies. It was feared that the chief of the Zulus, to whom Secocoeni is tributary, and who is said to have an organized force of several thousands, might join in this outbreak, and the forces of Transvaal and Natal were concentrating to resist him.

CUBA.—It is said that only two small parties of insurgents remain in the mountainous region of the eastern end of the island, Security and order have been restored, families which had left the interior, and sought refuge in the cities, are returning to their former homes, and travel throughout the island has been resumed.

MEXICO.—On the 9th inst. the United States Minister to Mexico officially recognized, for the first time, the Diaz government.

DOMESTIC.—The North Western National Bank of Chicago and the Third National Bank of Cincinnati have given notice that they will redeem their circulating notes in gold, and other Cincinnati banks are said to be preparing to do the same. The Secretary of the Treasury is endeavoring to make arrangements which will insure the ability to resume specie payments on the first of next year, as directed in the resumption act, and is hopeful of success. He opposes the proposed repeal of that act.

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For Friends' Review.

QUAKERISM AND CHRISTIANITY.

III.

The Early Friends, at times, applied to the Holy Spirit the name of Light, because they considered it identical in its nature and rices with the Light spoken of by John hen he said, "That was the true Light hich lighteth every man that cometh into e world." And again, "If we walk in the ht as He is in the light, we have fellow-ip one with another; and the blood of sus Christ His Son cleanseth us from all ." And Jesus, in different places, calls nself the Light. "I am come a light into e world, that whosoever believeth on me ould not abide in darkness." "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness, knoweth not whither he goeth." "While ye have the light, believe in the light, that ye may be the children of light." John xii. 46, 35, 36. They also believed that this light, which is a manifestation of the Holy Spirit, hath shined in the hearts of all men. First, as a convicter and reprover for sin. For said the apostle, "All things that are reproved are made manifest by the light; for whatsoever doth make manifest is light." Eph. v. 13. Then, as this light comes from the "Lamb of God, that taketh away the sin of the world," it leads to Him for the consolations of the gospel. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6.

George Fox being at an inn where many people were drinking, he directed them to the light of Christ. "By which light," he told them, "they might see all their evil ways, words, and deeds; and by the same light they might also see Christ Jesus, their Saviour." And Richard Hubberthorn, in answer to a question put to him by King Charles II., said:—"Our principle is this, That Jesus Christ is the true Light, which enlighteneth every one that cometh into the world, that all men through Him might believe; and that they were to obey and follow this light as they have received it, whereby they may be led unto God, and unto righteousness, and the knowledge of the truth, that they may be saved."—*King.* "This do all Christians confess to be the truth, and he is not a Christian that will deny it."—*Sewell.* The same is acknowledged in that hymn of praise so often sung:

"We praise thee, O God! for thy Spirit of Light,
That showed us our Saviour, and scattered our night."

However, we must admit that very se-

rious mistakes have been made by some who profess a great regard for the influences of the Spirit, and claim to be led and guided by what they term the "inner light," or the "light within." These errors but prove the truth of the declaration, "If the light that is in thee be darkness, how great is that darkness." These persons hold that the light which they believe in is something sufficient of itself to work out man's salvation. They trust in their own works and the mercy of God for salvation, and deny all necessity for reliance on the sacrifice of Christ, whom, the apostle tells us, (and sound Friends believe,) "God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, His righteousness, that he might be just, and the justifier of him which believeth in Jesus." Rom. iii. 25, 26.

Let all such remember that the Lord is a God of justice as well as of mercy; that the robe of their own righteousness will not cover them in the day of judgment; for that "all have sinned and come short of the glory of God." "And without the shedding of blood there is no remission." Therefore, He will not hold him guiltless "who hath trodden underfoot the Son of God, and counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. x. 29.

So, then, the sincere seeker for salvation must beware that he fall not into the pit on either side. That, on the one hand, he do not trust to a *superficial* belief in the sufferings and death of Christ, while his heart is unchanged by the living power of the Holy Ghost, and he is still living the life of the flesh in sin and iniquity, forgetting that "without holiness no man shall see the Lord." Or, on the other hand, depending for salvation on living, or endeavoring to live a life of morality, under a specious delusion that he is following his inner guide, while he has rejected the only way of salvation by Jesus Christ of Nazareth. "For there is none other name under heaven, given among men, whereby we must be saved." Acts iv. 12.

A late writer on the doctrines of Friends has said:—"It does not affect the universality of this light that now, in some instances, as well as of old, 'The light shineth in darkness, and the darkness comprehendeth it not.' Therefore, we should not shut our eyes nor our hearts to the true Light, nor cast it out as an unchristian doctrine, when it is so clearly set forth in the Holy Scriptures, merely because it has been perverted by unchristian men. Even in the times the apostles there were those who 'wrest the Scriptures to their own destruction.* And there have been such down to the pre ent day. But that we should deny any do trine of the Scriptures, because some perso have wrested it to an unhallowed purpos would lead us to deny almost the whole their blessed contents, and land us on t dark and barren shores of infidelity. Neve theless, the foundation of God standeth su having this seal, the Lord knoweth the that are His. And let every one th nameth the name of Christ depart from i iquity. 2 Tim. ii. 19. Q.

OHIO.

For Friends' Review.

"DIVINE GRACE."

I would call a little attention to an artic in *Friends' Review*, vol. xxxi., No. 33, pa 522, and submit whether the first step man's salvation is not to give heed to t reproofs of instruction, to open the door Him that knocketh, to receive Him, and l hold of His proffered mercy? The ba that is held to the breast must lay hold a suck, or it will not receive nourishme The babe that is fed with a spoon mu swallow, or perish. In these examples the is something more than simply "*not resi ing.*" If we cannot "work out salvatio we can, and must work in, or with our s vation.

Man is convinced of and reproved for s by the Holy Spirit, and under the burd and condemnation of sin he becomes s sick, or sick of sin, and longs for a physici for one that can heal and deliver him. T Gospel assures him that "God hath l help on *one* that is mighty, and able to sa to the uttermost all those that come u God by Him;" and that One is Jesus, t only name under heaven given among m whereby we must be saved. The sin comes by faith, which he has received hearing, and he not only looks to Jesus Nazareth, but he beseeches Him, "Lord thou wilt, thou canst make me clean." A the compassionate Saviour, seeing his guish, his penitence, and his faith, lays I hand on him, saying, "I will; be th clean." And he is clean through the wo spoken, and he can rejoice with the Chri honoring exclamation, "The blood of Je Christ has cleansed me from all sin;" a through the indwelling of the Spirit he given to have the mind of Christ, and made a partaker of the Divine nature, comes renewed in the spirit of his mind, a is emphatically a new creature.

* 2 Peter iii. 16.

Perhaps most Friends are aware that the resent reading of the text, "The grace of od, which bringeth salvation, *hath appear-d to all men,*" &c., is doubtful. The cor-ect rendering will probably read, "The race of God, which *bringeth salvation to ll men, hath appeared,*" &c., meaning that hrist had come. The apostle was writing f *that Divine grace or favor which bring-h salvation.** Probably all Christians will knowledge that Jesus Christ was God's lvation, "prepared before the face of all eople," and that there "is no other name nder heaven, given among men, whereby e must be saved."

The text in Romans v. 18, "Therefore, as r the offence of one, judgment came upon l men unto condemnation, (this is positive, mplete, and not simply '*leading unto,*') *en so* the free gift came upon all unto jus-fication of life." The one meets and covers e other in full. Hence all children that e before they arrive at years of account-bility are saved by the righteousness of hrist; others come under condemnation for eir own sins.

In regard to the text, Rom. xx. 6, the ostle is writing expressly of *the righteous-ss which is of faith,* and shows that in der to attain thereto, it is not necessary see, to hear, nor to touch Christ person-y, but to believe on and confess Him, as e apostles had borne witness to Him. The ord of faith in Christ was familiar to them. was in their *mouths* as well as in their arts or minds; that is, they talked about In the mouth, would be rather a strange ace for the Spirit.

This view of this text *does not* militate ainst the precious doctrine of the immedi-e presence, the perceptible teaching, and nctifying influence of the Holy Spirit. ese are abundantly proven by other texts. e find it *charged* in *Friends' Review* that *newhere some are "scoffing"* at, and ny are disregarding, *repudiating,* and *ting at naught* the doctrine that Christ is e true light that lighteth every man, and "Christ in you, the hope of glory," &c.

I have no knowledge of any Friend who more exposed or open to these charges an myself. And I do not remember er being tempted to call in question the claration of John the Baptist, that "he ne to bear witness of that light; that was e true light that lighteth every man that neth into the world." Yet I expect the athen, and thousands in this favored coun-, are like those in John the Baptist's day. he light shineth in darkness, but the rkness comprehendeth it not." We find t it was years before George Fox, with his earnest search and inquiry, compre-hended it, although he had the Bible in his hand. Hence the need of faithful witnesses for Jesus.

Relative to the charge of rejecting or scoffing at the text, "Christ in you, the hope of glory," I charitably hope that it is through ignorance, and not wilful misrepresentation, yet I do fear that those who put forth such insinuations, do not know what spirit they are of. Let us put the question fairly and openly, and then if any feel like casting darts, do it with a definiteness. We do teach and preach privately and publicly that the Holy Spirit does not *dwell* in the sinner who rejects Him, and will not open the door of his heart, but says, "Go thy way." Yet He visits, convicts, reproves, condemns, and warns the impenitent.

This blessed union, communion, fellowship, and government of the indwelling Comforter is only the privilege of the children of God; "with him that is humble and contrite; with him that loveth me and keepeth my words." DAVID HUNT.

NEW PROVIDENCE, Iowa, Fourth month 15th, 1878.

For Friends' Review.

DISSENT AND REFORM IN THE ROMAN CATHOLIC CHURCH.

Having read with much interest the letter of Herman Bokum,† giving an account of the opinions of a number of prelates upon "papal infallibility," I propose to place before the readers of *Friends' Review* some additional information, borrowed from the (American Episcopal) *Churchman,* showing the progress of discussion within the Church of Rome, and upon its borders.

The following extract is taken from a late number of the *Churchman:*

"Among the Old Catholic papers of Europe which we receive at our office is one which is the organ of the Catholic reform movement in Italy. It is entitled *l' Emancipatore Cattolico,* is published in Naples, and is now in its seventeenth year. It is, therefore, not only the oldest organ of the reformatory movement in the Roman Catholic Church of Europe, but it considerably antedates the Vatican Council and the or-

* We are sure that our friend will agree that this Divine favor, which came by Jesus Christ, and brings salvation, is made effectual to every human soul that will accept it, through the visitations and power of the Holy Spirit, "which convicts, reproves, condemns, and warns the impenitent," and if its convictions are accepted, so that the individual, whoever he may be, and wherever he may be, becomes a believer in all the truth God is pleased to reveal to him, or give him the knowledge of, and is thus humble and of a contrite heart, grace brings *him* salvation, and he is pardoned and accepted for the sake of Christ and His atonement. This latter has been the universal belief of Friends; yet the duty of the Church is unceasing to preach the word of the truth of the Gospel to every creature. Such is Christ's most solemn command.—*Ed. Friends' Review.*

† *Friends' Review,* No. 34, p. 535.

ganization of an independent Old Catholic Church. An article in the last number of the *Emancipatore* for 1877, gives a review of the National Church during the year. 'We are satisfied,' it says, 'with the significant increase in the number of our adherents, especially among the high dignitaries of the Church and the laity of the southern provinces, especially in Calabria, Apulia, Basilicata, and Salerno.' The relations with the representatives of the Old Catholic movement in Germany, Switzerland, and France, are said to have become very cordial and intimate, and proofs of fraternal sympathy to have been received from the Church in the United States."

It is stated that Archbishop Kenrick, of Baltimore, prepared, for the Vatican Council, a speech against the dogma of Infallibility, but was not allowed to deliver it, or to publish it in Rome. It was afterwards printed at Naples; and with it, an inquiry into the alleged "primacy of St. Peter," upon which the whole fabric of Papal supremacy is founded. In this, upon the subject of the meaning of the words of our Lord, as recorded in Matthew xiv. 18, 19, the following language occurs:

"We must give up the present common explanation of the words 'upon this rock,' etc. We find five different interpretations of the word '*Petram*' in the place alleged, the first of which asserts that the Church was built on Peter. *Seventeen* fathers follow this. The second interpretation understands by the words, 'On this rock I will build My Church,' to mean that the Church was built on all the Apostles, whom Peter represented in himself because he was first. *Eight* fathers follow this. The third interpretation asserts, that these words must be understood of the faith which Peter confessed; that this faith, this profession of faith, by which we believe that Christ is the Son of the Living God, is the eternal and immovable foundation of the Church. And this interpretation is the most solemn of all, since *forty-four* fathers and doctors follow it; and among them, of the East, Gregory Nissen, Cyril Alexandrinus, Chrysostom, Theophylact; of the West, Hilary, Ambrose, Leo the Great; of Africa, Augustin. The fourth interpretation declares that these words must be understood of that rock which Peter had confessed, *i. e.*, Christ; that the Church is built on Christ; and *sixteen* fathers and doctors follow this interpretation. The fifth interpretation of the fathers understands by the word '*Petram*' the faithful themselves, who, believing that Christ is the Son of God, are made 'living stones,' out of which the Church is built.

"From this it follows that from the words, 'On this rock I will build My Churc either no argument at all in proof of t primacy is supplied, or none which is mo than slightly probable. If we must follo the greater number of fathers in this thir then it must be held as certain that '*Petram*' the faith professed by Peter mu be understood, and not Peter professing t faith."

Still more advanced, in the direction true Protestantism, are the views set for by the Old Catholic Bishop of Switzerlar Dr. Edward Herzog, in a pastoral lett issued from Berne in the Second month this year. His statements have value, deed, in themselves as a clear expression the spirituality of our religion. He und took to prove these points:

"1. The faithful possess the most in mate life-union with Christ their Saviour.

"2. This life union is not mediat through any human representative.

"3. The faithful are thereby bound to vital fellowship among themselves, but th have no supreme Head but Christ.

"There is no favored or exclusive depo tary of the Spirit; all are but branches the One Vine; to all flows down the livi power of the Holy Ghost—to all, who their part fail not in abiding in their un with Christ. . . . But with this unity th is not a word said of any human jurisdicti of any supremacy, of any compulsion; it to be the blossom and fruit of the full freedom; for faith, love, morality, sanctifi tion and hope, as the Saviour prays them, can only unfold and grow in liberty of the Spirit. And therefore a this communion of Christ's people must be confounded with outward uniform Where the Spirit of the Lord is, there liberty, and He is mighty enough to disp Himself by divers forms and tongues, an unite into one organized fellowship, into love, the manifoldness of its memb And the Head of this body is Christ Lord.

"It almost offends our religious sentim when we are further asked whether Saviour has not also given a human, vis head to the fellowship of His people, on whom we have to submit ourselves, as His stead; for such a question seems to as much intrusive as when the Apost James and John, came with their hur mistakes and ambition to Christ, when at to establish a kingdom of God with n praying Him, 'Grant us the first places, highest powers, in Thy kingdom!' We r esteem it a fortunate circumstance, tha the last supper, the disciples should h striven among themselves who of them the greatest, for it is a proof that *up to*

me the Saviour had not designated any one f them as their head, otherwise they must ave known whom they were to regard as rst and greatest. Till then, Jesus *alone* ad been their Head; in His parting dis- ourse He expressly calls Himself so: 'Ye ll Me Master and Lord, and ye say well, r so I am.' It was high time, therefore, at he should speak out clearly and dis- nctly, if He intended to give a head to His sciples and to the whole company of the ithful, a head whom, after His departure, ey should have to esteem even as Himself. t last He must resolve the question of the sciples, who of them should be first, and ust nominate the future visible representa- ve; if He does it not now, the moment be- re He is taken, He will not do it at all. ow did Christ answer the question? To ake His answer more impressive and bet- r understood, He girded Himself with a wel, took a vessel of water, washed His sciples' feet like a slave, and then said to em, 'I have given you an example, that ye ould do as I have done to you.' He set over them no head, but through His self- ndescension He humbled the ambitious irits among the disciples, and thereby gave em a last earnest warning that such a estion, as to who should be the first and e ruler, ought never to have been started. e never intended to set up any human ad over them, because He Himself was ming to them in the Holy Spirit promised them, and would remain with them even to the end of the days.

'No, *as Christians we have no mere man supreme head.* As Christians, we ve and acknowledge no human dignitary, whom full supreme power is given in h, morals, discipline, and government of Church, save only Him, to whom such nity of right belongs, the Son of God, to om all power is given in heaven and in th. We have and acknowledge no nan high priest, who, after a few short rs dies, and then a new one is elected in place by a handful of ecclesiastical offi- s, but only the one High Priest, who is y holy and harmless; who has entered e for all into the sanctuary of God, and worked out salvation forever for us; o once for all sanctified Himself, that we o might be truly sanctified—that One nal High Priest, who, elect from all nity, ever liveth to make intercession for *Jesus Christ, the same yesterday, and ay, and forever.* Before this High est, and before Him alone, let us humbly d the knee, for He only can grant us ation and blessing, redemption and ce, and blessed immortality. Amen!"

H. H.

POPULAR EXEGESIS.

Proverbs xxv. 21, 22. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."

The perplexity in this passage arises from the apparent contradiction between the mercifulness of the admonition to be charitable to one's enemy and the spirit of malice in which we seem advised to bestow this charity. St. Paul has quoted this beautiful proverb to enforce his preaching that evil is to be overcome of good (Romans xii, 20). He has included in the quotation, "for, in so doing, thou shalt heap coals of fire on his head." Now this really does not seem to be an amiable reason for pursuing any course of conduct. The enemy would better be hungry than be carrying coals of fire on his head. If you withhold food from your hungry enemy your conduct is merely negative, the charitable element being absent; but if you pile torturing coals on his head the malicious motive seems to be present and your action is positively bad. Moreover, how can this consist with the admonition, "overcome evil with good?" We know that there can be no implication of malice in the expression, because it is said that, for doing this "the Lord shall reward thee." He will not show favor to wickedness. There must be some rhetorical explanation which retains the sense of the phrase and takes away its apparent harshness.

This explanation has been given: "In the Holy Land, coals were valuable in proportion to the great scarcity of wood. One of the most markedly neighborly acts was to give coals. A neighbor who went to borrow would take the coals home in a brazen vessel, which he could carry on his head. Whoever kept the precept of forgiveness and charity would, when his enemy came a-begging, *heap* the coals in the brazier on his head; and whether this produced repentance in the enemy or not, the man of charity would most surely be rewarded by the Lord."
—*Dr. Deems.*

From the British Friend.

TO THE HELP OF THE LORD.

It was once alleged, as a charge of condemnation against the people of Meroz, that "they came not to the help of the Lord against the mighty;" and of others, that, "being armed, they turned back in the day of battle." God is omnipotent. Nevertheless, in the ordering of His moral government, there are many services which can only be rendered by voluntary action. The

exertion of His omnipotence, in such cases, would destroy moral worth, and prevent spiritual development. Many evils of certain kinds are only to be subdued by the willing help of those who have the option of action or inaction. The conflict may be won or lost, according to the zeal and fervor of those whom the Lord has "armed" for the strife. But are not all His children more or less "armed?" What abundance of gifts has He distributed amongst them for the conquest of His or their foes? He has given to some strength for the protection of the weak; to others, wisdom for the help of the ignorant; to others, wealth for the succor of the needy, and the support of evangelistic organizations; to others, again, various powers capable of being used for making His creatures better and happier, and for doing something, at least, to diminish the evil that is in the world. Who then, thus gifted will not come "to the help of the Lord against the mighty?" Who, thus gifted, (and who is *not*, in some way, thus gifted?) will waste his talents? Who, thus armed, will turn back in the daily opportunities of victorious battle, through prayer and grace? The joys of heaven will be heightened by remembrances, in that sinless world, of the good service done against evil, while the splendid opportunities of a sinful world were given in the previous existence. And even heaven's crowns of life will shine less brightly if "starless" from the spoils of earth's conflicts with evil. Greatly will it matter, even in heaven, to remember the soldiership before the conflict ended, according as it was a "turning back," or a fighting of the good fight of faith. For the Church triumphant can only be composed of the victorious—through grace, indeed—but never by passive and unconquering indolence. X.

EXTRACT.—Oh, who would not desire after, and wait for, and walk with the Lord towards the obtaining and possessing of these things? All the promises in Christ are yea and amen. Inward victory is promised; the inward presence of God is promised; God's dwelling and walking in the soul is promised; Christ's supping with the soul, and the soul with Him, is promised; putting the law in the heart, and writing it there; putting the pure living fear into it; yea, also putting the holy, powerful Spirit into it, which can cause it to walk in God's ways, and to keep his righteous judgments, and do them; and He is able to do this work in the heart; for what cannot the spirit of judgment and burning consume and burn up within? Yea, all these things are promised. He can cause the soul to rejoice in the Lord, and work righteousness, and to remember the Lord in His ways, as sons were taught and enabled to do in former times. Isa. lxiv. 5. Yea, he can bring into the way of holiness, the King of Glory's highway, into which no unclean thing can enter, and (can) keep undefiled therein. Taste the sweetness, blessedness, purity, and holy pleasure thereof.—*I. Penington.*

"I ATE THE FIG."

I shall never forget my first lie, although it happened when I was a very little girl. My youngest sister had a penny with which she wished to buy a fig; and being too young to go down to the shop herself, she engaged me to go. Accordingly I went. As I was returning with a fig nicely done up in small paper, suddenly the thought occurred to me that I should like to look at the fig. So I very carefully opened the paper, when the fig looked so very tempting, I thought I could not help tasting it a little at one end. I had scarcely dispatched that before I wanted it all, and without much more thought I ate up the whole fig.

Then, when the fig was all gone and I had nothing to do but to think, I began to feel very uncomfortable—I stood disgraced before myself. I thought of running away off somewhere—I did not know exactly where, but from whence I should never come back. It was long before I reached home, and I went as quickly as I could and told my sister that I had lost the penny. I remember she cried sadly, but I went out into the garden and tried to think of something else; but in vain—my own guilt stared me steadily in the face and I was wretched.

Although it wanted but a few minutes to our dinner hour, yet it seemed very long to me. I was anxious that some event might intervene between me and the lie I had told. I wandered about the garden with a heavy spirit. I thought I would give worlds if it had not happened. When the dinner hour came I was seated in my high chair at my father's side, when my sister made her appearance, crying and looking very much grieved.

My father immediately inquired what the matter was. Then my mother stated the story, the conclusion of which was that I had "lost the penny." I can never forget the look of kind, perfectly unsuspecting confidence with which my father turned to me, and with his large, blue eyes full on my face, said, "*Whereabouts* did you lose it? Perhaps we can find it again." Not for a single instant could I brave that tone and that look, but bursting into tears I screamed out, "O! I did not lose it; I ate the fig

A silence as of the grave ensued. No one spoke. In an instant I seemed to be separated an immense distance from all the rest of the family. A great gulf yawned between us. A sense of loneliness and desolation came over me, the impression of which, I presume, will go with me forever. I left the table, and all that afternoon, the next day, and during the week, my feelings were melancholy in the extreme. But as time wore away, and my father and mother, brothers and sisters, received me back to their love and favor, my spirits recovered their wonted tone. The whole event left an indelible impression on my mind and heart. It convinced me that the way of the transgressor is hard.—*Presbyterian.*

SERIES OF MEETINGS.

A series of meetings was held by L. J. Moore and others near Goldsboro, N.C., from First to Fifth-day, in the early part of the Third month. Those in attendance believed that the Lord graciously owned the meetings from day to day. Many of the young people were made to rejoice in the Saviour's love, about twenty professing to have received a sense of reconciliation and pardon through Him.

Afterwards a series of meetings was held at Falling Creek, beginning on Seventh-day the 9th of Third month, and continuing till the night of Fourth-day the 13th. The concluding meeting was thought to have been specially favored. May the Lord Jesus perfect His work of inward refining by the Spirit in the hearts of those who have begun to put their trust in Him, so that they may know all that is evil in them judged and put away, and Christ's pure reign established in their hearts.

SANDWICH QUARTERLY MEETING, MASS.

Sarah B. Satterthwaite, from England, Sarah Reynolds and Allen Jay, of Providence, and Rufus P. King, of Indiana, were in attendance of Sandwich Quarterly Meeting, held at New Bedford on Fifth-day, 7th inst. The house was well filled.

At the close of the morning meeting, at 1 o'clock, the Business Meeting was held; and on Sixth-day, at half-past 7 o'clock, the Bible School Conference took place.

Seventh-day, at half-past 10 o'clock, the other Meeting was held, which was attended by most of the ministers above named, with the addition of Hannah Thistlethwaite, of England, and Robert Knight, of Indiana.—*Republican Standard.*

FRIENDS' FREEDMEN'S RELIEF ASSOCIATION OF PHILADELPHIA.

The Fifteenth Annual Meeting of the Association of Friends of Philadelphia and Vicinity for the Relief of Colored Freedmen, was held at Arch Street Meeting House on the evening of Second-day, Fourth month 15th. The report of the Executive Committee was presented. It recurs to the condition of the freed people during and just upon the close of the war, and the many changes for the better which have taken place in the condition of many of them. There have been under the care of the Association the past year, eighteen schools, two of them in Virginia and sixteen in North Carolina. These had an enrolment of 2,457, with an average attendance of 1805. These schools have been taught by thirty-five teachers, beside the Superintendent and his wife. Twenty-one of the teachers are white, and fourteen colored. Several of the latter are former pupils of the schools, and are well qualified for their positions.

The Superintendent in a recent letter writes: "Our work during the year has been a success. Its usefulness has been in an accelerated ratio. The winter has been mild, and all the schools have been well attended. No interruption by disease or otherwise has been suffered to disturb them or hinder their usefulness. The students have generally been obedient, courteous, attentive to their studies, and by satisfactory progress have shown good ability to learn." Temperance organizations have been maintained, and many have signed the pledge of total abstinence from intoxicants and tobacco.

The religious work has been well maintained, the Bible-schools have been kept up with an attendance of 1515 pupils, and the Scriptures are carefully taught. At some points there has been a deep religious interest. The Bible and Tract Committee have distributed during the year 2,175 Bibles and portions of the Scriptures, 1,091 First-day school books, 19,409 tracts, leaflets, &c., and 5,524 moral and religious papers. Since the first organization, the Association has distributed 56,395 Bibles and portions, 51,523 First-day school books, 793,457 tracts and leaflets, and 397,682 papers, many of them illustrated. Besides money expended for relief of the aged, sick and suffering, a variety of clothing, blankets, etc., has been given.

The total receipts for the year have been $13,286.82; of which $6,125.10 was from contributions; $200 from the Peabody Fund; $497.46 from the State funds of North Carolina and Virginia, and the rest from the sale of property, books, etc.

The report adds that our heavenly Father "has in a wonderful manner regarded our work with His loving favor, bestowing His blessings in a variety of ways, and bringing us safely near the close of another prosperous year. Although money has not been plenty, and prices paid for labor less than formerly, the freedmen have managed to add new homes and improve the old ones in many instances, and the Spring finds them better off than a year ago." Many of the freed people are now looking less than they did to political privileges and office to do much for them, and it is believed are applying themselves more to win a place in the nation by the virtues of

industry and economy, and by the right use of all their powers to become true men and women worthy of the consideration of their fellow-men.

A great number are still ignorant and pressed down by the inheritance of their past, and should have the continued assistance of their friends. The Executive Board urge the continuance of the work, and state their belief that it is managed with economy, skill, and sound discretion under the direction of the able and devoted Superintendent and teachers. Remarks were made by several Friends, expressive of satisfaction with the exhibit made of the progress and results of the work, and of the obligation to continue it despite the "hard times," in the spirit of self-sacrificing Christian love.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 27, 1878.

MOVEMENTS OF MINISTERS.—From the *British Friend* and (London) *Friend* we learn that Dougan Clark arrived at Torquay on Seventh-day, Third mo. 2d, and was very acceptably at the meetings there on First-day, a general invitation being given to that held in the evening. On Second-day evening a drawing-room meeting was convened for Dr. Clark, and on the three following evenings public meetings were held of an impressive character. On the 6th of Third month he attended Monthly Meeting at Exeter, and held meetings in Bristol and neighborhood in the latter part of the month.

Robert W. Douglas, after spending about three weeks in religious service among Friends and others in and about Sydney, Australia, proceeded to Melbourne, Victoria, arriving there at the beginning of the present year, and was still holding meetings and visiting Friends when last heard from. Joseph James Neave had not as yet joined him, but was expecting to do so, and to take part in his intended visit to Tasmania, South Australia, &c.

Barnabas C. Hobbs attended the Quarterly Meeting for Ulster, which was a large and favored one. In the evening, B. C. Hobbs gave a lecture on the Bible.

Eli and Abarilla Cowgill were at Birmingham, and attended meetings there on First-day the 8th of Third month, and the rest of the week visited invalids, and then left to visit the small meetings of that Quarterly Meeting.

Isaac Sharp and Theodore Harris were expecting to reach Port Elizabeth, South Africa, before the end of Second month, and after remaining there a few days to proceed to Grahamstown. They were busily engaged in religious service along their journey.

John F. Hansen, of Iowa Yearly Meeting; Sarah B. Satterthwaite, of England, and Elizabeth L. Comstock, of Ohio Yearly Meeting, attended Philadelphia Yearly Meeting with credentials. Eli Jones of New England; Rufus P King, Samuel S. and Anna Richie, of Indiana Joseph and Julia Townsend, of New York; an William Nicholson, of Kansas, were presen without credentials the whole or a part of th Yearly Meeting. The ministers who attende the Men's Yearly Meeting found little openin for service. At some of the meetings for worshi several of them had good service. The wome Friends found a more open door in the Women' Yearly Meeting. Eli Jones gave an interestin address at Twelfth Street Meeting-house o Sixth-day evening, on Friends' Mission Wor in Palestine, which was listened to by a larg and attentive audience.

DIED.

HOCKETT.—On the 19th of Seventh mo. 187 Henry, son of Jesse D. and Rebecca Hockett, age about 20 years.

COX.—On the 13th of Ninth mo. 1877, Amy Cox in the 40th year of her age. Her life being hid wit Christ in God, she left a bright example of meeknes and quiet resignation. In the midst of suffering sh expressed sweet trust and confidence in her Redeeme The above were members of Centre Monthly Meetin of Friends, N. C.

COX.—At her residence in Randolph county, N.C on the 19th of Eleventh mo. 1877, Mary Cox, re lict of Enoch Cox, in the 78th year of her age; a mem ber and elder of Centre Monthly Meeting. She su fered for years from a painful affection, which sh bore with Christian patience and resignation, and wa favored, through Divine mercy and love, to finish he day's work in the day-time. She often spoke word of comfort and encouragement to those around he especially the young. As earth and earthly object receded from her mind, her heavenly vision brightenec and almost her last words were "Glory, glory, glory. Thus she passed peacefully and triumphantly fron works to rewards, leaving to her bereaved friends an relatives the blessed assurance that their loss is he eternal gain. Many weary pilgrim travelers wi doubtless remember having found a quiet resting-plac at her peaceful home.

PETERS.—Near Friendsville, Tenn., on Fourt mo. 4th, 1878, Mary E., daughter of Jacob and Rut E. Peters, the latter deceased, in the 22nd year of he age; a beloved member of Friendsville Monthly Mee ing. She was one who had in early life given herse to the Lord; and her last public testimony was, "Th Lord is my shepherd, I shall not want."

THORNE.—At the Valley, Ulster county, N. Y on the 16th of First mo., 1878, Thomas P. Thorne, i the 86th year of his age; a member and elder c Marlborough Monthly Meeting. This dear Frien was known through a large circle of friends and ac quaintances, and was much beloved by all who knev him. He became convinced of the principles c Friends when a young man, and joined the Societ soon after. He had, at that time, a large acquain ance who loved the fashions and vanities of the worl and was much courted by them, but the good hand c the Lord was ever near in preserving him for work i His vineyard. He willingly turned his attention t

he service whereunto he was called, and soon became a useful member in the Society. He also, for many years, stood in the station of overseer, and was favored when difficulties arose to have them settled to general satisfaction. Although the mortal frame was completely worn out in doing his Master's work, his mind remained sound and clear to the last; and he was often heard to say he was all ready, only waiting his Master's time to take him home; and we believe he is gathered into the heavenly garner that is prepared for the righteous.

PHILADELPHIA YEARLY MEETING.

(Continued from page 569.)

Remarks on the Answers to Queries on Third-day.—The indulgence of a drowsy disposition in our religious meetings is very discreditable. It shows that we are not in earnest in the worship of God. There is a most obvious impropriety in allowing the persons who sleep in our meetings to occupy front seats.

The diligent attendance of religious meetings involves some sacrifice and an arrangement of our business for that specific purpose. Moreover, we may not be conscious on every occasion of as much profit, or instruction, or spiritual enjoyment as we had hoped for and earnestly desired, but even these seasons of privation may be good for us, as we learn the lesson of patient perseverance, of quiet hope, and of an abiding faith in Him whose mercies fail not to those that diligently seek and patiently wait therefor.

The possession of true Christian love, one for another, is an evidence of our discipleship. It is needful that we give our hearts unto God through repentance towards Him, and faith in our Lord Jesus Christ, and thus come to a conscious sense of the forgiveness of our sins; and as His law of love asserts its dominion over our lives, we shall become kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us, and shall be willing to extend a hand to any of our fellow-men for their help and encouragement in or towards the Christian life. The love of Christ will constrain us. It will be as a living force within us prompting to words and deeds for the present and the eternal welfare, both of our brethren in the church, and of all men.

We are in danger of forgetting the unspeakable value of the Holy Scriptures, which were given by inspiration of God for very gracious purposes. We ought to take the time required to read them carefully, with hearts prepared to receive the blessing which the Divine Spirit may bestow upon us as we attend to this duty. We ought to take the time necessary to read them daily in our families and to wait upon the Lord, with the desire that He would help us to speak some words to our dear children by which their hearts might be reached, and they be made willing to subject themselves to the yoke of Christ.

The care of the members one for another, should not be devolved exclusively upon Overseers or others in official position. The loving Christian interest which prompts one brother to speak to another, is often more availing for good than the more formal labor which is too apt to be regarded merely as a service required by the discipline.

Surely, when Christianity shall prevail in its fulness, temperance will be one of the abounding virtues. It therefore becomes us, as professors of Christianity, to set the example of temperance in our lives amongst men. If we lower our standard, we are, to that degree, putting a hindrance in the way of Christian progress. Rather let us come up "to the help of the Lord against the mighty," and then shall we be sharers in the joy of that victory which He will give.

Because the customs of men change, that is no reason for us to adopt the changes, if they are of doubtful propriety. Recent practices in connection with the solemnization of marriages, and with the burying of the dead, require serious thoughtfulness. We may find it our duty to avoid some of these.

Fourth-day, Fourth mo. 17th.—A session of the meeting of Ministers and Elders was held, and at 11 A. M. the Yearly Meeting assembled. The Queries from the fifth to the last were read. Wm. Kite called attention to the duty of parents to provide books of sound literary and scientific character for their children. The children return from schools with minds quickened and trained, and must have reading of some kind. Parents sometimes complain that they read the fiction which papers and novels afford, when perhaps the parents have not taken pains to supply good books. He wished careful attention given to the reading of the Bible and of the literature of our own Society, but that such books as he referred to should be also supplied by parents, even at the cost of some conveniences.

All the Quarterly Meetings except one reported that some of their members failed to comply with the Query, "Do Friends maintain a faithful testimony against a hireling ministry?" A Friend said that however modestly some of those who were called to speak in the assemblies of the people might feel, and however weak they might be, and that the distinction between inspiration and imagination be a nice one to discern, yet that the principle that gospel ministry is a gift of the Spirit, and that it ought to be exercised freely, was a true one. He believed that our young people often felt an honor for the testimonies of truth as held by the Society, and liked to see them exemplified. But he desired them to be careful not to encourage associations which would lead them to undervalue one after another of these testimonies, and slight the convictions of the Spirit of truth in their own minds until they were overcome by the world around them, and fell away.

Another Friend expressed his belief that however estimable many of the ministers who are paid stipends for their services, may be, as individuals, and that we were not called to sit in judgment upon them, yet that the system of a paid ministry was contrary to the primitive principles of Christianity, and must as such be condemned. The fact that the support of the ministry by their flocks was voluntary, and that such pastors did not desert their flocks, did not remove the inconsistency of such payment with primitive Christian principles, and subjected the preachers to serious temptations by being under obligations to their flocks. He had recently seen a charge of a bishop, in which he stated, that the people complained of poor preaching, and that while the pay was so poor a

poor article in return was to be expected. He held the paid ministry of Christendom responsible for war, as practiced by so-called Christian nations. The people looked to them for teaching, and they taught that war was consonant with the teachings of Christ, and justified their hearers in participating in it. The same system excluded women from the ministry, contrary to the privilege of the gospel. He urged, therefore, that the testimony of the Society on this subject of a free gospel ministry, and all the other testimonies of the Society, which all spring out of abiding Christian principles, should be heartily maintained. He had been distressed with the fact that never before within his remembrance had the reports been so deficient. He hoped that those members who were disposed to discard or modify these testimonies, would consider whither their course tended. There was no constraint on any of our members, and if their sincere convictions were not in harmony with these testimonies, the honesty which pertained to their profession of Christianity should lead them to withdraw from the Society, and not attempt to change its principles and practices.

Another Friend supposed that many of the younger brethren had not carefully considered the ground of the testimony to free gospel ministry. He (having joined the Society by conviction) had been obliged to do so. He traced the principle back to the primitive and apostolic times. He held this and other testimonies of the Society as parts of primitive Christianity, and to be observed as a part of our allegiance to Christ.

Several others spoke on these subjects, when a Friend said that he observed a tone of discouragement in the remarks of several Friends. He had thought on the words of the prophet, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." He wished us to regard the church as securely resting upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, as a quiet habitation not to be removed or shaken. He greatly desired that we might be baptized into a love for souls, and be seeking the salvation of those about us. And that walking in close communion with our Lord we might not fear.

The Query on punctuality, &c., in business, was read, and its provisions were found to have been generally complied with. A Friend stated that during the period of seeming prosperity during and since the war, he observed that many young men thought that if they could but borrow money they could make large profits. That none of us would deliberately incur debts we did not expect to discharge, but that promises were broken because they had not been made with sufficient care. He advised, therefore, that we should rather work in the employ of others at modest salaries, than incur debts by borrowing. In the former course we would be more likely to acquire those habits of patient care and order which would fit us to conduct larger affairs with prudence, if providentially led into them.

The annual Queries were then read, and the meeting adjourned to 3 P. M., of next day.

Fifth-day, Fourth mo. 18th. — Meetings for worship were held in the morning at the meeting-houses in the city; and the Yearly Meeting met at 3 P. M., with the largest attendance known for many years. At least 800 were present in the Men's Meeting, 1,200 in the Women's Meeting, many of them young people from 14 years upwards.

The reports of the Quarterly Meetings on the subject of Education were read, showing the total number of children of school age as 929—20 less than last year. Of these 743 were taught by Friends, and 216 not by Friends. There has been a decided gain in the last few years in the number of children schooled under the tuition of Friends. The meeting again strongly advised Friends not to send their children to the public schools, but to patronize those conducted under the care of members. Remarks were made as to the necessity of care to make our schools so good that our members should have no excuse to send their children to other schools, and that the conduct and religious character of the small schools should be looked after. Attention was called to the importance of ministers and concerned Friends visiting the schools and meetings attended by pupils and students.

The report on the use of spirituous liquors was read, showing that 42 members had used spirits as a drink, but only a few habitually, most of them, probably, only a very few times in the year. Last year the number was 49, so that there has been a gain of 7 as to total abstinence from spirituous liquors. As each member is inquired of, this shows that the membership is very little in the use of alcoholic beverages. The subject was again referred to subordinate meetings, and Friends advised against the use of *all* intoxicating drinks.

The report of the Committee in charge of the Boarding-school at Westtown was read. There have been 209 pupils the past year, and the general condition of the school is very good. The standard of instruction has been raised, and owing to the larger salaries now paid, a better average of teachers is secured.

Increased care has been given to the religious instruction of the pupils. There has been a deficit on the working of the school of $3,800, caused not by increased expenditures, but by loss of income, largely from the farm. The average cost of each pupil was $254, and the charge only $150. The committee recommended that the charge be raised to $80 per session. The report was satisfactory, and the additional charge directed.

A memorial of Ebenezer Worth, an Elder, was then read. He was a remarkable man, eminent for his Christ-like love, gentleness and purity. Warm testimonies were borne to his character. He was spoken of as one who fulfilled the word of the Lord Jesus, "These ought ye to have done, and not to have left the others undone."

Then adjourned to 10 A. M. on Sixth-day.

Sixth-day Morning, Fourth month 19th, 10 o'clock.—The Committee to assist parents in sending their children to Friends' schools, reported 13 schools as established by them or continued, of which 7 were preparative meeting schools, and 6 family schools; 97 children have been in attendance; 19 more than last year

The Committee asked for an appropriation of $1,200. The amount asked for was freely given, and a warm encouragement extended to them to persevere in their labors. As to the address which they presented, there was some hesitation expressed, lest the precedent might be used improperly in the case of other committees. Some Friends felt that it was rather a loose proceeding to allow a committee to issue an address. It was stated, however, that the Committee had not issued it, but only submitted it to the Meeting. It was decided to read it, and the expression of approval was very large. It was referred again to the Committee for revision and publication, after being submitted to the Meeting for Sufferings. A great deal of interest in the subject of education was manifested by the Meeting.

The report of the Committee in care of the Indians states that the condition of the boarding school at Tunesassah is quite satisfactory, with 30 pupils—25 girls and 5 boys—13 of whom study geography, 12 natural philosophy, 6 grammar, 21 lessons in the Holy Scriptures, and all of them engage in spelling and reading. The children are all of orderly conduct. School is as large as the buildings will allow. Earnest efforts are made by the managers to imbue the minds of the children with the principles of the Gospel, and especial care is taken to fortify them against those temptations to which the Indians are peculiarly liable.

The total expenditures during the year have been over $2,600, and the total receipts about $2,300, and a deficiency in the year's operations has occurred of about $350. Efforts having been made by various parties to procure a change in the law so as injuriously to affect the rights of the Indians to their reservation, members of the Committee have visited Washington, and believe they have defeated this unjust attempt. An action of the Seneca Council seemed likely to result in the disfranchisement of Cornplanter's band. Three of the Committee visited the reservation, attended the Council, and through their advice it is believed that the action of the Council will be materially modified in favor of Cornplanter's band. The Indians of this band are holding their allotments, have a good school and a good meeting. One of their women told the Committee, "We all call ourselves Christians now." The Committee consider the experiment of this band in taking lands in severalty, as a success.

There has been amongst these Indians, generally, a growing concern against intemperance. Many of them have taken a total abstinence pledge, and the committee hope they will derive much benefit from this step.

The Indians have been much affected (in many cases even to tears) at the loss by death of some Friends who have been actively engaged in labors for their good. Upon the whole, the committee feel that the results of the work are very encouraging. They think $800 necessary for the work another year, so as to avoid any interference with the invested funds. The meeting fully approved the report of the committee, granted the appropriation as requested, and heartily encouraged the committee in its labors.

The Minute, prepared by the Clerk, as expressive of the exercises of the meeting, was then read and approved. And after reading the minutes of the meeting this year, a solemn conclusion was reached, preceded by a short exhortation and by vocal supplication.

ANNUAL MEETING OF THE FIRST-DAY SCHOOL CONFERENCE OF PHILADELPHIA YEARLY MEETING.

The Annual Meeting of the First-day School Conference of Philadelphia Yearly Meeting was held on the evenings of the 16th and 17th instant.

On the 16th, after a time for devotion, the Chairman announced that instead of the usual proceedings, it had been arranged that Ralph Wells, so well known for his interest and labors in the cause of Bible-schools, should give an address. Ralph Wells said the subject suggested to him had been, "Are all the Friends who should be, engaged in Bible-school teaching, and how shall those so engaged do it best?" He would change it to "The blessedness of Christian work, and how to do it." Christian work, was work by the reconciled child of God for Jesus Christ, in the spirit of Christ and the power of the Holy Spirit. How the angels would respond to any call of the Master for work for Him! And yet He had, if possible, deeper claims upon us, for He had never died for them. How gladly, then, should we work for Him, with the power of the Holy Spirit resting on us.

The speaker asked us to hearken to himself only so far as he spoke in accordance with the Bible. It was the emptied and broken vessel which the Lord used and filled with the Spirit. People often go to the Bible to find confirmation of their preconceived notions. An infidel was converted by an emptied and despised vessel, such as the Lord delighted to use. A boy said to him, "I am afraid you never go to the Bible as you do to your classical writers—to Livy, or Tacitus, or Sallust. When you go to the Bible, you go to see if what you say is true. When you go to Livy, you go to find if what Livy says is true. Would you not like to read the Bible, to learn if what it says itself is true?" The infidel assented, and had not got through Genesis, before he found he was a lost sinner, and learned of the Good Shepherd provided for him. So he asked his hearers now to follow him just so far as he followed the Bible.

Now, the last command of the Lord Jesus to His Church was, "Go ye into all the world, and preach the Gospel to every creature." Not only to your own children, but to other people's children who never hear it. The streets of this great city present many such. It will require self-sacrifice, but will it pay? He had sat by the dying bed of one of his former pupils. The boy grew up, went into the temptations of the world, and became an infidel He had followed him, and tried various ways to win him to believe the truth. At length meeting him, as a last chance he placed in his hand a book he himself had not then read, in answer to the request, "Tell me of the men of learning and thought who have believed." Man's extremity proved to be God's opportunity, and the book, given with so little hope, was blest, and the man afterwards said,

"My dear teacher, I am glad you did not leave me. I am now rejoicing in Christ." After many vicissitudes had come to them both, he was called to the dying bed of his former pupil, who said, "Kiss me. Teacher, does it pay?" Do not hesitate then to encounter the toil, trouble, and discomfort of teaching the poor or outcast. Wait till eternity; the pay comes. Our Lord is a sure paymaster.

He once met Kingman Nott, on Broadway, who said, "There is one thing which will live through the fire of God's judgment. It is that which has been done in the name of Jesus. What has been stamped with His name is deathless." In a few hours his friend died suddenly, and this utterance had been stamped on memory. Oh! the blessedness then of Christian work.

It is God's plan that souls should grow strong by exercise. Just as a blacksmith's arm grows muscular by use, so the use of gifts bestowed on a Christian makes him strong. I do not say you are all called to teach Bible-schools. There are diversities of service in the church, but there are the children, and see that you do not neglect your opportunities and your calling.

Being engaged in Christian teaching, drives us to our Bibles.

He that is infinitely wise says, "He that winneth souls is wise." He is wise to engage in the work to which he is called, and he needs to be wise to be successfully used in it. But how can *we* win souls? Is it not the prerogative of the Holy Spirit to quicken, enlighten, lead to Christ, to testify of Christ, to regenerate? Surely; but still the Bible says, "*He* that winneth." We are but as a hand used by Christ. We do but carry the words for Him.

In winning souls we are to lead them from three things to three things. From self, from sin, from the world, to Jesus Christ, to holiness, and this leads to heaven. From self. Oh! what will men not do to sustain self-dependence and self-righteousness? They would walk to Mecca, if thereby they might save themselves. We should lead them to Jesus Christ,—there is nothing between,—and to holiness necessarily. The only sure evidence of being Christ's is in a holy walk. And if we are walking in holiness, we are on the way to heaven. Holy souls are inseparable from heaven. We cannot purify the sinner; that is Christ's work. Our part is to lead them to Him.

How many are the poor, stray waifs! Who shall seek after them? Oh, the loss of priceless souls! The loss not only to themselves, but to Him who died to redeem them, if we refuse to do our appointed service. If we plant a strawberry seed, it will not produce a plant of the same kind; but the original plant from which the seed was obtained may send out a runner, which shall take root, and when transplanted, will bear the same fruit. So the word of truth from Christ, carried by a believer, may take root in another's heart, and bring forth fruit of the right kind. Cornelius was bidden, "Go to Peter, who shall tell thee words whereby thou and all thy house shall be saved." We are but word carriers, and oh, the blessedness of this earnest service! I cannot say, thou shalt be a First-day school teacher, but there are the children.

How to do it. He loved to tell other poor sinners about Jesus Christ, who is so precious a Saviour. We are but as a hand, but how great the difference between him who, being faithful, gathers many stars for the Master's crown, and whose whole life is one long act of love to Jesus, and those who, being Christians, yet do not serve the Lord heartily, and much of whose work will at last be like wood, hay, and stubble, to be burned.

One qualification for our work is knowledge of the Bible. Every one's character differs from another. A friend of his was a physician, who gave special attention to diseases of the skin. He had many volumes in which he had recorded the peculiarities of cases which came before him. The Bible recorded a great variety of religious experience, and a knowledge of it would furnish that which was adapted to differing characters. In the inquiry-room it soon becomes apparent that those who can use Scripture skilfully, to meet the needs of various seekers, are those most successful in helping them. How much do you search the Scriptures? Is it only to read some once a day, or spend a quarter of an hour upon it. The disease of the soul is one in all; it is sin. But each case varies. Do we know the Scriptures so as to apply them? At the great Exposition two men stood by the grand engine. One asked the other, "Do you know Mr. Corliss?" He replied evasively, as if he knew him. "How much do you know him?" "I have seen his name on the engine." But a little girl near said, "I know him; he is my father." Do we, as God's own children through faith in Jesus, know the Bible by the teaching of the Holy Spirit? Do you carry the Bible with you, and oftentimes when at leisure take it out and read it as your Father's words to you?

Next we need a consecrated heart. We must come out and be separated unto God. A lady, the wife of a minister, said, in view of eternity: "Husband, a heart wholly consecrated unto God is the only source of power for work for God." Is Christ our all? If we give all for Christ we shall have all we need in Christ. It is said of one of the Bible characters that he walked before the Lord with his whole heart. The next qualification is separateness from the world. The blue Rhone joins the white stream from a glacier and the waters run long side by side unmingled. So the Christian should be in the world, but not of it. The heart should be filled with a supreme love to the Lord Jesus.

Another qualification is common sense—a rare quality. Reason and judgment are to be used in leading souls from sin to Christ. He visited a family whose father complained to him in the presence of the children, that his whole family were wedded to the world, and the father evidently expected him to give them a long lecture. But we must get the sympathy of those we would help, and get down in feeling beside them if we would be used in lifting them up, being filled with the Spirit of the Master, and with loving prayer.

Every sinner has some special point of resistance. It often requires much tact and watching to discover it. One cold day he felt the Lord called him to go to Le Roy Street to see a young woman who was the object of his Christian solicitude. His driver referred to the severe cold and the long drive, but said, "If you must go, you shall not walk." R.W. felt as if he must

go, and urged that we should attend to the drawings of the Holy Spirit when we felt them. This young woman was in distress about her soul's interest. He had tried in vain before to find what stood in her way. At last he said, "Alice, oh, how I wish I could find what it is that keeps you from Christ." She answered, "Mr. Wells, can a young woman be a Christian and dance?" "Perhaps," he replied, "but *you* cannot." "Oh," she said, "I do love dancing." He reasoned with her as to the foolishness of selling her soul for a dance, and entreated her to yield all to her Saviour. She saw the blessedness of it, and united in a prayer of faith which left her free from the bondage she had been in, to begin the service of her loving Lord.

The next qualification is the spirit of prayer and of faith. He asked his hearers whether they kept a book, on one page of which they wrote the objects for which they prayed, and on the blank opposite the answers when received. He had done so, and had many so recorded. Some blanks had stood long unfilled, yet he expected the prayers would be answered. He narrated how a minister in the South in charge of an institution was called providentially to go North. There was a debt owing of $500 to the butcher. He said, "I cannot go and leave this debt unpaid." A friend told him if it was the Lord's will he should go, to do so, and trust in prayer for the supply of all his needs. He started. At Charleston he was called to address an audience. At the close, a lady came forward, asked for him, and said she knew not why, but she had felt drawn to call on her banker that morning, and procure a $500 note, which she desired him to accept. He did so, telegraphed an order to pay the butcher, and went on his way with a light heart.

Faith accepts, too, all providential opportunities, and even accidents and trials as God's overruling hand, and as affording ways to serve Him. This he illustrated by an accident which befel him in California, which opened the way to lead the little child of his rough hosts at a rude tavern, to a knowledge of the Saviour, of whom she had never before heard.

After the transaction of some business, and a season of prayer, the meeting adjourned.

For Friends' Review.

REMINISCENCES OF TRAVEL.

II.

Having visited all the objects of particular interest at Alexandria, and having taken a general view of the city and its surroundings, we prepared to leave the next day for Cairo by railway, the distance being 130 miles. The railway, on leaving Alexandria, immediately crosses the large Lake Mareotis, which lies directly to the south of the city, and at a distance of probably sixty miles crosses the Rosetta, or west branch of the Nile, to the "Delta" proper, and continues on that for a number of miles, when it crosses the east or Damietta branch, perhaps thirty miles before reaching Cairo. I have said the Delta proper, as this is that portion of Egypt embraced between these branches of the river and the Mediterranean, and derived its name from being triangular, the shape of "delta," the fourth letter of the Greek alphabet. Persons in speaking or writing of the lower or northern part of Egypt, outside, as well as inside of these branches, often call the whole, the Delta.

At the distance of eight or ten miles below Cairo, the river divides into the two great branches of Rosetta and Damietta, taking the names from towns situated at their mouths respectively. Each branch is about 100 miles long, and their mouths, on the Mediterranean, are about that distance apart.

The character of the country through which the railway passes is so devoid of features of interest, that it would be rather monotonous and irksome to make many repetitions of the trip; but every thing being now novel, and the sense that we were passing through a country of great historic celebrity, made it a very interesting day. It is generally a dead level as far as the eye can reach. No buildings, fences or trees were visible in a distance of many miles, excepting where there were occasionally knolls, or spots of land of a few acres in extent, slightly elevated above the general surface, on which palm trees were often growing. There also were frequently to be seen Arab villages, containing from ten to one hundred one-story hovels made of mud or sun-dried bricks, having a mud color, crowded together, and generally filthy and wretched in appearance. The soil appeared to be very fertile, but poorly cultivated. As the bridge over the Rosetta branch was not then completed, on the train arriving at that point, the passengers were all required to get out and walk some distance to a steamboat, to carry them over, to take a train which was waiting on the other side. The boat soon became crowded with all colors, costumes, and grades of people, from the fair European or American complexion, through all the intermediate tints, to the blackest negro, and from the well-dressed and apparently well-to-do European and Arabian, to the coarsest, half-dressed and most utterly poverty-stricken looking wretches we had ever seen.

When about fifteen miles short of Cairo, our attention was first called to a view of the Pyramids of Geezeh, then distant fifteen to twenty miles. The two largest, that of Cheops (Keops), and the second, were distinctly seen, and excited in us emotions of deep interest. We reached Cairo in seven hours, and took our lodgings at a hotel fronting on the Uzbekéëh, a large public square nearly in the centre of the city, containing

upwards of ten acres of ground. The square is planted with a profusion of trees and shrubbery of luxuriant growth. Rose bushes, jessamines and other shrubs were then in bloom, and made the square fragrant, and though mid-winter, the general freshness of the verdure had to us the appearance of mid-summer. The climate is free from frost, and so mild that deciduous trees do not lose their leaves.

Cairo is a large city, containing a population of probably about 350,000, comprising of individuals of various nationalities, whose costumes, complexions, and general appearance, differed from each other as much as the nations they represented. The city proper is situate about two and a half miles east of the Nile, with a port called Boolak on the east bank of the river, where the boats lie, and where the business connected with navigation is transacted. The streets surrounding the Uzbekéëh are tolerably broad, but were without any pavement for footways or otherwise, and were only built on the side opposite the square. These buildings are lofty and in good architectural taste, but as they were often without cornice or projecting eaves, they had a singular appearance to an American, looking as though the walls had been run up to a certain height, and there left unfinished. The other streets are very narrow; some of them of considerable importance are hardly three yards wide, and in consequence of the mode of building the houses, each story projecting beyond that immediately below it, persons may shake hands with each other across the street from the upper windows. The city contains from three hundred to four hundred Mohammedan Mosks with minarets, a kind of steeples, rising by different offsets or stories, lessening in diameter at each offset, at which there are surrounding galleries outside from which the "Muezzin" or Crier, at certain hours, calls to prayer, several times repeating "Al-la-hu-ak-bar, Al-hu-ak-bar"—"God is great; there is no god but God; Mohamet is His prophet."

The site of the city is generally low, being but forty feet above the level of the sea; but there is an elevated point at the south side called "Citadel Hill," on which are many objects of interest, among which may be mentioned a large ancient well called Beer Yoosef, or "Joseph's Well," with a winding staircase leading to the bottom, a depth of about 260 feet. The more prominent objects are a palace of the Pasha or Khedive; the citadel, with its inclosing walls, within which the Memlooks were enticed by Mohammed Ali in 1811, and treacherously massacred; and the grand Mosk of Sultan Hassan, the whole of which, with the exception of the outer walls, is of Oriental alabaster, and is represented by persons who have seen both, to be equal in grandeur to the celebrated Mosk of Omar at Jerusalem. We visited this interesting point, and found that from the platform on which these structures are erected there is a grand and commanding view of the city, with its hundreds of minarets, and the surrounding country, including the Arsenal immediately below, the fine Mosk of Sultan Hassan, &c., and in the distance the Pyramids, with the valley of the Nile to Sakara on the south, and to the point of the Delta on the north.

One day we went to the Assembly of the "Whirling and Howling" Dervishes, and witnessed their strange ceremonies, consisting of singular and violent contortions of their limbs and bodies, and also most violent and exhausting action of the respiratory organs, so that a spectator would be ready to conclude that both together would exhaust the vital powers of the performers. Soon after the ceremonies were over, however, those who had been participants appeared to be very comfortable.

Our first experience at donkey-riding was a trip one day to Heliopolis, distant six miles north-east from Cairo. These donkeys are very small but strong, and kept in beautiful condition by the boys who have charge of them, and who take pride in their appearance. Whatever the length of the trip, even if from twelve to fifteen miles, a "donkey boy" runs along with you to drive the tiny beast, shouting at or striking him. The hire was very moderate, about fifty cents a day for donkey and boy. Donkeys may be said to be the cabs and buggies of Egypt, as, with the exception of a few in Alexandria and Cairo, wheeled vehicles are hardly to be found in that country. Heliopolis ("On" of the Scriptures) or "City of the Sun," though in its best days very small in extent was very prominent as a seat of learning. Plato and many of the most eminent Grecian philosophers were there educated; probably it was there also that Moses became "learned in all the wisdom of the Egyptians." and the Patriarch Joseph was married to "Asenath, the daughter of Potiphera, Priest of On." Of this noted place there is nothing now remaining, but a solitary obelisk similar to Cleopatra's Needle, which was found standing in a grove of orange trees. Near this is a large sycamore tree, which is called the "Virgin's Tree," from a tradition held both by the Christian natives and the Mohammedans, that this tree sheltered Joseph and Mary and the Child Jesus, when they went down into Egypt to escape from Herod. The tree is evidently very old, but

there is no probability that it is near the age required by the tradition. The body of it is large, and of a singular shape, being comparatively flat instead of round. I measured its breadth and found it nine feet, whilst its depth or thickness in the other direction was probably not four feet. There is also a well there of superior water, at which it is supposed the same exiles drank. We partook of a refreshing draught from it. E. H. B.

Philadelphia, Fourth mo. 15th, 1878.

SCIENTIFIC NOTES.

Ants.—Sir John Lubbock finds that ants sometimes live for five years. They avoid light, prefer a red color, and show a marked aversion to blue or violet. He confirms all that has been said of their attachment to friends, and of their bitter hostility to strangers. He differs from many previous observers, inasmuch as he does not have a high opinion of their intelligence.

Sewing Machine Motors.—Small steam engines, kerosene engines, water engines, and magneto-electric engines have been employed for running sewing machines. A Vienna mechanic has employed clock-work for the purpose, It can be wound up in a few minutes, and it is claimed that it will run for several hours, its speed being at all times fully under the control of the operator.

Origin of Saltpetre.—The manner in which the atmospheric nitrogen is converted into nitric acid, so as to form saltpetre by uniting with the potash or soda of the soil, has long been a subject of curious inquiry. Modern researches indicate the probability that the change is effected by a low order of living organisms, consisting of colorless cells, somewhat like mould in their character.

FAULTLESS.

Jude. v. 24.

"Faultless in His glorious presence!"
All the soul within me stirred,
All my heart reached up to heaven,
At the wonder of that word.

"Able to present *me* faultless?
Lord, forgive my doubt," I cried;
"Thou didst once, to loving doubt, show
Hands, and feet, and riven side.

"O, for me, build up some ladder,
Bright with golden round on round,
That my hope this word may compass,
Reaching Faith's high vantage ground."

Praying thus, behold, my ladder,
Reaching unto perfect day,
Grew from out a simple story
Dropped by some one in the way.

Once a queen—so ran the story—
Seeking far for something new,
Found it in a mill, where, strangely,
Nought but rags repaid her view.

Rags from out the very gutters,
Rags of every shape and hue,
While the squalid children, picking,
Seemed but rags from hair to shoe.

"What then," rang her eager question,
"Can you do with things so vile?"
"Mould them into perfect whiteness,"
Said the master, with a smile.

"Whiteness?" quoth the queen, half doubting,
"But these reddest, crimson dyes—
Surely nought can ever whiten
These to fitness in your eyes?"

"Yes," he said, "though these are colors
Hardest to remove of all,
Still, I have the power to make them
Like the snow-flake in its fall."

Through my heart the words so simple
Throbbed with echo in and out;
"Crimson," "scarlet," "white as snowflake;"
Can this man? and can God not?

Now upon a day thereafter,
(Thus the tale went on at will),
To the queen there came a present
From the master at the mill.

Fold on fold of fairest texture,
Lay the paper, purest white;
On each sheet there gleamed the letters
Of her name in golden light.

"Precious lesson," wrote the master,
"Hath my mill thus given me,
Showing how our Christ can gather
Vilest hearts from land or sea;

In some heavenly alembic,
Snowy white from crimson bring,
Stamp His name on each, and bear them
To the palace of the king."

* * * * * *

O, what wondrous vision wrapped me!
Heaven's gates seemed open wide,
Even *I* stood clear and faultless,
Close beneath the pierced side.

Faultless in His glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson, snowy white.

Presbyterian. H. JOHNSON.

PEAR BLOSSOMS.

Like driven snow which light winds blow,
I saw white pear blooms earthward shaken,
And in my soul, with spring-joy full,
A slight regretting did awaken.

So bright, so fair, all earth and air—
And is such beauty always fleeting?
Must changes come o'er spring-time's bloom?
The answer was, 'Tis but completing.

Take courage, heart! Make hope thy part!
Look forward to the rich fruition,
Nor count *all change* as sad and strange,
But often life's more full edition.

—*Selected.*

QUARTERLY MEETINGS IN FIFTH MONTH, 1878.

From New York Pocket Almanac.

Fifth month,	2nd,	Rhode Island,	New England Yearly Meet'g.
"	"	Purchase,	New York "
"	4th,	Alum Creek,	Ohio "
"	"	Centre,	Indiana "
"	"	Plainfield,	Western "
"	"	Ash Grove,	" "
"	"	Kokomo,	" "
"	"	Springdale,	Iowa "
"	6th,	Philadelphia,	Philadelphia "
"	9th,	Smithfield,	New England "
"	"	Nine Partners,	New York "
"	"	Abington,	Philadelphia "
"	"	Salem,	Ohio "
"	11th,	Western,	North Carolina "
"	"	Lost Creek,	" "
"	"	Damascus,	Ohio "
"	"	Miami,	Indiana "
"	"	Walnut Ridge,	Indiana "
"	"	White Lick,	Western "
"	"	Vermilion,	" "
"	"	Salem,	Iowa "
"	"	Lynn Grove,	Iowa "
"	"	Bear Creek,	" "
"	14th,	Concord,	Philadelphia "
"	16th,	Butternuts,	New York "
"	"	Salem,	Philadelphia "
"	17th,	Caln,	" "
"	18th,	Glens Falls,	New York "
"	"	Friendsville,	North Carolina "
"	"	Short Creek,	Ohio "
"	"	West Branch,	Indiana "
"	"	Bloomingdale,	Western "
"	"	Fairfield,	" "
"	"	Pleasant Plain,	Iowa "
"	"	Ackworth,	" "
"	20th,	Virginia,	Baltimore "
"	23rd,	Salem,	New England "
"	24th,	Western,	Philadelphia "
"	25th,	Vassalboro',	New England "
"	"	Fairfield,	" "
"	"	Yonge Street,	Canada "
"	"	Ferrisburg,	New York "
"	"	Eastern,	North Carolina "
"	"	Southern,	" "
"	"	New Garden,	Indiana "
"	"	Thorntown,	Western "
"	"	Bangor,	Iowa "
"	"	Oskaloosa,	Iowa "
"	"	Walnut Creek,	Kansas "
"	"	Springdale,	" "
"	28th,	Burlington,	Philadelphia "
"	30th,	Bucks,	" "

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 22nd inst.

THE EASTERN QUESTION.—The uncertain and critical aspect of affairs continued. It was asserted on the 18th that Prince Bismarck, at the pressing request of Count Andrassy, the Austrian Premier, had consented to resume negotiations for a Congress, on condition that he should be simultaneously requested to do so by Austria, England and Russia. Subsequently it was reported that he had proposed that a Congress should be convened to revise the treaties of 1856 and 1871; that Russia accepted the proposal, but England rejected it, again insisting on her original conditions. A check was thus given to negotiations, but some hope was still entertained that they might finally succeed. A change in the Turkish Ministry has taken place, in which Ahmed Vefyk Effendi, Premier and Minister of the Interior, was dismissed, and Sadyk Pasha was appointed as his successor. The Sultan also issued a decree advising Sadyk Pasha to observe the constitution and carry out reforms. Safvet Pasha was appointed Minister of Foreign Affairs, and other new appointments were made. As the late Premier was well known to be friendly to Great Britain, and was believed to hold intimate relations with the British envoy at Constantinople, while Sadyk Pasha is not a man of strong character, and is regarded as pro-Russian, this change is supposed to presage an increase of Russian influenc although the principal leaders of the pro-Russian pa are not included in the Cabinet, and it is possible t the aim has been to avoid both extremes. Turk newspapers assert that the government would resist occupation of Constantinople by any foreign power.

The British government appears to continue warl preparations. It is reported to have chartered fift steamers to convey troops from India, with the opt of Port Said, Alexandria or Malta as destinati Three regiments, fully equipped, were said to be w ing at Chatham, England, on the 18th, for orders embark.

The relations between Roumania and Russia are settled. The Russians claim that the military conv tion with Roumania giving them control of commu cations, does not terminate until definitive peace, wh the Roumanians object to the continued presence Russian troops in their country. Fearing a possi attempt to disarm them, the Roumanian army has b withdrawn into the Carpathian Mountains to av collision with the Russians. The Roumanian Pri Minister recently visited Vienna to ascertain how Austria would support his government in a cont with Russia, respecting Bessarabia, and he stated, i secret sitting of the Roumanian Chamber after his turn, that the support of Austria and Germany co be relied upon only as far as the question of the fr dom of navigation on the Danube was involv Neither of those powers believed that Russia inten to attack that freedom, and both would be satisf with neutralization of the Danube and certain gu antees. He therefore recommended that Rouma should make an arrangement with Russia.

The Porte has addressed a note to the Grand D Nicholas, explaining the conditions of the prom made by Turkey to evacuate Shumla, Varna and toum. It says that a large part of the garrisons h been already withdrawn; that the treaty does not any definite period for the evacuation; and that respective positions now are conformable to the p visions of the armistice. It promises that in p portion as the new Bulgarian territory is evacuated the Russians, according to the treaty, Turkey will s cessively surrender the fortresses.

GREAT BRITAIN.—At Manchester, on the 18th was anticipated that a great representative meeting operatives would be held shortly, and that a compr ise emanating from them might be agreed upon. Preston, the operatives of several mills have accep the ten per cent. reduction, and a third of the mas have accepted the compromise proposed by the op tives for the reduction of five per cent., while so others have not given notice of any reduction. general strike is not apprehended there. At Bla burn, 22,000 workers are affected by the strike, wh it is thought may be a long one.

A meeting of representatives of certain classe operatives, held at Manchester on the 21st, adopte resolution sympathizing with the resistance to the p posed reduction, but instructing the men to accept terms offered until a more favorable opportunity pears; but this resolution met considerable opposit in the district affected, and in some places it will be complied with.

DOMESTIC.—The bark Azor sailed from Charles S. C., on the 21st inst., with the first company of e grants to Africa, under the auspices of the Libe Exodus Association. The number of passengers 250, of whom about one-fifth are young children. crew, as well as the passengers, are colored, the tain, two mates and a newspaper correspondent be the only white men on board. The vessel is sai have been originally built for the slave-trade.

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For Friends' Review.

ANGERS AND HOPES OF PROTESTANT GERMANY.

Dear Friend:—There are few things on is side of heaven more interesting or more uching than the sympathy with which the aristian heart beholds the efforts made by me other heart to cut loose from the ath-grasp of self and to lay hold on Christ. metimes it is some poor beggar, perchance me blind Bartimeus, crying for mercy; metimes a despised stranger, who, patient- enduring the indignities put upon her, ll insists that the crumbs falling from the aster's table should not be denied her; metimes a favorite of fortune and a ruler men, who, conscious that a life-long service has been withheld from Him to whom it is due, falls down and asks: "Lord, what wilt thou have me to do?" and then, again, it is a whole people who have been brought low by their transgressing, and who now, "weeping sore," turn to the Lord whom they have forsaken.

To a scene such as this I desire to draw your attention. It is exhibited by a large portion of the people of Germany, whose hearts are filled with sorrow, because they have forsaken the Lord, and with thankfulness, because the time of darkness and of sloth is passing away, and because the afflictions which have come upon the church have done their merciful errand. Time fails me to speak to you, at length, of the effect which the union of church and State in Germany has had upon the church; of the impossibility of church discipline, where a pastor is to care for tens of thousands; of the ease with which unconverted men of talent and learning become professed ministers of the gospel and pastors of congregations; and of the want of honesty in those, who, when being ordained, subscribe the Apostles' Creed, yet in their teaching deny its truth.

But I must draw your attention to the case of Hoszbach, which is justly considered a far-reaching test-case. In preaching a trial sermon before a prominent congregation in Berlin, he denied the divinity of the Lord. His case was decided against him in a lower court, and then carried up to a higher. The decision of the latter has now appeared. Instead of doing the work thoroughly, a compromise has been attempted. Hoszbach is not permitted to take charge of St. James', but he is not suspended from the ministry, although he openly proclaims the right of preaching, not Christ, but another gospel. The court expresses the hope that his views will become more clear and settled, and that he will not again surpass the limits a minister of the gospel is bound to respect. Hoszbach has left no room for such

a hope. He begs the court to believe that he is both clear and settled in his views, that he has always preached as he did preach in the church of St. James, and that his preaching will undergo no change.

This decision therefore, instead of terminating the difficulty, only serves to increase it. The emperor, it seems, has taken very strong ground against Hoszbach becoming the pastor of St. James', and to his personal influence that part of the decision is in a great measure to be ascribed. After his death no such influence may be exerted; and then, according to the opinion of many, Germany will have to follow the example of America, and make an end of the union of church and State. The masses of the people exhibit to a great extent the fruits which result from the false doctrines of their leaders. Crowded meetings continue to hail and to applaud the invectives which are launched against the gospel and the church, and female mass meetings, a thing altogether new in Germany, deal in vulgarities which startle even those who have grown gray in this atmosphere. But sad as this condition is, it is not without its bright counterpart. The cry of penitence is rising to heaven. To many, the fearful danger has been revealed that the nation, in giving up faith in Christ, might be delivered up to utter ruin, and they are enabled to wrestle with the Lord as in times of old.

The words, therefore, which I am addressing you, are full of heavenly cheer. They present to you a nation not altogether given up to unbelief and worldliness, but one striving for greater nearness to the Lord, and manifesting their earnest desire to follow Christ by self-denying labors of love. My correspondents belong to different parties of the Evangelical portion of the church, but they all rejoice in the efforts made to carry the gospel to those who have for so long a time been estranged from it, and in the blessing which is resting on their labors.

I cannot but refer, in conclusion, to the fact that the dangers which threaten Germany are our dangers, and that the help which Germany seeks must be our help. To counteract the danger which threatens us from becoming too much conformed to the world, we need the prayerful study of the Bible and the practical acceptance of its truths and precepts by the grace of the Holy Spirit. Such a course requires constant heart-searching and self-denial, still it is such a course alone which secures spiritual strength and comfort; without it life, sooner or later, becomes a burden. There is danger of having the pendulum of what ought to be our true inner life, go constantly from formalism to sensationalism and back again, instead of having that life nourished a strengthened by a faithful study of the Ho Scriptures. May God grant us His Ho Spirit, so that we may successfully conte against the danger! H. B.

For Friends' Review.

THESSALONIAN CHRISTIANITY.

The church at Thessalonica had be gathered almost wholly from Gentile co verts. They had embraced the truth Christ amid persecution directed against t apostle Paul on his first preaching to the and afterward against themselves. Th needed strong consolation to stand firm meekly, boldly and wisely for their fai They feared lest their fellow-believers w had died after conversion should not sh with them in the glorious return of t Lord Jesus, wh ch they were awaiting w such earnest hope. Paul wrote them th of this they need not fear. Those who mained alive till Christ's coming, should r come into His presence before those that h fallen asleep in Him. If Jesus had died a risen again, so God would bring with H those who had died in the faith.

But the practical lesson Paul pressed up them was this, That although that day the Lord should come unexpectedly, they had been forewarned so that th might be prepared for it. They were all t children of the light and of the day. Th were not to be unwatchful or drunken, b awake to righteousness and not sinning, a sober; fully armed, too, with the brea plate of faith and love, and having for th helmet a hope of salvation. He would, it were, strengthen this helmet, and assu them that so far from their having be called to fight and lose; from having be called to fall away at last and be lost, G had not appointed them to wrath, but obtain salvation through our Lord Je Christ, that whether they waked or sle lived or died, as to their earthly life, th should live together with Him. Bles assurance, which belongs to every belie in Jesus. Accepted in the Beloved; cal to be saints; born of the Spirit through pentance and faith in the Lord Jesus; dwelt by the Spirit, with a hope of gl brightening all the future, they were cal to put on this hope as a helmet, and walk the Spirit, watching for the coming of Lord, ready to give their account with jo

To them applied the precepts, to poss their bodies in sanctification and hon "keeping the mastery over their bodily sires in purity," and maintaining pe among themselves. In such a course of

this, Christians can rejoice evermore, and every thing give thanks. Knowing how easily it may be done, they are very tender not to quench the Spirit in themselves or others, and are careful to "hold themselves aloof from every form of evil," separate unto Christ. Living this life, professors will not be backsliding and needing to be restored to warmth and fellowship with Christ, as so often happens with the careless, but they are ever going on from strength to strength. The God of peace, as they submit themselves to the Lord Jesus in faith, will sanctify them wholly, and present them blameless in the day of the Lord Jesus.

For Friends' Review.

ENLIGHTENMENT AND PRESERVATION OF GOD'S CHILDREN.

Are the provisions of God's grace such that through the Scriptures, and by the enlightenment and power of the Spirit, His children may *know* the truth, and walk in accordance therewith? God gives us a compendium of His dealings with the children of Israel, Num. xiv. 24, and xxxii. 11, 12. "Surely none of the men that came up out of Egypt . . . shall see the land, because they have not *wholly followed* me; save Caleb the son of Jephunneh, the Kenite, and Joshua the son of Nun; for they have *wholly* followed the Lord. My servant Caleb, because he had another spirit with him, and hath *fully followed me*, him will bring into the land." "God's commandings are enablings." And if he commands men to follow Him *fully*, and condemns them if they do not, we dishonor Him if we do not believe He would enable them to follow Him *fully*, if they would.

That men are not morally responsible for that of which they have no knowledge, or over which they have no control, is plain from both reason and Scripture. But the essential rule, that if we walk up to the light we have, it is all God requires, is properly subject to qualification. We are responsible for moral wrong, which results from ignorance or misapprehension of the truth, when the subject is brought to our consideration, and the means of knowledge and enlightenment are at command. "The meek will he guide in judgment, and the meek will he teach His way." Psalm xxv. 9. "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with mine eye." Psalm xxxii. 8. "The steps of a good man are ordered of the Lord." Psalm xxxvii. 23. "My soul followeth hard after Thee; thy right hand upholdeth me." Psalm lxiii. 8. "Thine ears shall hear a voice behind thee, saying, This is the way; walk ye in it, when ye turn to the right hand and when ye turn to the left." Isaiah xxx. 21. "Fear not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah xli. 10. "The Lord's portion is His people. Jacob is the lot of His inheritance. He found him in a desert land, and in the waste, howling wilderness. He led him about; He instructed him; He kept Him as the apple of His eye." Deut. ii. 9, 10. Such is the teaching under the old covenant dispensation.

God says prophetically of the new covenant: "This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them." Jeremiah xxxi. 31–33. Again, "And a *highway* shall be there, and a way, and it shall be called *the way of holiness.* The unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not *err therein.*" Isaiah xxxv. 8. This way is in Christ, who said, "I am the way, and the truth, and the life." John xiv. 6. We come into this way through faith. We are convinced of sin, and turning with our whole heart to God, forsaking our sins, we look with the eye of faith to Christ lifted up on the cross; and the Spirit reveals Him to us in such a sense, dying for our sins, we feel as a conscious verity in our heart, This sacrifice is for my sins; this suffering and death are for me. We are baptized with Him by baptism into death; our sins are washed away in His blood. We are born of the Spirit; raised with Him into newness of life, John iii. 5, 14, 15, 16; Rom. iii. 23, 24, 25, and vi. 3; Rev. i. 5. We are now living children of God by faith in Christ Jesus, for "as many as have been baptized *into Christ*, have put on Christ." Gal. iii. 26, 27. Being justified by faith, freed from sin, we are free from condemnation, at peace with God, accepted in the beloved. Rom. v. 1, 8; Eph. i. 6. "*Because ye are sons*, God hath sent forth the spirit of his Son into your hearts." Gal. iv. 6. And we are taught, if we continue in Christ, walking not after the flesh, but after the Spirit, we shall have no more condemnation. Rom. viii. 1. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2. Oh, that all would appreciate that it is the *law of the spirit of life in Christ Jesus, a living Christ*, that makes the children of God free from the law of sin and death!

Our Saviour said, "If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. xvi. 24.

"My sheep hear my voice, and I know them, and they follow me." John x. 27. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth." 1st John i. 6. "If ye continue in my word, then are ye my disciples indeed; and ye *shall know the truth*, and the *truth* shall make you free." John viii. 31, 32. "If a man love me, he will *keep my words;* and my Father will love Him, and we will come unto him, and make our abode with him." John xiv. 23. "When He, the Spirit of truth is come, He will guide you into all truth." John xvi. 13. When Jesus was risen from the dead, the same day at even he appeared to His disciples, and breathed on them, saying, "Receive ye the Holy Ghost;" and their understandings were opened, that they might *understand the Scriptures.* John xx. 22; Luke xxiv. 45. "If ye then being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke xi. 13. "Now we have received not the spirit of the world, but the Spirit which is of God, that we may *know* the things that are freely given to us of God." 1st Cor. ii. 12. "For ye were sometime darkness, but now are ye light in the Lord. Walk as children of light; for the fruit of the Spirit is in all righteousness, and goodness, and *truth, proving what is acceptable unto the Lord.*" Eph. v. 8, 9, 10. "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light. Wherefore, be ye not unwise, but *understanding what the will of the Lord is.*" Eph. v. 14, 17.

"It is God that worketh in you both to will and to do of His good pleasure." Phil. ii. 13. "My grace is sufficient for thee; for my strength is made perfect in weakness." 2d Cor. xii. 9. "I can do all things through Christ which strengtheneth me." Phil. iv. 13. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1st Cor. i. 30. "Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. vii. 25. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7. Then if we comply with the conditions, and ask Him to enlighten us, and preserve us from going counter to the truth, and doing evil, will he not fulfil His word and do it? And does not such teaching show plainly that God's children may know the truth, and walk in accordance therewith?

This being the case, when the truth of t Gospel, involving an important question moral right and wrong, is pressed upon t attention of two persons, both professing be sanctified children of the Lord, and follow Him fully, and they arrive at a persistently maintain opposite and co flicting views and practices, is not the co clusion *inevitable* that self is not complete dethroned, but still has enough influence one or the other to partially blind the mi and bias the judgment? Which shall the *standard* and *test* of the *truth*, me varying and conflicting experiences, or t Scriptures?

"As ye have, therefore, received Chr Jesus the Lord, so *walk ye in Him.*" C ii. 6. W. H. LADD.

BROOKLYN, Fourth month 23d, 1878.

A BIBLE-SCHOOL BOY.

All have heard of Dr. Morrison, who fi translated the Bible into Chinese. The f lowing particulars are given by an ag gentleman, who was acquainted with t superintendent of the Sunday-school th young Morrison first attended:

The superintendent saw a young la come into the school; he went to her a asked her if she would like to be a teach "If you have a class for me," she repli "I have none; but would you like to go o into the streets and get one?" At first s hesitated, but finally consented; went o and found a company of ragged, dirty bo and persuaded three to come, and formed class. The superintendent told the bo that if they would come to his house would give each of them a suit of clothes.

Next Sabbath she found *two* there, b young Morrison was missing. She soug him—found the truant—brought him ba with difficulty. The next Sabbath it w just so again, and so the two following Sa baths. After the fourth Sabbath, at t monthly meeting, she reported that s could no longer feel responsible for hi The superintendent, however, exhorted h once more to try to save him. At last s replied, "Why, sir, the suit of clothes y gave him is all ragged and worn." "W if you go, I'll give him another suit if will come to school." So next Sabbath s hunted him up, and induced her truant b to return once more. He called upon t superintendent the next week and got l clothes; but lo! the next Sabbath he w again among the missing; and so it prov again and again for four weeks more. the next monthly meeting she reported h unsuccessful she had been. "I must gi him up." The superintendent said, "Wh

is hard to give him up, and let him go to
im." He exhorted the lady to try it one
onth longer. She begged to be excused.
Why, that second suit you gave him has
hared the fate of the first." "Well, well,
evertheless, if you will go and try it again,
will give him a third suit." So she went
nd brought the boy back for the three fol-
wing Sabbaths. But on the fourth Sab-
ath she found to her surprise, little Morri-
on there in his own place, and from that
me on he became a most interesting scholar.
e was led to the Saviour—experienced re-
gion—made great improvement—became a
an—a mighty and useful missionary of the
hristian Church.—*Church Missionary Re-
ord.*

XTRACT FROM A LETTER OF R. SHACKLETON.

BALLITORE, 1782.

R. S. to John Thorpe:—The Church should
lify itself in love, and when the most active
nd zealous members of a meeting are col-
cted together there is seasonable opportu-
ity for every one to exercise their several
fts to edification, and by thus giving they
ay know an increase. The discipline is a
anch from the same stock as the ministry,
id by long experience has been found to be
xceedingly useful in the conservation of
ir religious Society. The members of the
hurch militant are still coming on and
oing off the stage of action: there must
e a succession of clean hands to handle the
scipline, and there must be some time in
arning, that they may have skill in the work;
that those who are already qualified
ould be present *ready* and apt *to teach.*

The conferences also in Monthly Meetings
nong ministers and elders, should (accord-
g to my best feelings) be diligently kept
; these should be holy convocations,
lemn meetings.

Those of this class, casting down their
owns before Him, who is the Head of all
incipality and power, may, under His
essed influence, as iron sharpens iron,
d diamond cuts diamond, be made instru-
ental of help to one another, and conse-
ently of help to the Monthly Meeting at
rge.

TO HIS DAUGHTER.

The harvest of the world and the harvest
the church conspire to occupy our atten
n. In allusion to such works of agricul-
re our Saviour saith: "No man having
t his hand to the plough and looking
ck, is fit for the kingdom of God." The
use of our time and our talents will not
accepted. The halt and the lame, and
at which died of itself, will not do.

For Friends' Review.

SLAVERY, INTEMPERANCE AND WAR.

II.

We have now arrived at that point from which Clarkson dates the commencement of the long and persevering labors of those who undertook the herculean task of abolishing the African slave trade.

"These subjects," says Clarkson, "occupied at this time the attention of many Quaker families, and among others that of a few individuals who were in close intimacy with each other. These, when they met together, frequently conversed upon them. They perceived, as facts came out in conversation, that there was a growing knowledge and hatred of the slave trade, and that the temper of the times was ripening toward its abolition. Hence a disposition manifested itself among these, to unite as laborers for the furtherance of so desirable an object. A union was at length proposed and approved of, and the following persons came together to execute the offices growing out of it: William Dillwyn, George Harrison, Samuel Hoare, Thomas Knowles, M. D., John Lloyd, Joseph Woods.

"The first meeting was held on the seventh of July, 1783. At this 'they assembled to consider what steps they should take for the relief and liberation of the negro slaves in the West Indies, and for the discouragement of the slave trade on the coast of Africa.'

"To promote this object they conceived it necessary that the public mind should be enlightened respecting it. They had recourse, therefore, to the public papers, and they appointed their members in turn to write in these, and to see that their productions were inserted. They kept regular minutes for this purpose. It was not, however, known to the world that such an association existed."

This Committee continued thus to labor until 1786, when Thomas Clarkson first met with them, and fully believing that it was in the ordering of Divine Providence, united with them as co-laborers, and after a great deal of preparatory work, they re-organized their Committee and enlarged it to twelve, under the modest title of "The Committee Instituted in June, 1787, for Effecting the Abolition of the Slave Trade." The following are the names of the Committee as then organized: Granville Sharpe, William Dillwyn, Samuel Hoare, George Harrison, John Lloyd, Joseph Woods, Thomas Clarkson, Richard Phillips, John Barton, Joseph Hooper, James Phillips, Philip Sansom, containing all of the original six, except Dr. Knowles, who had deceased. We may recollect that the first Committee organized

for the suppression of both slavery and the slave trade, but on the present union, after a considerable discussion they decided that both was more than they could accomplish, and decided to strike at the root and leave the branches for future labor.

"Thus, at the very outset," says Clarkson, "they took a ground which was forever tenable."

With Wilberforce as their leader in Parliament, and many influential members of both houses pledged to support them, and the promise of assistance from many strong men in different parts of the kingdom, the Committee now went to work in earnest to abolish a great evil, an evil custom that had long been supported by the government and people, which many citizens began to see was barbarous in the extreme, and a disgrace to a civilized people: just as many people are now looking upon war. This was a custom supported by government, and it could only be abolished by the power of the government, and it required the power of the people to act on the government before the government would act. The people were enjoying their sugar and rum, the fruits of this wicked custom, with the same unconcern in regard to its effects, as now prevails among the people, there and here, in regard to the custom of war. Yet *we* are wondering how they could be so blind and cruel. Well, there is encouragement in the fact, for it shows that the world moves, and we may look with confidence for the time to come when our conduct will be more severely criticised than theirs has been.

It was now the work of the Committee to wake up this sleepy multitude, and set them to thinking. Books and papers were written and circulated, agencies formed at all principal points. Clarkson commenced his visits to the slave ships in London, Bristol and Liverpool, and gained such facts of wickedness and cruelty as he could scarcely believe with his own eyes and ears. These were arranged and scattered abroad. But the great difficulty was to get the persons who gave him facts, to consent to appear as witnesses in Parliament. The people became aroused, and petitions flowed into Parliament, and the time arrived when a motion was to be made, which was in the year 1788, and continued from session to session until 1791, when "Mr. Wilberforce made a short reply to some arguments in the debate, after which, at half past three in the morning the House divided. There appeared for Mr. Wilberforce's motion eighty-eight, and against it one hundred and sixty-three, so that it was lost by a majority of seventy-five votes.

"By this unfavorable division the great contest, in which we had been so long engaged was decided. We were obliged give way to superior numbers. Our however, grievous as it was, was rend more tolerable by the circumstance of hav been prepared to expect it. . . .

"The Committee for the abolition hel meeting soon after this, our defeat. It the most impressive I ever attended. looks of all bespoke the feelings of t hearts. Little was said previously to opening of the business; and, after it opened, it was conducted with a kind of emn dignity, which became the occasion.

The Committee passed resolutions thanks to the illustrious minority, "stood forth the asserters of British jus and humanity, and the enemies of a tr in the blood of men." And that their knowledgments were particularly due William Wilberforce, Esq., for his unwea exertions to remove this opprobrium of character, and to the right honorable liam Pitt, and the right honorable Cha James Fox, for their virtuous and digni co operation in the same cause."

Eight years had the first six of the C mittee been laboring, and three years with Clarkson and others added, and a all their toil they seemed no nearer the than when they began. Did they relinq the work? No! They had faith in justice and righteousness of their cause, believed it would finally prevail. T labored on for sixteen years longer, whe 1807, their object was accomplished. far as appears, they all lived to see the of their toil; but their able advocate, Cha James Fox, died before the final triu But Clarkson broke down and had to l the field, and was absent nine years. I ing those years but little was done. Wil force kept the subject constantly before liament, from session to session, until Cl son's return, who again travelled thous of miles in search of new evidenc , and bored on to the final triumph.

"Thus ended," says Clarkson, "one of most glorious contests, after a continu for twenty years, of any ever carried o any age or country. A contest, not of tal violence, but of reason. A contest tween those who felt deeply for the ha ness and the honor of their fellow-creatu and those who, through vicious customs the impulse of avarice, had trampled un foot the sacred rights of their nature, had even attempted to efface all title to divine image from their minds.

"Of the immense advantages of this test I know not how to speak. Indeed, very agitation of the question which it volved, has been highly important. N was the heart of man so expanded. N

were its generous sympathies so generally and so perseveringly excited. These sympathies thus called into existence have been useful in the preservation of national virtue. For anything we know, they may have contributed greatly to form a counteracting balance against the malignant spirit, generated by our almost incessant wars during this period, so as to have preserved us from barbarism.

"It has been useful also in the discrimination of moral character. In private life it has enabled us to distinguish the virtuous from the more vicious part of the community. It has shown the general philanthropist. It has unmasked the vicious in spite of his pretensions to virtue. It has afforded us the same knowledge in public life. It has separated the moral statesman from the wicked politician. It has shown us who, in the legislative and executive offices of our country, are fit to save, and who to destroy, a nation."

After the close of such a contest, what a change must take place, like a sudden calm after a great storm. It seems as if it must have taken some time for these active workers to realize their entire release from incessant toil. They could then look around them and see how the world stood. They now discovered that there had been almost incessant wars during the long years they were fighting their moral battle; and that there was brutality about these wars, and for aught they knew, the effect of their moral contest might have counteracted the barbarisms of war. Clarkson's keen eye, so intent on the one evil, piercing as it was, did not appear to discern the other great evil, that of war, until that of the slave trade was removed out of the way; but how soon it loomed up to his view in all its glaring iniquity! J. S. W.

For Friends' Review.

BACKSLIDING.

It is common to notice in reports of continued meetings that backsliders have been restored. This means not simply, we suppose, that such persons have occasionally committed sin of no flagrant character, but it means that those who once enjoyed a sense of pardoning mercy and favor with God, now are habitually sinning against knowledge, and either walking no more at all with Christ, or walking afar off. That such persons should repent and be restored to their first love is indeed a cause of rejoicing. The Old Testament and the New speak of many individuals and communities who had become backsliders, and who are addressed in terms of tender forbearance inviting their return. "How shall I give thee up, Ephraim!" bursts from the loving heart of our Heavenly Father. But yet backsliding is severely condemned. It is not palliated. It is not spoken of as something which should be expected to occur. The early converts "continued *steadfastly* in the apostles' doctrine and fellowship." Paul exhorted his converts to "continue in the grace of God." Our Lord said, "abide in me," "follow me," "continue in my love." It is greatly to be desired that people should be taught to expect that following Christ is to be with the whole heart, and that He will give grace to "continue in His word." The Christian's life is walking, progressing. In walking over a difficult path the ardent traveller, even if he stumble, will fall with his face towards the goal, and rise immediately to pursue his journey. If the believer has his heart bent on following his Lord even though he fall, he will rise again quickly. He will raise the cry for pardon, help, heart-cleansing and strength to pursue his race. He will seek quickness of apprehension to discern the Shepherd's voice, and grace to follow closely.

Shunning occasions of temptation is essential to preservation from backsliding. Many young Christians fall because they will not shun the old associations which led them into sin.

Stillness before the Lord, that He may search the heart and show that which is yet to be reformed and removed, and that He may feed our souls in intimate communing with Himself, is a requisite to steadfast walking likely to be overlooked in the hurry of life. Diligence in all religious duties and use of means is of the highest importance. The convert, or the older professor, who omits Bible reading, private habitual prayer, family and public worship, may expect to cry, "My leanness," and fall away. Close watchfulness for the inward monitions of the Spirit of our blessed Lord, and ready obedience either in service or in refraining from what may be good in itself but is not our particular calling, is of great value to steady walking in the path of the just, which is as a shining light, shining more and more unto the perfect day.

JOHN W. FORNEY, writing from England to the *Press*, states that "Preparations for war are the curse of Europe. Thousands of millions are required to meet contingencies that never come. The British navy, the largest in the world, is being concentrated for such a contingency. Horses and cannons and rifles and ammunition are bought by both of these possible combatants on

both the continents. The armories and navy yards of Great Britain are full of workmen. The thirty millions of dollars voted last January to the Tory Ministry are declared to be expended already, and more will be asked for. And *all* this, it may be, for nothing—for no good purpose. Diplomacy comes in, the period passes, and the people who were to go out to die to please a few ambitious men are remitted to, and solaced by, an increased taxation to pay expensive preparations. Do you wonder that the English shrink from a war in which there is so much expense and so little ecstacy? A war which bristles all over with new difficulties, and which cannot be viewed from any side without discouragement?"

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 4, 1878.

DAILY SALVATION.

Salvation is not something only which has been accomplished, but something which is being accomplished from day to day, from hour to hour, and which will reach its final completion in heaven. The word salvation is used in these three senses in the New Testament. In the first sense it is employed by Paul in writing to Titus. He tells him that "We (who now are Christians) were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." But that after the kindness and love of God our Saviour toward man had appeared, as it so wonderfully did in the coming and work of Christ, "not by works of righteousness which we had done, but according to His mercy, He *saved* us through the bath of being born again, and the renewing of the Holy Spirit."* Here was a salvation so far done. "He *saved* us." They had turned, through the renewing power of the Holy Spirit, from being disobedient and unbelieving, to believing in and obeying Jesus Christ.

This is the first meaning of salvation—saved from the condemnation of old sins, pardoned, and born anew, so as to live a new life.

But men need salvation every hour, every moment, and Paul writes of salvation in t second sense, where he says to the Phil pians in reference to the trials which s rounded him, "For I know that this sh turn to *my salvation* through your pray and the supply of the Spirit of Jesus Chri according to my earnest expectation and h hope, that in nothing I shall be asham but that with all boldness, as always, now also, Christ shall be magnified in m body, whether it be by life or death." Ph i. 19, 20. He knew that trials are ma means of grace by Him who permits the that the temptations which beset, and t seemingly adverse circumstances which pr so hardly upon us, if properly received, but contribute to perfect the sanctification the believer, strengthen his faith, give f vency and point to his prayers, and ma him strike more deeply his roots in Christ, the Rock.

But trials do not do this of themselv It is through the mutual intercession saints and the ever-present supply of t Spirit of Christ, whose power and grace to be laid hold of and used, that the Chr tian knows this salvation, moment by m ment, hour by hour, and day by day, to accomplished. We sometimes hear Chr tians say, "I am saved. Jesus saves now." It may often be a true testimon bringing honor to our Lord, when spok with humility, a knowledge of what su words convey, and with a consciousness constant dependence on Christ while resi ing the devil in all his temptations. Y such expressions should include a clear cognition of the truth that salvation in th second sense is to be known only by wat fulness and the sustaining, energizing pow of the Holy Spirit. Unless the watch kept, the world, the flesh, or the devil w quickly get an advantage. Our greate need as a Society to-day is this thorou daily and hourly salvation from all sinnin by humble, holy, self-denying, watchf walking through the supply of the Spi of Jesus Christ, joying and rejoicing Him.

Nevertheless, knowing salvation to ha been begun, humbly assured by the inwa witness of the Spirit, and by the fruits

* Anthony Purver's translation.

are bringing forth, that it is progressing, and that all our being is yielded up to Him, we can look forward with holy assurance for final salvation in the presence of Christ in heaven. It is of salvation in this third sense that Peter wrote in his first epistle, "Reserved in heaven for you who are kept by the power of God, *through faith* unto salvation, ready to be revealed in the last time."

MARRIED.

On the 2nd of Fourth mo., 1878, Levi D. Johnson, son of D. B. and L. F. Johnson, to Alice Thorndike, daughter of H. and A. B. Thorndike; all of Muscatine Monthly Meeting, Iowa.

DIED.

AIRY.—On Twelfth mo. 22nd, 1877, Keziah Airy; a member of Smyrna Monthly Meeting, Clarke county, Iowa, was suddenly smitten with the stroke of death while sitting in her chair; but revived and lingered a few days, suffering at intervals great pain, without a murmur. Near her close, after bidding those around her a last farewell, she was asked if she felt Jesus to be near; she answered, "Yes, yes, praise, praise to the Lord. Oh, let the whole earth praise His worthy name." She acceptably filled the station of Elder for many years; she lived a meek and lovely life.

FARLOW.—At his residence in High Point, Guilford county, N.C., Third mo. 9th, 1878, Sewel Farlow, in the 75th year of his age; an esteemed Elder and member of Springfield Monthly Meeting. "As a shock of corn cometh in in its season," so we believe this dear friend has been safely gathered into the heavenly garner.

CARTER.—After a lingering illness, Henry Carter, aged 66 years; a member of Hartland Monthly Meeting, Marshall county, Iowa. He was strongly attached to the principles of the Society of Friends, of which he was as a member; trusting in the atoning efficacy of that sacrifice made on Calvary. Toward the last, his heart seemed filled to overflowing with love to all his fellow-creatures. His family and friends have the consoling evidence that their loss is his gain.

NEW YORK YEARLY MEETING will be held this year at Glens Falls, Warren Co., N. Y.

The Meeting will open on Sixth-day, 31st of Fifth month, at 10 o'clock A. M., and the Meeting for Ministers and Elders the day preceding, at 10 o'clock A. M.

Friends coming from the West over the New York Central R. R., will change cars at Schenectady for Fort Edward on the Rensselaer & Saratoga R. R., and Fort Edward will take the cars on the Glens Falls Branch R. R., and those coming from the North or South will also change cars at Fort Edward for Glens Falls.

Friends who have a prospect of attending the Meeting, will please give timely notice of their intention of coming, to Jonathan W. Potter, Glens Falls, N. Y., at suitable homes may be provided for all.

Board and lodging at private houses can be had from $4 to $5 per week, and first-class hotel accommodations for all who desire them, at reasonable rates.

A regular line of stages will meet the trains, and a member of the committee will be at the depot on arrival of each train during the opening days of the meeting. On behalf of the Committee,

JONATHAN W. POTTER.

THE Annual Meeting of the Iowa Peace Association will be held in Iowa City, on the 20th of Fifth mo., 1878. Friends of the cause are earnestly invited to attend.

To Principals of Friends' Schools:

Wishing to obtain accurate statistics concerning all schools in America under the care of Friends, I respectfully request Principals or those in charge to furnish me with copies of their latest catalogues, and definite information on the following points:—1. When founded. 2. How governed. 3. Number of teachers employed—male, —, female, —. 4. Number of pupils attending—male, —, female, —. 5. Number of pupils preparing for College—male, —, female, —. 6. Number of weeks in school year. 7. Amount of endowment and scholarship funds. 8. Value of school buildings and grounds. 9. Libraries, cabinets, etc., etc. Address C. W. TOWNSEND, Ashley, Delaware county, Ohio.

A BOOK of three hundred pages, on "The Offices of the Holy Spirit," by Dougan Clark, M.D., is just published, and may be had after Fifth month 1st. Orders may be sent through any bookseller to the London publishers, Haughton & Co., 10 Paternoster Row, London. Price $1.25.

FISHERTOWN, BEDFORD CO., PA., Fourth mo. 23d, 1878.

Dear Friend:—As publicity has been given in a periodical published in Philadelphia to the extreme illness of Caroline E. Talbott, of Ohio, that may cause uneasiness among her friends, I may just say she has been confined for several weeks, caused by a heavy cold, but is able to ride out again, and hold parlor meetings. She has been much engaged in forming a Christian Temperance Union in this neighborhood, which is participated in by all the different branches of the Christian Church, and is producing good effects. Thy friend, truly,

THOMAS MCCOY.

THE KAW INDIANS.

Thomas H. Stanley, of Americus, Kansas, in First month last, made a visit to the Kaw Station of the Osage Agency. He found seventy children at the school, a much larger proportion of them girls than ever before. He thought the pupils were making good progress in their studies, and that order was well maintained. He spent three days in visiting the Indians in their huts, calling upon nearly all of them. He found them with considerable corn on hand, and it is thought that they never raised as much before as they did last year. They had some good swine, and many of them had from ten to sixty peach trees, most of which were growing finely. The orchard of nearly 1000 peach trees, which T. H. S had set out near the mission, was doing well, and promised a large crop this season.

The Kaw Indians have of late taken some

interest in the subject of total abstinence. T. H. S. attended a meeting on this subject, at which a number of them signed a pledge. They also held an anti-tobacco meeting at which some decided to cease using tobacco.

These Indians continue to decrease from disease and evil social customs. There seems some hope that the latter are being changed.

NOTES.

The Friends' Meeting-house at Helmsley, England, which has been used for some years by the Primitive Methodists, has just been secured by the connection, and after repairs, has been re-opened by them.

Lectures on the history and principles of the Society of Friends continue to be given in various places in England. On the 3d instant, William Beck gave a very interesting lecture in London, on George Fox, describing his character and principles.

On Fifth-day, the 11th instant, the last of the series of five addresses to business men was given at Friends' Devonshire Meeting-house, London, by Canon Fleming, on The Cost of Discipleship, from the closing verses of Luke xiv. The *Christian World* gives an abstract of the discourse: "Never since the time of our Lord was it so easy for a man to begin a Christian life, and so hard for a man to continue a Christian life, as it is in the present day." We can buy gold and diamonds, but not buy or earn our salvation. Religion is to day as it ever has been, a thing of pains and cost. Personal consecration to God means more than it ever did, as the world offers more. If religion is worth anything at all, it is worth everything. A man may follow his calling if it be a lawful one. The service of sin is harder than the service of Christ. It costs more. Which cross shall it be, the cross of the Lord Jesus Christ, or of Satan? If we put our hand of faith in Christ's almighty hand, we shall find duty easier, life sweeter, and the thought of death less and less terrible.

There are seventy church organizations which have been formed in Mexico under the auspices of the Episcopalians. This movement originated during the invasion and occupation of the country by Maximilian. Some of his troops were German Protestants, for whom services were held, to which some of the citizens of Mexico were attracted. After the expulsion of Maximilian, a commission of Mexicans who had become interested in Protestant Christianity visited New York, and requested a missionary from the Protestant Episcopal Church. Their application failed, but they applied t Dr. Riley, who was preaching to a Cuba Episcopal congregation, to go with them He did so, and the work has greatly pro pered. Among the members of this reforme body, which is called "The Church Jesus," are numerous Roman Cathol priests. It has a liturgy, but is anti-ritua istic.

There are now upwards of 40,000 nati Christians in the churches of South Afric Among these are found preachers, elde and evangelists. All over that counti there are mission schools. The nati teachers and preachers are very valuab aids in establishing missions in the interi of Africa

The subject of John Ashworth's Trac "Niff and His Dogs," died recently in h 84th year. after twenty five years of exe plary piety.

At Rome, a second chapel has been bu by the Baptists, in which services are to conducted in Italian. They have a thi place for divine worship, and have a four in prospect. There is more complete reli ious liberty now in Italy than in France.

There are reported to be 4,000 Bands Hope in Great Britain and Ireland, with average of 125 members to each, maki nearly half a million of young people pledg against drink and ready to promote temp ance.

The *Missionary Herald* states that t missionaries of Turkey are very hopef Their devoted attention to the sick and d titute during the war has made a favoral impression on many of the natives. Th God in His love and wisdom overrules ev the miseries which men bring upon the selves to bring out some good.

The attempt to change the excise law New York City, and allow of the free s of intoxicating drinks, has failed in the N York Legislature, but the majority agai the change was a small one.

The great International Bible Sch Convention at Atlanta has proved a succe The attendance was large, the spirit Christian fellowship prevalent, and a grea and it is hoped a better impulse giver Bible teaching.

The *Independent* contains a series of ters from ministers resident in the vari towns in New England, where revi meetings have been held the past win They all report excellent results, tho generally stating that the meetings held D. L. Moody were not continued l enough. A firmer hold on the great tr of evangelical religion; a deeper and n

earnest spiritual life in the churches; a higher tone of morality; a large demand for Bibles, and diligence in the study of the Scriptures; decrease of intemperance; reconciliation of feuds in families or among neighbors; and the raising up of bands of trained Christian workers, are recited as among the good results. The converts and additions to church membership have been very many.

ANNUAL MEETING OF THE INDIAN AID ASSOCIATION OF FRIENDS OF PHILADELPHIA YEARLY MEETING.

The Ninth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting was held in Arch Street Meeting-house, on the evening of Fourth month 18th.

The Report of the Executive Committee, including some extracts from the Annual Report of the Associated Executive Committee, was read. An interesting Report from the Women's Aid Committee was also presented to the meeting.

From these it appears that the work has been prosecuted about as in previous years. Two of the Agencies hitherto under the care of Friends —the Kiowa and Comanche, and the Wichita —have been removed from our supervision and are about to be consolidated, under the care of an Agent not a member of our Religious Society, so that our connection with them has ceased. It is hoped, however, we may yet be able to continue the interest and assistance in the schools of these Agencies, that has hitherto been maintained. At both of these Agencies schools have been sustained, an increased quantity of land has been cultivated, houses have been built, and other indications of settled life have been manifested. Considerable care has been bestowed on the religious education of both children and adults. Similar results have attended the work among the Indians at the other Agencies. The total number of children enrolled in twelve boarding and two day schools has been 956, a decided increase on any previous year.

The teachers have kept up a constant correspondence with our Women's Committee, giving account of the receipt and distribution of the various articles sent. These include a small library to each of the seven Agencies, illustrated papers, clothing and material for garments, toys, games, etc., amounting in value to $1,006.20, mostly sent to the Wichita, Pawnee, Kiowa, Wyandotte and Sac and Fox schools.

An Indian boy has saved over one hundred dollars, intending to enter the Hampton Institute next fall for the purpose of receiving a good education, and the Committee have had the pleasure of aiding several individual cases of merit among the children in attending school.

Thomas C. Battey writes, recently:—"I am now about leaving here (the Kiowa Agency) for my own home, having been away from my family for nearly sixteen months. It is a great satisfaction to see these wild tribes, to whom I went five years ago at the peril of my life, now peacefully settled and their children at school, learning the simple lessons of Christianity. Raiding and murder are over with this people forever, I believe, and if my humble services have had anything to do in bringing about this state of things, I am amply repaid for the years of separation from my family and the broken health which has resulted from my exposure. It is not because the Indian is incapable of civilization, or is not anxious to improve his condition, that he remains the same as when he was first known to the civilized part of the world; but because unscrupulous ruffians and outlaws have been those with whom he is most thrown in contact, and in them he sees so much that he regards as actually beneath his standard of honor and morals, that he prefers to remain as he is, to accepting civilization from such people."

The Treasurer reported donations during the year amounting to $912, and expenditures of $1,229.19, leaving balance on hand of $82.64.

The reading of the reports elicited some expression of satisfaction and thankfulness with the progress of the work, and encouragement for its continuance.

James Whitall, 410 Race Street, is the Treasurer, and contributions to a considerably larger amount than last year, can be used to good advantage; they may be either handed to him, or to Rebecca T. Haines, S. E. cor. 22nd and Green Sts., Treasurer of the Women's Aid Committee.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION OF PHILADELPHIA YEARLY MEETING.

The second session of the Seventeenth Annual Conference of Friends' First day School Association was held on Fourth-day evening, the 17th ult. The Chairman being absent, John B. Garrett was requested to act in his place.

Reports were read from the following schools: Twelfth Street Friends' School; Swarthmore and Joseph Sturge Mission Schools, Philadelphia; Germantown; Muncy; Greenway; Newtown; Exton and Edgebrook. Report was made that the Rahway school had been discontinued on account of the small number of children, many of the former pupils having removed from the neighborhood.

The Chairman stated that the Executive Committee had decided not to ask for reports from the St. Mary's Street school, because the control of it was no longer in the hands of Friends, or from the Bethany school, because it is a Union school, and the Committee had for some time felt a delicacy in claiming any credit for a work with which they had so little to do.

Representatives from these two schools were present, and expressed so earnest desire that the Association should acknowledge them, and consider them a part thereof, that the matter was referred to the new Executive Committee for further consideration.

Interesting and encouraging remarks were made by Eli Jones, Dr. Wm. Nicholson, Isham Cox and John Fred'k Hansen.

WORK AMONG THE OUVRIERS IN PARIS.—The remarkable evangelistic work carried on in Paris by Mr. McAll and his coadjutors

deserves more than passing mention. During the past year four preaching stations have been enlarged and three new ones founded. Not less than 5,100 meetings have been held, attended by over 460,000 persons. At the station in Rue de Rivoli, 74,849 persons have been present, a majority of them young men. Many came, it is true, merely to pass the time, but even of these not a few are touched and persuaded to come again. Not long since a vast crowd followed the remains of a noted freethinker to Père-la-Chaise, and, after the interment, came in large numbers to the rooms of the mission near by. At the close of the meeting three men, wearing funeral badges, came up to Mr. McAll and said: "We are much pleased at what we have heard; this is the true way to preach Jesus Christ; we should like to see these 'reunions' in every part of Paris." At all the meetings, perfect order prevails. When it was proposed lately to open a new station at Puteaux, the authorities discouraged the attempt on account of the disorderly and atheistic character of the district. But the station was opened, became at once densely crowded, and now the commissary of police expresses his belief that the result will be the moral amelioration of the whole quarter.—*Moravian.*

THE WILL OF GOD.

BY PASTEUR THEODORE MONOD.

Every thing has been created because God so willed it; created to execute and to manifest His will. Let us look around us for a moment. Let us consider the inanimate creation. What is it doing? Ask the waves of the ocean, and they will answer: We are doing the will of God. Ask the eternal hills, and their reply will be: We are doing the will of God. Ask the radiant stars, and they will answer: We are doing the will of God. Ask the sun, shining in his strength, and he will say: I am doing the will of God. Ask the little flower that blossoms in the morning, and fades before the evening, and it will reply: I am doing the will of God. Ask all living creatures that walk or swim, that fly or crawl, what they are doing, and they will answer you in chorus: We are doing the will of God.

And now, let us turn to the one creature that God has made in His own image, and consequently free, that is to say, capable of obedience or of disobedience. Let us ask a man or a woman: "And you, what are you doing?" You will generally receive this answer: "I am doing what I choose." What I choose! Yes, and it is because we have done what *we* choose that falsehood, impurity, violence, cruelty, desolation fill th earth. We chose to disobey and to be los But God, on His part, too, has done wh He chose, and He chose to come to th earth to save us. * * *

Retracing the course of ages, and ramblin over the hills of Galilee, we reach a litt village, and entering into one of its humb dwellings, we see a young man about fi and twenty years of age, who only attrac attention by the restful and benevolent e pression of his countenance, his look of de earnestness, and his modest and dignifi bearing. * * Coming up to him, as he rse from the labors of the day, we ask hin "Brother, what art thou doing?" And h answers: "I am doing the will of God."

It is the only thing that He has ev done. Before He came into the world, H said: "I come to do Thy will, O God." H was born in a stable, thus doing the will God. He became a child, a youth, a fu grown man, and we find Him at Nazare quietly at work, filled with the thought God, reading His words, and finding G everywhere about Him. You ask Hin "Why do you not go and preach? why you not go about into the villages to ma known the word of the Lord to the people He answers: "Because it is not the will God that I should do so now." And he mains there till He is thirty years ol Then He leaves His village, and why? B cause it is the will of God. Then follow t baptism, the temptation, the public ministr He goes from place to place doing goo calming the tempest, curing the sick, raisi the dead, and at last giving Himself up in the hands of sinners. And why? Becau it was the will of God, and because He had other will than that of God. Not because was a necessity for Him to which He *signed Himself*, as we say sometimes word which is not to be found in the Bibl but it was His meat to do the will of Go it was His strength, it was His life.

Thus He was led, step by step, not wi out sadness, not without anguish, not wi out saying to Himself: "Now is my so troubled," but going on His way, neverth less, saying: "Father, if it be possible, this cup pass from me, nevertheless not as will, but as Thou wilt." And at last, su ming up the whole history of His life a His ministry, He was able to say: "I ha glorified Thee on the earth; I have finish the work which Thou gavest me to do."

Having perfectly accomplished the will God, there was only one thing left for H to do. Was it to return to heaven acco panied by "more than twelve legions of a gels?" No, He took the place of those w had done what they chose. He suffered t

punishment of the law that we had violated; He offered up Himself to accomplish at the same time the will of God, and His own most loving will, which was but one, so that "by His stripes we were healed."

Healed, my friends, and why? So that we might continue to do our own will without fear of punishment? A minister of my acquaintance, who sought to disturb the false security of a guilty soul, received the following reply: "Why, I thought the Lord Jesus Christ came to allow us to go to heaven, and continue in sin at the same time." Is it for this that the Son of God has come? Oh! no; He came that we might leave off doing our own will, and that we might do the will of God.

It may be that there are some here who desire to be united to the Saviour, that they may begin to do the will of God; or, if they have already begun, to do it better, to do it entirely, to do nothing else beside. For them there is a very remarkable, and a very encouraging passage, and it is this: "For I came down from heaven, not to do mine own will, but the will of Him that sent me." Do you remember on what occasion Christ made this declaration, and what were the words He pronounced just before? "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out, for I came down from heaven not to do mine own will, but the will of Him that sent me" (John vi. 37, 38). Assuredly, then, as Christ came down from heaven to do the will of God, so surely will He never cast out him that cometh unto Him.

And now, my brethren, having come to Him, and not having been cast out, whatever our past history may be, whatever our position to-day, what does He ask of us? Just this one thing, that we shall dwell in Him, and with Him, as servants of the Father, doing His will day by day. He has commanded us thus to pray: "Thy will be done;" and this prayer, assuredly, will not be left unanswered. Even before asking for our daily bread, we ought to say: "Thy will be done."

And thus, too, the work of God will be done. We speak much about God's *work*, but not enough about God's *will*. The best way to do the work of God is perpetually to do His will. How did Christ accomplish the work of God? By continually doing the will of God—"I have finished the work which Thou gavest me to do." And how? Because year after year, day after day, moment after moment, He had no other will than that of His Father. How is it that, notwithstanding excellent organization, so much religious activity often produces such poor results? It is because we have not sufficiently considered whether a given work done at such and such a time, by such and such men, was the expression of the will of God; because we have put our own wisdom first, because we have contented ourselves with thinking: This seems to us all right, and we are going to begin the work. Christ said: "Every plant that my heavenly Father hath not planted shall be rooted up." The work of God can only be done in a spirit of prayer and simplicity, and in putting God first, asking Him, not only in a general way if such or such a thing is good, but if the work that we contemplate undertaking is that which we really ought to engage in. When we have His answer, and do this work, *His* work, His *will*, then it is a work that is sure to prosper; it is a plant that the heavenly Father has planted; and not one of His plants shall perish, though the fruit may not appear at first.

Do you not think as a Christian Church we should act as each individual ought to do?—that we should commit all our wills into the hands of God, and sincerely ask Him: "Ought I to go on with this? Is it my work? Is there any change to make either in the work itself, or in the method of its performance?" We may then confidently expect an answer, for it will not fail, and then all that we do will be a real work, and not only a work, but fruit,—fruit of the Spirit,—fruit bearing seed according to its kind, and which will continue to bring forth to eternity.

The difficulty consists in thoroughly believing that God directs every believing, trusting soul. Most Christians seem just to think that there are in the Bible certain great principles to which we ought to conform our life, and that in accordance with the light of these principles we ought to do our best; but read the Acts of the Apostles, and see if this was how they lived. You will find a sufficient answer there. They were guided by the Spirit; not only the apostles, but the disciples too; Philip, the deacon, for instance, and others. They gave themselves up to the direction of the Spirit in the minutest details of life, and in every particular. God Himself said to them: Go here, or go there; and they were always ready to listen to His voice.

Do you think that this leads to mysticism? It simply leads to the realization of those words of Christ; "My sheep hear my voice, and they follow me;" they follow no other voice, for every other voice is that of a stranger to them. Do we understand these words,—do we begin to know that Christ really leads His people step by step? Or do you think that God only directs His people at certain

moments; that He considers certain circumstances as sufficiently important to necessitate His intervention, while others are so insignificant that our own light suffices? No; everything is little to His greatness, and everything is great to our littleness; or, if you like to have the same truth put in another light, nothing is too little to be the object of the will of God, and nothing is too great for us to be able to accomplish by His grace. Ah! what the Church requires is an army of Christians, who should have but one prayer upon their lips every morning, but one desire in their hearts,—to do the will of God.

"Lord, what wilt Thou have me to do?" This prayer cannot remain unanswered. It was the way St. Paul lived, it was his first prayer, and the prayer of his whole Christian career. On the day of his conversion he received this command: "Go into the city, and it shall be told thee what thou must do." That was enough for one day, and it was so until the end of his life.

I do not know how to express strongly enough how I feel the necessity that there is for us as a Church to abandon our own wisdom, which is but folly,—our own strength, which is but weakness,—our own righteousness, which is but defilement,—and to put ourselves into the hands of God that we may live in Him and for Him alone.

When we hear of the misery and the degradation that reign around us, we say to ourselves: "It is all very true; it must be remedied, but how can I—how can I do it? I have so many occupations already." And yet conscience answers: "You are wrong; there is some mistake about the way in which you employ your time." This mistake must be discovered, and when all the miserable creatures who are perishing around us, feel that when we meet together it is to think of them with love, that when we separate it is to labor for their rescue, according to the work which God will give each of us to do, they will then believe that there is something in the Gospel which we preach. They will feel that the love of Christ beats in our hearts; they will see the tears of Christ glisten in our eyes.

Dear brethren, we must not only have faith and trust, but we must have love too; we must be "rooted and grounded in love," —in the love of the will of God; and the only way to love the will of God is to love God Himself. We must return to first principles, confess to God our ignorance, our weakness, our coldness, our selfishness, and ask Him to receive us anew. "Him that cometh unto Me I will in no wise cast out." Whosoever he may be, even the Christian who may have forsaken Me, and lost his first love. He wills that we shauld be in communion with Him; "Therefore, if any ma be in Christ he is a new creature, old thing are passed away, behold, all things are b come new."

The time is short. Our life is but "a v por, that appeareth for a little time and the vanisheth away." But remember,—and close with these words,—remember what th Spirit said to the Churches by the Apost St. John: "The world passeth away, ar the lust thereof, but he that doeth the wi of God, abideth forever."—*From the "Li erateur."*

SCIENTIFIC NOTES.

Telephone Relays.—Du Moncel, in spea ing of recent experiments by Pollard ar Garnier, suggests the use of a telepho which should both receive and transmit. I local battery might act as a relay by the i tervention of the inductive coil, thus increa ing the sounds, and transmitting them great distances.—*Comptes Rendus.*

Lalande Prize.—The Lalande Prize the French Academy has been awarded Asaph Hall, for the discovery of the tv moons of Mars. The commissioners wl recommended the reward were Lœwy, l Verrier, Mourchez, Janssen, and Faye. their report, after speaking of the satelli "which revolves around its planet in on third of the time that the planet turns its axis," they say:—"We thus learn th the field of discovery is far from being e hausted, even in those regions of our syste which have been longest explored. The still remains a vast field for investigatio provided there is wisdom enough to furni the powerful means of research which s ence requires at the present day. The co mission, while proposing to decree the L lande Prize to the observer, Asaph Hall, whom we owe these important discoveri cannot refrain from rendering homage at t same time to the celebrated optician of Ca bridgeport, to whom America is indebt for the great telescope at Washington." *Comptes Rendus.*

The Giffard Balloon.—The captive b loon for the Universal Exposition is nea completed. It has a capacity of nea 25,000 cubic metres, and a diameter of metres. The bag is made of alternate she of calico and caoutchouc, and is supposed be impenetrable to hydrogen. It will inflated with pure hydrogen, prepared the spot from iron filings and sulphuric ac It will be able to raise fifty persons to height of more than 500 metres.—*L Mondes.*

New Maritime Route.—In consequence of the explorations of Nordenskiold, the voyages from Europe to Siberia, which had long been considered as impracticable, are increasing, and soon a commercial current will be established in this direction. A small steamer, the "Louise," loaded with coal and petroleum, has already made a successful passage from Hull to the mouth of the Obi, and a ship built at Yeniseisk has arrived in Norway.—*Les Mondes.*

Comets' Tails.—Trouvelot's late article on the undulations observed in the tail of Coggia's comet is quoted by Raillard as a complete confirmation of views which he published nearly forty years ago, upon the nature of comets. Since 1839 he has attributed a common origin to comets, aurora boreales, and shooting stars. His cometary theory is most completely developed in *Les Mondes*, vol. 13, p. 606.

Test of Woody Fibre.—Dr. Wiesner recommends phloro-glucin as an extraordinarily delicate reagent for woody fibre. Place a drop of a half per cent. solution of phloroglucin upon a bit of pine wood, moisten the spot with a drop of hydrochloric acid, and there immediately appears a beautiful lively red stain, verging upon violet. On drying, the violet tinge becomes still more marked. Even if the solution contains only one hundredth of one per cent. of phloro-glucin, the red color is very decided; and if there is not more than one thousandth of one per cent, the reaction can be recognized under proper precautions. If a strip of pine is allowed to remain in such a solution for twenty-four hours, hydrochloric acid gradually draws out a perceptibly reddish stain. The slightest traces of woody substance in vegetable tissues can be readily detected in this manner. The tenderest germs, by means of this reaction, show a woodiness in the cells. Every trace of woody substance in hemp and flax can be detected by the phloroglucin. Dr. Wiesner says that it may be used to distinguish hemp from flax, and also as a means of dyeing fabrics woven from vegetable fibres. — *Dingler's Polytechnic Journal.*

Cementation of Nickel.—Boussingault has experimented to find whether the carburation of nickel would affect it like iron, and if so, whether its combination with steel would render it less oxidizable. Although he was able to carbonize the nickel as highly as steel, he did not find any increase of elasticity, hardness, or resistance to tension. He was unable to temper it, and the alloy with iron easily rusted unless the nickel was in very large proportion. Damour found in the meteoric iron of Santa Caterina 34 per cent. of nickel. Boussingault exposed a piece of it under water for more than a month without finding the least rust. He then made a very homogeneous alloy by melting sixty-three parts of steel with thirty-seven parts of nickel, which was malleable, and resisted the action of water as well as the Santa Caterina iron.—*Comptes Rendus.* P. E. C.

SPRING.

Oh, the wealth of pearly blossom! Oh, the woodland's emerald gleam!
Oh, the welcome, welcome sunshine on the diamond-sparkling stream!
Oh, the carol from the hawthorn, and the trill from dazzling blue!
Oh, the glory of the springtime, making all things bright and new!
Oh, the rosy eve's surrender
To the Easter moonlight tender!
Oh, the early morning splendor,
Fresh and fragrant, cool and clear,
In the rising of the year!
Oh, the gladness of the children, after all the dismal days,
In the freedom and the beauty, and the heart-rejoicing rays!
Do we chill the gleeful spirits, check the pulses bounding fast,
By the mournful doubt suggested, "Ah, but, darling! will it last?"

Though we know there may be tempests, and we know there will be showers,
Yet we know they only hasten summer's richer crown of flowers.
Blossom leads to golden fruitage, bursting bud to foliage soon,
April's pleasant gleam shall strengthen to the glorious glow of June.
April leads to merry Maytime,
With its ever-lengthening daytime;
This again to joyous haytime,
When the harvest-home is near,
In the zenith of the year.
So we only tell the children of the summer days in store,
Of the treasures and the beauties that shall open more and more.
So the silver carol rises, for the winter-tide is past!
When the summer days are coming, need we ask if spring shall last?

Oh, the gladness of the spirit when the True and Only Light
Pours in radiant resplendence, making all things new and bright!
When the love of Jesus shineth in its overcoming power,
And the secret sweet communion hallows every passing hour.
Oh, the calm and happy resting,
Free from every fear molesting!
Oh, the Christ-victorious breasting
Of the tempter's varied art,
In the springtime of the heart!
Oh, the fervor and the freedom after all the faithless days!
Oh, the ever-new thanksgiving, and the ever-flowing praise!
Shall we tempt the gaze from Jesus, and a doubting shadow cast,
Satan's own dark words suggesting by the whisper, "*If* it last."

Though we know there must be trials and there will be tears below,
Yet we know his glorious purpose, and His promises we know.
Only ask, "What saith the Master?" and believe *His* word alone,
That "from glory unto glory" He will lead and change His own.

Ever more and more bestowing,
Love and joy in riper glowing,
Faith increasing, graces growing—
Such His promises to you.
He is faithful, He is true!

Each Amen becomes an anthem, for we know He shall fulfil
All the purpose of His goodness, all the splendor of His will.
Only trust the living Saviour, only trust Him all the way,
And your springtide path shall brighten to the perfect summer day.

FRANCES RIDLEY HAVERGAL.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 30th ult.

THE EASTERN QUESTION.—It is now asserted that the circular of the Porte, (mentioned two weeks ago on what appeared good authority,) recognizing the treaty of San Stefano, but saying that the Porte would regard any modifications as opportune, was not sent out by that government, nor is any to be issued on that subject.

No decisive change has occurred in the aspect of affairs. Paris journals of the 23rd asserted that invitations to the Congress had been sent semi officially. A London despatch of the 25th said that the *Agence Russe* of St. Petersburg announced that the negotiations continued in a friendly manner, but denied that invitations to the Congress had been sent to the Powers, or that they had been even framed, as that will be the task of a preliminary conference. There will also, before the Congress meets, be an exchange of views between the Cabinets on the principal questions at issue. The British government's objections to the German form of invitation to the Congress are said to be that the form proposed expresses an assumption that the treaties of 1856 and 1871 are already modified by the results of the war, while England insists that the necessity of superseding or amending those treaties is not to be assumed in advance in a way which might prejudice the negotiations. The St. Petersburg correspondent of the London *Daily News* says:—"It is evident that the present unsatisfactory state of things between Russia and England is due more to feelings of mistrust and jealousy than to any other cause. Unfortunately, the negotiations do not advance so quickly as the armaments."

Both Prince Gortschakoff and Prince Bismarck have been ill, but not dangerously, so far as is known.

A proposition for the simultaneous withdrawal of the British fleet and the Russian troops from the vicinity of Constantinople was reported last week to have been accepted in principle, but no steps for carrying it out appear to have been taken.

It was reported from Constantinople last week that a large number of Mussulman residents in the Balkan district had joined the scattered remains of Suleiman Pasha's army, and attacked the Russians, and that the insurrection was becoming very formidable. It was said that the Grand Duke Nicholas had proposed to the Turkish authorities to send a mixed commission of Russian and Turkish officers to the scene of conflict, with the object of pacification, and that the propositio had been accepted. Another Mussulman insurrectio has broken out in Macedonia.

The question of the evacuation of the fortresses sti causes difficulty and irritation between the Turks an Russians. The time for retirement was left indefini by the treaty of San Stefano. Last week formal d mands for the surrender of Shumla and Varna we sent to the Turkish commanders at those places, an both replied that they had received no orders; nor, such were received, could the troops be moved unt transports came. The Russians then proposed to o cupy the outer lines, leaving the inner fortificatio and towns to the Turks, but this was declined. A Batoum the population oppose the evacuation, refu to submit to Russian rule, and offer to pay a ranso to remain Turkish. Petitions to this effect have bee sent to the Porte.

The Grand Duke Nicholas has been recalled fro the command of the Russian army in Turkey, on th ground of ill health, and General Todleben has bee appointed in his stead. The latter planned and direc ed the fortification of Sebastopol, in the Crimean wa captured Plevna in the war just past, and is regarde as an able commander.

British war preparations continue. A part of th force to be sent from India has embarked at Bomba The native troops are said to be volunteering in lar numbers for this service. Troops from England a being sent to Malta.

Friendly relations between Russia and Servia appe to be completely restored. In Roumania the Premi has issued a circular to the Prefects, cautioning the against the assumption that the military conventic with Russia has expired, and enjoining courtesy ar forbearance toward the Russians, and calmness ar firmness in the discharge of their duties until the que tions at issue shall have been submitted to the jud ment of Europe.

GREAT BRITAIN.—There appears no prospect of speedy settlement of the difficulties with the striki operatives in Lancashire. Both parties decline arb tration. At Blackburn 5,000 looms were working the 27th ult., out of a total of 52,000. Pauperism already becoming manifest among certain classes operatives. At Uddingston, Scotland, 3,000 co miners met on the 25th ult., and resolved to dema an advance of one shilling per day from the maste of all Scotch collieries, and if refused, to strike on th 2nd inst.

The Secretary of State for India, in a speech at public banquet on the 29th, declared that the mea ures of the government were not warlike, but preca tionary. He said that they took their stand upon pu lic faith and honesty, and upon the declaration of 187 that one party to an engagement could not withdra from it without the consent of the rest. He maintai ed that the treaty of San Stefano, in its present forr does not contain any element of permanent peac This cannot be secured by the destruction of all whic has been solemnly ratified by all Europe, or by th predominance of one Power.

ITALY.—The Pope has issued an encyclical lette in which he declares that he will insist that his autho ity be respected, his ministry and power left free ar independent, and the position restored to him which Divine wisdom long ago placed him. He d mands the re-establishment of the civil power of th Papacy, because his duties and solemn oaths exact and it is not only necessary to conserve fully the li erty of the spiritual power, but involves the well-beir of the whole human family. The language of the le ter is said to be calm and dignified, and it does not a tack the civil government of Italy, nor even menti the royal family.

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For Friends' Review.

"EARLY YEARS OF CHRISTIANITY."

By E. De Pressensé. Nelson & Phillips, New York.

The fourth volume of this series has recently been issued, and treats of Christian life and practice in the early church. De Pressensé is so well known as a learned and evangelical leader of the Protestant church of France, that his character lends increased value to this history. To a member of the Society of Friends, the first and last volumes of the series are specially interesting, presenting as they do the simplicity and spirituality of the early church in strong light.

He asserts that the offices of the church, after the apostolate, grew up from the needs of the hour. First, were the seven chosen to superintend the daily distribution of food to those believers who required the aid of their fellow-members. They were chosen by the whole assembly, not by the apostles. There was no ecclesiasticism about it. They are never called deacons in the Bible, and their service was largely that of evangelists and heralds of the gospel.

The elders came next as officers, being chosen by the assembly, and some of them laboring in the word and doctrine, and some not. In other words, there were in the apostolic church non-preaching elders. The deaconate came in later, and the deacons had charge of the works of mercy of the church, and of "all the outward details of public worship."

Pressensé again and again asserts that there was no ecclesiasticism in the church till it crept in towards the close of the second century. Bishops and elders were the same for the first century.

The widows of the first century were called *women elders* in the second.

Of the worship of the first century he says:—"The new covenant, which has for its basis the great fact of a finished salvation, (propitiation,) at once substitutes for those sacrifices offered daily the sacrifice of Christ once offered for sin, and abolishes the priesthood of a class, in favor of the eternal priesthood of Christ, communicated by faith to all believers. In the church there is no altar, no sacrifice, no priest. To the material sacrifice has succeeded the reasonable sacrifice of the heart and will, in which every Christian is at once priest and victim."*

"The name of church was not given to a sacred edifice, but to the assembly of believers gathered within it." "The church itself," says an old writer, "or the assembly of the faithful, was the house of God. There is no longer any privilege attaching to certain

* Vol. 1, page 362-3.

consecrated places and consecrated persons. The Christian church has no temple, in the true sense of the word, or rather, it is itself a spiritual temple, built up of living stones, and founded upon Christ."

Of *days* he says:—"The primitive church recognizes no more distinction between days than between places. The entire life has become the calm and earnest celebration of redemption. Its simplest acts are raised by the Christian spirit to the dignity of a religious service. To the believer nothing is common or unclean; everything is holy. It is impossible, then, to find in the Gospel a principle with which we can connect the institution of one holy day as belonging to God more than the rest. This institution is intimately associated with the old covenant, and ought to have vanished with it like the priesthood and the consecration of special holy places." He then quotes Paul to the Galatians, iv. 9-11, and to the Colossians, ii. 16, 17, and states that the practice of observing the Jewish Sabbaths and feast-days continued in Palestine, with circumcision and other Jewish observances. But "the Gentile churches rejected the Sabbath as they did circumcision. They assembled every day to hear Paul." During the whole period of Paul we find only two very vague indications of the celebration of worship on the first day of the week. It is impossible to draw from them any certain conclusion. He adds:—"It seems probable that the celebration of worship with more than ordinary solemnity on the first day of the week commenced very early in the apostolic age."* "It was only at the commencement of the fourth century that the Council of Elvira passed a rigorous rule for the observance of the Lord's day, and the attendance of all the faithful at the public services, a rule which the Christian emperors subsequently made a law of the State."

The churches were independent during the first and much of the second century. During the apostolic era there was, he asserts, no *preaching*, such as is now known; that is, discourses previously studied and prepared. All was unstudied and spontaneous from the outflowing of hearts filled with the Spirit. The liturgical element *is completely absent*, he declares "everything is spiritual and free." Page 368, Vol. 1. Paul, however, was anxious that everything should be decent, orderly, and edifying; "that individual inspiration should be controlled and kept in subjection, that it might not interfere with the general edification."

Of worship he says:—"The essential acts of worship were always the reading of the Holy Scriptures, prayer, teaching, and praise." At first only the Old Testam was used, and the oral teaching or quot of the teachings and story of Christ. the latter part of the apostolic age and the second century teaching became m calm and systematic. It was carefully be conformed to the apostolic and Script standard.

Of prayer he writes:—"Prayer is soul of Christian worship. . . It spr up freely, as did the word of edification. contained no admixture of any liturgical ment, and there is not a word in the wh of the New Testament in support of the i that the Lord's Prayer was repeated a sacred formula." He refers to the fact t the Apostle Paul "specifies some po which should not be neglected in Chris prayer, and especially in the prayer of church." Thanksgiving had a large p in the prayer of the first Christians. character was of a joyous outpouring adoration and gratitude. Prayer, in second century, began by the whole gregation standing or kneeling in *sile* Afterwards one led in utterance.

He regards the psalms of the apost church as the inspired outburst of Chris feeling "from *individual inspirati* "If any man hath a psalm, let him spe says the apostle. "Here the referenc evidently to a new song given by insp tion of the Spirit of God to *one* in the as bly." Page 372, Vol. 1.

Of so-called sacraments he says:—" notion of *any intrinsic* value in a sacram the theory of the *opus operatum*, insep ble from the sacerdotal system, could found no place in these congregations, w had the living Spirit of God in their m Everything in the doctrine of Paul is posed to any such views." . . . . " kingdom of God, in his view, was no word, but in power." "In speaking, the the sacraments of the primitive church must set aside all notions of sacram grace, by which the operation of God is similated to the arts of magic. Such ceptions of Divine grace are, as Bunsen quently says, borrowed from the lu tions of decaying paganism."

Of baptism, he admits that it always supposed a manifestation of the relig life, which may differ in degree, but w is in every case demanded. "Baptism equivalent to the profession of faith." says it was always by immersion at and during the apostolic age, only in name of Jesus, never of the Father, and Holy Spirit. Baptism of infants h lieves was wholly absent in the apos times.

He regards the Lord's Supper as ha

*Page 366-7, vol. 1.

een observed at first at every meal—"a ere ordinary meal;" afterwards at the love ast or *agapæ*. "This was a custom *borowed from the usages of ancient Greece*, nd sanctified and transformed by Christian ve." Page 377, Vol. 1. As now observed y Christians, the so-called Lord's Supper oes not appear to have existed in apostolic mes. Pressensé says of the love-feast of ose days:—"It is an exceptional meal, ut still it is a meal." That there was an stitution of a special ceremony by our ord for His church for all time does not ppear evident from these early practices.

The doctrine of the church during the cond century, no less than during the st, was practical in its character rather an a system of theology, "opposed," says ressensé, "to all philosophical abstracon." The so-called Apostolic Creed, he rers, was not apostolic. "The Divine perns were regarded rather in their active ork of redemption *than in their essence nd mysterious mutual relation.* There as no attempt, as yet, at the subtle metaysics of Nicæa. God was presented succssively as Father, as Saviour, and as lifeiving Spirit, *but the Trinitarian formulæ ere not insisted upon.*" "Prayer is often ddressed to Jesus Christ." Page 294, ol. 4.

Christianity redeemed the ancient Pagan orld through its influence on family life. restored purity, natural affection, and all mily virtues to the home, and through is reached the whole community. It ansfigured all the common acts and duties life by its holy principle that they were rformed by the redeemed man as unto od, through the Spirit, and after the exame and teachings of Christ. By this, very and all false social systems and actices were undermined, and at length re to be removed. It at once began to ise and ennoble woman. "The utmost uplicity of dress and manners" was enjoin , but ascetic separation from the duties of was foreign to early Christian teaching d practice. All shows, games, and public usements were shunned. In short, the e of the early Christians was like that of *most strict* and fervently pious of modn Christians, who can find in the Bible d the examples of Christians in the first o centuries the justification for their rse.

INTERMARRIAGE.—Niebuhr says that aris- racies, when obliged to recruit their num- rs among themselves, fall into decay, and en into insanity, dementia and imbecility. *J. Cook.*

For Friends' Review.

THE RUSSO-GREEK CHURCH.

Dear Friend:—As the condition of the East continues to excite general interest, a few remarks on the religious and social character of Russia may prove acceptable. You are familiar with the strong antagonism between the Greek and Roman Catholic Churches. In Poland, the Roman Catholics complain that through the intolerance of the Greek Church, the Roman Catholic Church in Poland has been reduced from 280,000 to 20,000. Hard as their case is, they excite comparatively little sympathy, because the Roman Catholic Church, when it was the State Church in Poland, employed the same violent measures. There can be no doubt that the Greek Church is by no means remarkable for a tolerant spirit, however different at times her professions may be. When a Prussian princess was about to marry the Grand Duke Nicholas, and was to be instructed in the faith of the Orthodox Greek Church, the Synod charged the priest who was to instruct the princess, as follows:—"In the exposition of the dogmatical teaching of the Græco-Russian Church, it must be explained, with the utmost care, that this church recognizes the word of God, contained in the Holy Scriptures, as the *only* and *perfectly sufficient* rule of faith and of the Christian life and as the *sole* measure of truth; that it doubtless reverences the tradition of the primitive church, but only as far as it is found accordant with the Holy Scriptures; and finally, that from this pure tradition it draws not new dogmas of faith, but edifying opinions, as also directions for ecclesiastical discipline."

Thus spoke the Russian Synod of 1816, and thus did they furnish a document which deserves to be placed among the curiosities of ecclesiastical literature. The practice of the Greek Church has been in striking contrast with these professions.

Some years ago, in consequence of the attempts at conversion made by the Greek Church, and the use of violent measures, the Evangelical Alliance, through one of its committees, interceded with the Czar in behalf of these German Protestants, yet these oppressive measures are still from time to time employed. This is the less excusable, as Russia claims that her great object in attacking Turkey was to promote the cause of toleration. In the social condition of Russia there are elements at work which may justly call forth our sympathy. The abolition of serfdom in Russia, as in our country that of slavery, does for a time in many districts operate injuriously in regard to the masters as well as the slaves of former days,

but then, as in this country, the result in the end will be highly favorable to both.

Another important step taken within a few years by Russia is the abolition of the priestly caste. Till then, the sons of priests had to become priests, and none else was admitted into the priesthood. By abolishing this law and by the establishing of theological institutions, the way is preparing for a more intelligent and better educated clergy. Among the agencies which tend to counteract the intolerant spirit of the Orthodox Greek Church are the personal character of the Czar, and the relations which for many years have been existing between his house and that of Prussia, and of late years also with the court of Great Britain.

There are in St. Petersburg two Bible Societies—the British and Foreign Society and the Home Society—the latter having been established under the auspices of the Czar. To the circulation of the Holy Scriptures it is principally owing that in spite of the ignorance of the Russian clergy and the Russian people, whole communities are found, among whom the words of God bear their legitimate fruits. . . .

In Berlin I made, last year, the acquaintance of Lord Radstock, who for several years has spent a good deal of his time in Russia. I learnt at the time that he has done a great deal of good among the Russian aristocracy. Professor Washburn, of Robert College, in Constantinople, who is now in this city, corroborated this statement.

In Turkey, the Greek Church has passed through a remarkable history. Its head is not the Czar, as in Russia, but the Greek patriarch in Constantinople. It was the hostility of the pope towards the Greek Church which enabled the Turks to obtain a foothold in Europe. . . .

Ignorance and demoralization were the natural result of the treatment to which the Greek Church was subjected for centuries, yet they clung to their ancient creed and thus fostered among them the seeds of a new and better future.

Mr. Gladstone, in speaking of this fact, says, that "with them faith had slept through the icy winter of many generations, but a twinkling light marked the habitation it had not deserted." The existence of this twinkling light was happily illustrated in the life of the Rev. Jonas King, whose faithful ministry was in the end not left without recognition. He went to Athens in 1840 as a missionary of the American Board. In the course of his labors he was condemned to imprisonment, because he had published a book in which, it was stated, he reviled the Mother of God, the holy images, the liturgy of Chrysostom and Basil, the se œcumenical councils, and the transfor tion of bread and wine into the body blood of our Lord Jesus Christ in the f ful mystery of the communion. Dr. K proved that these things had not been by him, but by the most brilliant light the Eastern Church—by St. Epiphan St. Chrysostom, St. Basil, St. Irenæus, Clemens, and also by Eusebius. This in 1853. In the years following, a g change took place in the public mind. Pellicus, one of the counsel who had def ed him, became minister of justice, and cially seconded his missionary labors. fore his death, the venerable missionary invited to minister to King George I. in palace. As far as the Bulgarians are cerned, the course of the Greek patriarch wards them has been so intolerable t some years ago, they obtained from Porte a patriarch of their own.

The statement has been often made if Russia obtained a strong foothold in Balkan Peninsula, many of the Protes missions, through the intolerance of Rus would be broken up. From present app ances the changes which have taken p in the Turkish Empire will open a very w field for the spread of the Gospel.

HERMANN BOKU

For Friends' Review.

CHRISTIANITY IN JAPAN.

After the ports of Japan were opene other nations in 1854, the Japanese for s time knew Christian nations only as t were represented by those engaged in tr whose manners and morals made a very favorable impression upon them. Japanese government knew Christianit the past, as it had been practiced three dred years before by Xavier and his fol ers. They despised a religion whose pre professors were too often sordid and moral, and whose former ones had revo against the government and incited a civil war. But at length, truly Chris Europeans and Americans became kn by their efforts for the good of the tives, by their schools, missionary sicians, and kindred agencies. Now t are said to be 10 500 native Christian Japan. The Bible Society Record g the following evidence of the prospect free toleration of Chr stianity in the Emp

"The state of things in Japan is diffe from that of any other heathen countr some important respects. Mind her more active upon all subjects pertainin the new civilization that is coming to

nd. A spirit of liberty shows itself more
d more in the native press, and pervades
e churches also. This is not to be regret-
d, but rather rejoiced at. The native
hristians should be encouraged in their
forts to do all evangelical work. We can-
t desire to keep them in leading strings
rpetually; on the contrary, the sooner
ey are rendered capable of self-direction
e better. What friend of the cause of
hrist would not rejoice to see the church of
apan able to carry on all departments of
hristian work requisite to the evangelization
the nation?

"The day is dawning in this dark land.
n the 18th of December last, the *Akebono*
inbur, a secular newspaper whose title
gnifies the *blushing morn*, the time just be-
re sunrise, contained an article on religious
berty which both surprised and gladdened
ir hearts. The writer openly and earnestly
lvocates the removal of all restrictions
om Christians as to preaching, burials, etc.
is the first time that a native newspaper
s ventured freely and fully to give expres-
on to such views. We hear that the
ouncil of State has this subject now under
nsideration."

INDIANS AT HAMPTON.

On the 13th of last month, thirty-two Indi-
s arrived at Hampton Institute, Virginia,
e well-known Normal Training School for
lored people. Their story as told by Cap
in Pratt, who has had them in charge, is
us given in the *Evening Bulletin*:—

"These Indians were taken in the Indian
erritory by the United States troops for
assacre and continued insubordination.
need not be more particular in relating
eir deeds. They were sent to Florida as
isoners of war, to be held without fixed
it of time. They were taken in chains.
ey were filled with hate and feelings of
epest revenge for the wrongs which they
ought they had undergone. One chief
nped from the cars and was shot by the
ard. Another committed suicide on the
y. Others would have done so if they
d not been closely watched. They wore
y their Indian blankets, and great brass
gs in their ears. Not one understood
glish.

'After we arrived at St. Augustine, I
ought it best to let up on them a little.
a few days some were relieved from their
ins, and then, by degrees, all were. But
y were confined as prisoners in the fort,
d closely guarded.

'What could we do for them? was the
at problem. As I went among them every day, and with me, sometimes, a few interested and good ladies, we tried to teach them to read, to count, to teach them about God, about justice, and truth, and honesty. So the work grew, till we had four classes, taught by four ladies, an hour and a-half each day. In a little while they had learned the alphabet. I drilled them some in tactics. The school has been kept up from beginning to end. Now, some of them read the Bible nearly as well as some that are here.

"At the end of the second year in St. Augustine, one of the lady teachers, Mrs. Caruthers, of New York State, took it into her heart to get two young men of her class educated. She showed great enterprise, wrote to the Indian Commissioners to get permission, and begged money for it, until last fall she had nearly enough. She got up an entertainment, a 'Mother Goose Concert,' in St. Augustine, thinking she might possibly thus get the full amount. A hundred and eighty dollars were needed; two hundred and twenty were taken in. What should be done with the surplus? I thought I would like to put one through, so I wrote to Gen. Armstrong and said if I could afford it, I would like to send one of my Indians here. He wrote, 'Send him on.' I felt glad.

"Walking on the sea-wall that day I met a gentleman from Illinois, and told him what I had done. He said: 'As soon as I go home I will send you a check for one year's schooling.' From that time the news was scattered about town, and one and another said, 'I will pay for one.' General Hancock asked: 'How many wish to remain and be educated?' I gathered them all together and asked them. Nineteen stepped out and said: 'We want to go to school and learn books and learn to till the ground.' For these Indians are not ashamed to work. Afterwards, three more came forward. The Indian Department gave us permission to select those who could receive and use an education, and now the whole twenty-two have been provided for, by good people, to go to school for three years; some to Minnesota, some to New York State, the greater number here."

Fifteen of the young men are to remain at Hampton to be trained in the elementary studies and the manual labor of the school. Seven others will be placed elsewhere for similar advantages, while the older ones will be returned to their people. Some of them are believed to have been permanently impressed by the Christian teaching they have received while prisoners. Their people will be greatly rejoiced at their return, and it may be hoped they will have learned lessons which will be useful to their tribes.

For Friends' Review.

SOUTHLAND COLLEGE, ARKANSAS.

Mission Work of Indiana Yearly Meeting among the Colored People in the South.

The traveller along the road from Helena to Forest Hill, in the State of Arkansas, after leaving the succession of low timbered hills, which at this po nt skirt the basin of the Mississippi River, looks down from a wooded slope upon a broad tract of country which has all the marks of fertility. He sees, dotted about, the little cabins of the colored people, through whose toil this space was conquered from the forest and turned into cotton fields where they worked as slaves. A mile and a half away, just beyond those tall, bare poles of deadened timber, which indicate that the process of clearing is still going on, are buildings of a more im portant character. We at once guess what they are. "You will know Southland directly you see it," our driver had said, "for it looks quite like a little town." This statement may be received with discount, yet at this spot a work of much importance to the colored race has been carried on for years.

Helena was one among the many points occupied by Friends in the work undertaken by them for the relief and education of the Freedmen at the close of the war. Here, in 1864, an orphan asylum was opened by the Missionary Board of Indiana Yearly Meeting, and was placed under the care of Calvin and Alida Clark. Col. Bentzoni, who was stationed at Helena in charge of the 56th U. S. Colored Infantry, became warmly interested in the Institution, and he, together with the officers and troops under him, purchased, at a cost of $900, thirty acres of land where the College now stands, and conveyed it in trust to Indiana Yearly Meeting for the benefit of the colored people. To these thirty acres the Yearly Meeting itself afterwards added fifty more. The first buildings at Southland were put up by the soldiers, who, having choice as to whether they would hang about Helena doing nothing, or work here in the interests of their people, very creditably to themselves, chose the latter. Whether or not Col. Bentzoni had any idea that the institution he was founding would develop into a college, he selected, in planning the buildings, the form of an open square, after the model of the English universities. It must be admitted, that with the general arrangement of the buildings the resemblance ceases, and that no one would be likely to be reminded by these rough one-storied wooden shanties with their shingle roofs, of the noble buildings which have been for centuries the glory of Oxford and Cambridge.

Three sides of the square stand as th did at first. The northern side is occupi with the dormitories and study rooms of t young men, the eastern side with the dini room and kitchen, the western with wa houses, etc. The building that stood up the south, where the superintendent and h wife formerly lived, has been moved to t end of the western wing and is used f study-rooms for the young women. I former site is occupied by a three-stori frame house, built in '74, at a cost of $7,00 with library, office, reception-rooms, etc., the ground floor, and good bedrooms abo which are occupied by A. and L. Chace, t teachers, and girls. In the rear to t N. E. are the farm buildings, and betwe the dwelling-house and the road is a pleasu garden with beautiful flowers. A little the west stand the school buildings, erect in 1870 at a cost of about $10,000. On t ground floor are three school rooms occupi by the different classes, while in the upp story is the room used for public worsh and other meetings, which will seat thr hundred comfortably, also two class-rooms

The Institution, at its commencemer was an orphan asylum. At the close of t war large numbers of colored children, w had either been sold themselves or had th parents sold away from them, were left in pitiably helpless condition. The Gover ment received these, fed them, clothed the and put them to school till homes could found for them. In this way four hundr passed under the care of Friends at t point alone. At the same time an importa educational work was being carried c Large numbers of colored children ca simply for schooling, and were taught read and write. About two thousand fi hundred have thus been cared for in ad tion to the orphans. The number is lar the work having been carried on among floating population. Had they been m settled, so that a smaller number of childr could have been taught for a longer tin the solid results would have been great In 1868, when the work of the Freedme Bureau was closed, and aid was consequer ly no longer received from the Governme the character of the Institution was change and children were not taken in as orpha except to a limited extent. Fifteen of t former inmates, who seemed likely to ma good teachers, were retained at the exper of Indiana Yearly Meeting. The res was satisfactory; all have taught schoo and are teaching now, with the exception some girls who have been married.

Since 1869, Southland has been the d school for the district, with Normal Institu attached for the training of teachers. D

ng the last eight years there has been an verage of about two hundred scholars, with aily attendance of one hundred and thirty. he State keeps it open as a free day-school or three months. During six months the arents are expected to pay one dollar a onth, but owing to their poverty it can arely be collected. From forty to fifty who re training as teachers, board in the Insti- ution. About one hundred have gone out as eachers, and fifty are teaching now, chiefly n Arkansas, but also to some extent in the djoining States of Mississippi and Tennes- ee. The terms during which their schools re open, vary from four to six months, and hey are able to earn about fifty dollars per onth. Very frequently, when the time for which they are engaged has expired, they ome back to Southland to continue their ourse of study. Often they cannot pay at he time the three dollars per week, which s the charge for board and tuition, but it is elieved there has not been a single instance n which they have not honorably endeav- red to pay afterwards what was due. While we were there a young man, to whose school we paid a very pleasant visit, rought in seventy dollars to complete the ayment of what was due from him two ears ago.

Here, as at Hampton, Va., and Maryville, enn., they consider it quite an advantage o the normal students to have the day- chool attached, inasmuch as they can learn he practice as well as the theory of teaching. outhland was organized as a college in 873, and was chartered in 1876, when even students graduated. The course of nstruction includes the elements of science, athematics and natural history, as well as ook-keeping, German and Latin. The stu- lents are earnestly pressed to complete the imple course which is here required for raduation, and endeavors are made to ren- ler the Institution more worthy of the title hat has been given to it. Perhaps there is o form of benevolence more powerful and vide-reaching in its influence for good, than he efficient and religious training of those who are to become the instructors of youth. hat this object has been to a large extent uccessfully achieved at Southland there an be no question. In conversing with the ounty inspector of schools, he spoke of the nstitution in the warmest terms. "We hould not know what to do without South- and," he said; "they turn us out the best eachers for the colored people we can get."

The religious work has all along been a ery prominent part of the work at South- and. There has been an earnest concern hat all the scholars should be brought under hristian instruction and influence, and es- pecially has this solicitude been felt for the inmates of the Institution. Comparatively few of these have left without giving evidence of conversion to God, and about fifty have been received into membership with Friends. Earnest evangelizing work has been done in the whole district round. As long ago as 1866, the need of religious organization was felt, and twenty-nine orphans and forty others gave their names with the request to be recognized as Southland Meeting, in connection with Indiana Yearly Meeting. George Fox's strong conviction that the religion he preached was as well adapted for the colored and red man as for the white, was not at this time generally shared by the members of the Society he founded, and false notions of the necessity of maintaining a select respectability, hindered Friends from extending the right hand of fellowship to those who were prepared to grasp it eagerly. It was not till 1868 that seven colored people of Arkansas were received as members, and not till 1870 that Southland was recognized as a Preparative Meeting. Meanwhile, other organizations had stepped in to reap the harvest for which Friends had labored, and the Baptists and Methodists, who had been on perfectly good terms while we were drawing fish into their nets, opposed with bitter sectarian jealousy when they found us drawing to our own.

In 1873, Southland Monthly Meeting was established, and in '76 a branch meeting was set up at Hickory Ridge, twenty miles further west. Here a meeting-house was built, and a work was done, the practical benefit of which was freely acknowledged by some of the white people around.

Daniel Drew was recorded a minister in 1871, and continues to exercise his gift much to the edification and comfort of his friends. He and other colored brethren to whom a gift in the ministry has been committed, are often engaged in religious service among their own people. Our dear fr ends, Amasa and Lydia Chace, have given up their time for years to missionary work in the South. They make Southland their centre, and go out into various parts of Arkansas and Mississippi, holding temperance and gospel meetings, and distributing Bibles and tracts. The service is attended with much hardship. From the white people they receive scarcely any countenance, but are met everywhere with coldness, if not with open opposition. A change seems gradually coming over these, but attempts to benefit their former slaves are still extremely distasteful to them.

These Friends are often obliged to put up in the wretched and uncleanly abodes of the colored people, and to partake of their rough

fare, consisting only of corn bread of indifferent quality and fat pork.

The roads are of the worst kind, and from the absence of bridges and the sudden rising of creeks are often dangerous. Last year, in going to Hickory Ridge, Lydia Chace was overturned in Big Creek and narrowly escaped drowning.

Here my account of Southland must close for the present. In another paper I propose to describe our visit to it, in company with Elkanah and Irena Beard.

STANLEY PUMPHREY.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 11, 1878.

THE INDIAN WORK.

At the late meeting of the Associated Executive Committee of Friends on Indian Affairs, a Committee was appointed to confer with the officers of the government upon the injustice done to officers nominated by us by the publishing of the Report of the Board of Inquiry, and to ascertain whether the government would agree to such conditions, and give such cordial support to Friends in their work, as to justify us in continuing to nominate and become morally responsible for Indian Agents. Members of this Committee had an informal conference in New York with representatives of most of the other religious bodies engaged in the Indian work, in which there was a free consultation upon the course to be pursued. Afterwards they had an interview with President Hayes, who, after hearing the matter stated, asked that the conditions under which Friends had been acting should be reduced to writing.

This was done, and on the 2nd inst. the Committee had another interview with the President and Secretary of the Interior, when, after full and frank discussion, the following conditions were agreed upon:—

1st. That the parties nominated by the Representatives of the Society should not be called upon to perform any service which would compromise our well-known peace principles.

2nd. That the Representatives of the Society should nominate the Superintendent and all the Agents within the district assigned to it, and become morally responsible for their conduct.

3rd. That in case any cause of complaint should arise against any person appointed on such nomination, the Executive Committee should be informed, so that innocent parties should have the opportunity to explain and shield themselves from unjust reproach without unnecessary exposure.

4th. That in case any appointee should fail to accomplish the objects of his appointment to the satisfaction of the government as well as of the Committee, that he should immediately resign when requested by the Committee to do so.

5th. That the government reserved to itself the option of dismissing any person who should prove unworthy of confidence.

6th. That the Executive Committee should have the option of employing, at its own expense, a General Agent to visit the Agencies and become familiar with all the work, and report to the Committee.

The General Agent was recognized as such by the Department of the Interior, and accorded all the privileges at the Department and the Agencies which were necessary for the thorough performance of his duties.

Dr. William Nicholson, late Superintendent of the Central Superintendency, was appointed to act as General Agent, and the Secretary of the Interior agreed to accord him all necessary facilities for the fulfilment of his duties as recited in the above conditions.

The Commissioner of Indian Affairs also stated that he expected Friends to consider the schools and civilizing work at the Kiowa and Comanche, and Wichita Agencies as still under their care.

Thus, when the door seemed about to close upon our continuance in this work, it is again providentially opened. All expectation of transfer of the Indian Bureau to the War Department has disappeared for the present, and God, by an emphatic indication of His providence, lays upon the Christian people of the nation the service of uplifting the Indians into civilization and the Christian life.

The government demands for Agents, men of inflexible integrity, vigorous energy, and good business capacity. As Friends, we desire that our nominees should be earnest, firmly established Christian men. Vacancies may be expected to occur from time to time, and Friends are desired to inform [illegible] William Nicholson, Lawrence, Kansas, of suitable persons to act as Agents. The Department will only accept nominees after a personal interview with the Secretary and Commissioner of Indian Affairs. Thoroughly competent persons to act as teachers will be needed for the schools in the autumn. Teachers are among the most important workers. They should be skilful in the profession, and qualified to instruct the pupils in Bible truth. Some of the most valuable workers have been the physicians, and men of experience and skill in their profession, who are willing to be very diligent in attending the Indians when sick, and who, as Christian men, would co-operate with the force at the Agencies in Christian endeavor will be needed occasionally.

We trust that this great cause will receive the earnest thought of Friends, and that no

only will their prayers be raised for its prosperity, but that those whom the Lord would prepare and call into this field will be ready to devote themselves to it.

The Committee were much impressed by the careful attention given by President Hayes to the points laid before him, with his cordial assent to the conditions proposed, his evident desire that the religious denominations of the country should aid the government in its efforts to benefit the Indians, and his disposition to make their co-operation henceforth as easy and pleasant as the requirements of the service would admit.

HAVERFORD COLLEGE has been the recipient of a donation of $25,000 from the widow and heirs of our late friend, John Garnum, who, during his life was so steady a benefactor to the College by his services on the Board of Managers, and his liberal contributions to its funds. The income of the donation is to be devoted to the payment of salaries of professors, or the support of free scholarships, and has increased value is coming at this time of general financial embarassment. It will give a fresh stimulus to those connected with the College to press on in advancing it as an institution where students may secure a thorough collegiate training, in the presence of solid Christian influences. We cannot but hope that the excellent example of the donors will be followed by others who wish to promote the higher education of our young men.

THE Twenty-sixth Annual Report of the Institute for Colored Youth, of Philadelphia, states that there have been 63 boys and 113 girls in the High-school, 46 boys and 64 girls in the Preparatory school. No tuition fees have been charged the last year, and hence an increase of 63 pupils. This school, beside instruction in the ordinary branches of a graded public school, teaches in the High-school, Physical Geography, Physics, Physiology, Astronomy, Zoology, Algebra, Geometry, Trigonometry, Latin, Greek, Moral and Mental Science. The principal is a teacher of unusual ability and skill, and the instruction, so far as it is carried in each branch, is thorough. The Senior class is taught the theory and practice of teaching, and most of the graduates have been engaged in teaching, in various States of the Union. A library of 3,000 well chosen volumes, and a laboratory for chemical instruction, add to the facilities for thorough training. This Institute has been quietly at work for forty years, aiding the higher education and elevation of the colored people, and has been very successful. Its managers are Friends, and the funds for its erection, support and endowment have nearly all been contributed by members of the Society.

DIED.

SHOURDS.—At his residence in Spencerport, N.Y., the 9th of Fourth month, 1878, Job Shourds, aged years; a member of Rochester Monthly Meeting.

WING.—At his residence in Somerset, Niagara county, N. Y., on the 12th of Fourth month, 1878, Daniel P. Wing, aged 79 years; a member of Hartland Monthly Meeting. In the last few years of his life he passed through much bodily suffering, yet his spiritual life shone brighter and brighter. He was a firm and consistent Friend. He knew whom he had believed, and experienced a triumphant close.

ATWATER.—At the residence of his son, Levi H., in Niagara county, N. Y., on the 17th of Fourth month, 1878, Mead Atwater, aged 88 years.

JENKINS.—At Lynn, Mass., Ninth month 3rd, 1877, at the residence of his daughter, Stephen Jenkins, formerly of Eliot, Maine, in the 89th year of his age. He passed much of his time during the last few years of his life in reading the Scriptures. The last audible words he uttered were, "I am going home."

JESSUP.—At her residence, near Carthage, Ind., First month 20th, 1878, Sarah E., wife of Samuel H. Jessup, and daughter of Thomas T. and Mary Jane Wilson, of Kansas, in the 36th year of her age. She fell asleep in Jesus. She was a faithful wife, and whilst in health often spoke of the kindness of her Saviour to her, and how happy she felt. Near her close she said, "Tell all my friends farewell, and to prepare to meet me in heaven." She was a member of Carthage Monthly Meeting.

HINSHAW.—On Third month 3d, 1878, Elijah Hinshaw, in the 63d year of his age; a member of Cherry Grove Monthly Meeting, Indiana. This dear Friend was a diligent attender of meetings, and manifested a sincere attachment for the principles and doctrines of our Religious Society. His disease was such that he could converse but little; but on being asked if he saw his way clear, he replied, "I have been trying to live so as to be prepared for death, let it come when or where it might. I have examined the matter very carefu ly since I have been lying on my bed. There seems to be nothing in my way only that of leaving my family, which I resign to Him who knows all things best, believing all will be well."

HINSHAW.—Asenath Hinshaw, a member of Cherry Grove Monthly Meeting, deceased Second month 15th, 1878, at the residence of her son-in-law, William Russell, in Marion, Grant county, Ind., in the 69th year of her age. Her life was a very exemplary one. Through much suffering she was ever patient, and not a murmur or complaint escaped her lips. Through her illness she often said she had tried to live so, that when death came, she would have nothing to do but to die. She had but one fear, and that was that there might be bodily agony in death. But a few days before her close she had even this fear removed, saying the time had come when she could go through the dark valley, and fear no evil, "for Thou art with me." She was always cheerful and hopeful, and many were strengthened by her deep, confiding trust in her Saviour. Her life has been one that would undermine any argument produced by infidels and unbelievers. Her last night was one of much suffering a part of the time, but the last two hours she was apparently in a sweet sleep, and gently breathed her last.

THE Twelfth Annual Bible School Conference of Friends of Western Yearly Meeting will meet at West Newton, near Indianapolis, Ind., on Fifth month 21st, 1878, at 10 o'clock A. M. Delegates coming via Indianapolis will leave the city over the I. and V. Railroad at 9 o'clock A. M., or 3.45 P. M., and stop at Valley Mills, where accommodations will be in readiness.

By order of the Executive Committee.

NEW YORK YEARLY MEETING.

The evangelizing, aggressive work of the Lord through our branch of the Church has progressed with marked power and blessing, in the conversion of sinners and sanctification of believers, within our borders the past year, although in some places there has been too much apathy regarding this most blessed and important service.

Our Yearly Meeting, which opens on the 31st inst., is held this year, for the first time, at the beautiful village of Glens Falls, near Saratoga Springs, on the headwaters of the Hudson River. There is a large circle of Friends and a living, growing church there, who, with the citizens generally, are making extensive preparations to entertain comfortably all who attend, and to cause the object of the gathering to prove, in every respect, a success. A large number of ministers and members of other Yearly Meetings have signified their intention to be present; and best of all, united prayers are ascending to the God and Father of mercies, in the name of our Lord and Saviour Jesus Christ, that we may be gathered and kept in His power and love; so that by faith we realize that a great spiritual feast awaits us, which we desire to share with all who can meet with us.

Among the important interests of a general character likely to claim our attention, is a proposition from one of the Quarterly Meetings, asking the Yearly Meeting to consider the propriety of the appointment of a free, open Conference, to deliberate upon matters affecting the general welfare of our branch of Christ's Church.

It is proposed to appoint delegates to such a Conference, and to invite the other Yearly Meetings to do the same, not giving such delegates any legislative, nor even advisory, but simply deliberative power, and to leave the Conference, when met, to make its own selection of subjects to be considered, and order of exercises, &c.

The Conference to be held at such time and place as may hereafter be agreed upon, whether all or only a part of the Yearly Meetings appoint delegates.

This is a subject of such general interest and importance, it would be very desirable for Friends in the different Yearly Meetings to express themselves regarding it.

T. W. LADD.

For Friends' Review.

INTERNATIONAL BIBLE-SCHOOL CONVENTION.

This Convention, held at Atlanta, Georgia, on the 17th, 18th and 19th ult., was attended by nearly 500 accredited delegates (besides many visitors), representing most of the evangelical religious denominations, and from nearly all the States of the Union and Canada. A spirit of fraternal love existed, and great harmony marked all the deliberations. The effect of the intermingling of delegates from the North and South was peculiarly striking, and formed one of the most valuable features of the Convention. No effort was needed to bring about harmony, and no necessity existed for avoiding any proper allusion to the separation of feeling which has existed between the different sections.

Atlanta is a city which has grown up almost entirely since the close of the war, and is said to contain 35,000 inhabitants. It appears thriving and prosperous. There are many relics around it of the fearful contest between the two armies, which resulted in its almost total destruction; and hundreds of soldiers' graves in the cemetery atte
the terrible loss of life which resulted therefro
The houses of many of the inhabitants we
freely opened, and kind and hospitable hom
were found for most of the delegates. It is rar
ly that an abler and more dignified body
Christian men and women has met in this lan
many of the delegates being from the be
known members of the various denominatio
The addresses were mostly of a good charact
and to the point. The presiding officer, Govern
Colquitt, of Georgia, is an active member of t
M. E. Church of tender spirit and loving hea
who extended both publicly and at his own hon
a cordial welcome to the delegates. Probably t
most important business of the Convention w
settling the question as to a continuance of t
uniform lessons. There was so little differen
of opinion upon this question, after the full a
deeply interesting report of the former Comm
tee, accompanied by an able oral statement
John Hall, of New York, that it required but litt
time to refer the appointment of another Less
Committee to a Committee of Nomination. Th
latter Committee was made up of members
different religious denominations, and the sele
tion referred to them was carefully, deliberatel
and prayerfully made. The names selected a
from the ablest and most learned of their respe
tive denominations—those being sought w
were supposed to combine the requisite qualific
tions in every respect. The names report
were freely accepted by the Convention, a
generally looked upon as well adapted to t
work. Five members of the former Committ
were continued. Three representative men fro
the Southern States were selected, and two fro
Canada.

Some feeling was caused among a few of t
delegates, previous to the meeting, by the una
thorized objection of a single member of t
Committee on reception, to a colored delegat
but his action was promptly repudiated, and t
leading paper at Atlanta disclaimed it.
colored delegate from Texas was in attendanc
and was allowed all the privileges of other de
gates.

At the request of the Southern delegates, o
of their number made an interesting statement
the condition of the colored people and of t
necessity for effort to advance them in culture a
intelligence, so that they may be fitted for the n
duties which devolve upon them; a sentime
that was fully endorsed by the President of t
Convention. The close of the Convention w
solemn and touching, and the delegates se
rated to visit many places in the South, and w
a feeling that it was good to have been there.

C. F. C.

RICHMOND, IND., Fifth mo. 1st, 1878.

RICHLAND, IOWA, Fourth month 28th, 187

Editor *Friends' Review*.—Since our Ge
eral Meeting last winter, a committee
our Meeting has kept up evening meetin
on First days most of the time. Seve
Friends in the ministry have visited us, a
considerable interest and feeling have be
manifested in the meetings, though th
has been no particular excitement. Seve

persons have confessed their sense of the love and nearness of their Saviour. We have had an accession of six members, two requests are under consideration, and many are encouraged to more faithfulness.

NUMIDIA GREGORY.

For Friends' Review.

SLAVERY, INTEMPERANCE, AND WAR.

III.

In our brief review we have shown that our fathers believed that the evils of slavery and the slave trade, were of sufficient magnitude to require special and direct application of labor for their removal. Members of the Society of Friends were among the first to see the evil, and to commence the labor. They first cleared their own skirts from the pollution, and then united with others in laboring for the general good.

When the labor was begun against the slave trade, the Christian public of Great Britain were mainly ignorant of its true character. The horrors and miseries of the trade were distant, commencing in Africa and continuing on the wide ocean. The wailings of the poor victims were unheard by the ear of sympathy, and unseen by the eye of humanity Not until the overwhelming evidences of their true character were spread broadcast over the land did the Christian public awake to the reality.

Long was the use of spirituous and fermented liquors considered necessary by good Christians, after the few who had examined into their character had found them to be bad. As with slavery, the Society of Friends were the first to abstain from their general use, but they stopped short of general banishment, and others out-travelled them on the road to total abstinence. But the monster evil of intemperance continuing to increase in magnitude, and looming up so terribly to view, Friends have been obliged to fall in line, and are dealing out their blows right and left, directly and specially against this monster evil with a hearty good-will.

But how is it with the other great evil, the evil of war, to which we will now turn our attention? Here we come to a halt. The very mention of the monster seems preternature. As a good Christian neighbor told me, "We can't do without it yet." "We must," says another, "wait for the influence of the Gospel to awaken the human mind. And by spreading Scriptural holiness over the land, the people will be brought to see that the true Gospel light proclaims peace on earth, and good will to men. And thus war and other evils will gradually disappear under the true teaching of the Gospel." We know very well that it is the Gospel of Christ that will produce universal peace, but it must first drive war from Christendom. The heathen will never be converted to Christ while Christianity continues to uphold war.

Here is the great delusion of the enemy that has so long blinded the eyes of Christians, whereby he has kept their hands off his darling engine of death and destruction. Our fathers did not so look at slavery and the slave trade as evils only to be driven from society by the preaching of the Gospel. They saw them to be stumbling-blocks in the way of preaching the Gospel, which could not have free course until they were removed out of the way, and they went to work in the best way possible to obtain the desired end. Christians of to-day are not waiting for the preaching of the Gospel to abolish the evil of intemperance. They see it to be an evil that must be removed out of the way before the Gospel can have full effect.

Can we derive no lessons of instruction in regard to war from our experience in dealing with other evils? While Christians continue to support war, converts to Christianity become such Christians as themselves, and when government calls to arms, they shoulder the musket and obey its call. Thus generation after generation has passed away, each leaving the grim monster of war as a legacy of evil, to afflict its successor. And here, almost nineteen hundred years after the advent of the Prince of Peace, Christianity is still hugging to its bosom the greatest of all evils that has ever afflicted the human race! How long must this continue? How long this holocaust of human sacrifice? Although beyond our borders, not beyond our knowledge. For the last six months the day's details of horrid butchery have been read at the next morning's breakfast-tables throughout the Christian world, but it is feared, more with a speculative than benevolent interest. How soon we lose sight and thought of the thousands upon thousands of human wretches that have been swept away, and the destruction of property and dwelling-places, in watching the civil contention that follows, and which is carried on in the spirit of jealousy and pugilism, each standing ready to deal a blow.

Dear friends, have we nothing further to do in regard to this great evil? Individuals have been long laboring against it. Fifty years ago Peace Societies were organized, and many earnest Christians have, in years past, united their labors in these Societies, and much fruit was the result. Forty years ago the cause of peace had acquired strong hold on the Christian mind. Hundreds of Peace Societies were in lively operation,

mostly in the New England States A large number of the religious bodies passed annual resolutions in opposition to war, and in favor of peace. Over five hundred ministers pledged themselves to preach at least one peace sermon a year. Lively Peace Societies were organized in several of the principal colleges, and in one or more a fund was established, the interest to be applied in premiums for the best essays on peace by the students.

But alas! a great change has taken place. The American Peace Society and the Rhode Island Peace Society are nearly all of the old Societies in the country that remain. Instead of Peace Societies in colleges, we now have military professorships; and private and public schools are already behind the age unless they give instruction in the science of human butchery. H. Hiatt testifies as follows of one of our colleges, in the *Messenger of Peace:*

"I can speak understandingly of one of the popular educational institutions of Indiana, when I say that Wabash College is to-day training nearly two hundred young men to oppose you. For several years the College has had a professor of military science, but attendance at his instructions was optional, and a large number of students manifested no interest in military tactics. But this College year opens with a positive order, compelling each student to receive military instruction, and once or twice every week, these young men, uniformed, and each with a United States musket or other insignia of military character, may be seen going through the 'Manual of Instruction,' to prepare them for the successful wholesale murder of their fellows. Now, if the College was a Mahommedan institution of learning, and its professors were bashaws or ministers of the prophet, there would be consistency in this order. But the President is a D.D., and at least four of the Professors are styled 'Rev.' And the chapel exercises every morning are opened with prayer to the Father of the universe to bless the College in its efforts to prepare the young men for a useful life, for the diffusion of the principles of the Gospel through the whole world, and in the end, to save them with the fruit of their labor in heaven, for Christ the Redeemer's sake.

"As a traveller on the highway of peace, I seat myself by the wayside to meditate. But the martial music, as it echoes from the walls of yonder College, and the long roll of musketry as it reverberates from the hills and the groves, and dies away in the distance, makes me shudder at the thought that the great resting-place for which I started is yet far, far away."

And Girard College, where no D.D.'s are allowed as instructors, has its military instructor, by whom the orphans are regularly drilled; and on festive occasions, armed and equipped in true military style, parade the streets of the city, and are applauded for the r manœuvres and fine military bearing.

J. S. W.

AMŒBA PROTEUS.

BY PROF. JOSEPH LEIDY.

A wonderful creature is the *Amœba*, one of the lowliest of the lowest class of animals, a mere speck of the thinnest jelly endowed with the usual attributes of all living thing Possessing an extensile and contractile power, it puts forth portions of its material in any direction; which portions act as temporary instruments of locomotion and prehension, and which, again withdrawn, melt away in the common mass without leaving a trace of their previous existence.

The human body with its intricate mechanism and appliances, is a theme of incessant wonder and admiration, but the *Amœba* in its simplicity of structure and capabilities may reasonably excite the same feelings. Though it has long been known, it has recently acquired new interest, from the discovery in higher animals of jelly-speck which in structure and endowments are undistinguishable from the free *Amœba* of stagnant waters. The white corpuscles of the blood travel through the tissues of our body as independent beings, just as the *Amœba* creeps in the mud of a pool, and so alike are they that the wandering corpuscles appear as if they were parasitic *Amœbæ*.

With such a creature as an *Amœba*, of the utmost simplicity, a globule when quiet, of the most variable and ever changing shape when moving, one would not anticipate the recognition of different kinds, of the character of the more fixed specific forms of higher animals. Nevertheless, we observe *Amœbæ* varying greatly in size, in the general habitual shape they assume in motion, in the extent and usual form of the locomotive prolongations, and in some other points, ordinarily sufficient to render different kinds distinguishable from one another.

Many naturalists think that all varieties of *Amœbæ* are transitory phases of one and the same species, and this view is in some measure confirmed by the occurrence of intermediate or transitionary forms which make it impossible, in many cases, strictly to define the limits of more characteristic and striking forms such as we commonly find. The same reasoning, however, applies with more or less force to higher organi

forms, and as with these, it is at least convenient to refer to the different kinds of *Amœbæ* as so many named species.

—*American Naturalist.*

For Friends' Review.

REMINISCENCES OF TRAVEL.

III.

The railway from Cairo to Suez having been opened a few days before our arrival, my wife and I, who took much interest in crossing the desert and seeing the Red Sea, and if possible, passing over it and setting our feet on the fourth continent, Asia, determined to avail ourselves of the opportunity thus afforded. Accordingly, at 8 o'clock on the morning of First mo. 1st, 1859, as the regular passenger trains were not running daily, we took our seats in a passenger car attached to what was called the "water train" (a daily train of from twelve to fifteen cars, loaded with large iron water tanks filled, to be deposited at the stations in the desert, including Suez), and were soon in motion. After advancing three or four miles, we entered the desert, from which point forward there was nothing but utter barrenness, to the right or south of the railway, the entire distance to Suez, and extending hundreds of miles south and southeast, to and along the Red Sea, and embracing almost the whole broad extent of country lying between the Nile and the Sea. On the left, or north of the railway, the desert continued for a few miles further to be skirted by occasional groves of palms and acacia trees, amongst and beyond which the eye was still gratified by the rich green of luxuriant vegetation. After progressing fifteen or twenty miles, all these trees and other vegetation were entirely lost sight of, having been constantly becoming more remote, as our course was on a line oblique to the edge of cultivation, the line dividing it and the desert being almost as distinctly marked as that between a river and its shore. From this point only two trees of any kind (small stunted acacias, ten or twelve feet high, with bodies about the thickness of my arm) were to be seen in the entire distance, and often for many miles' extent not a spear of grass, or anything of the kind was presented to remind us that vegetation was any part of the beautiful and beneficent design of the Creator, in preparing this world for the residence of man. At other times,—for some miles in continuance, occurring at intervals throughout much of the distance—small bushes (rarely more than eighteen inches high) with green bark and very small leaves, having much the appearance of coarse grass from the view of them obtained from the car, were found to be growing within, say an average distance of fifty feet of each other.

The desert for a considerable distance from Cairo is almost a level plain, and you look across it till you see it bounded by the horizon; very similar to the appearance in looking over the ocean. Afterwards, it becomes undulating, and some of it hilly. In one instance a beautiful range of whitish pyramidal sand hills was seen stretching across. These had evidently been formed like snow drifts, by the wind sweeping over the desert. The general surface of the desert, instead of being composed of sand (an idea which most persons imbibe from their childhood), is most of it firm and covered with gravel and pebbles. The causes of its barrenness are, *want of rain, and the absence of mould or soil, not the presence of sand.*

We once had a slight view of a "mirage," a phenomenon so interesting, and often so painfully disappointing to thirsty travellers in the desert, who, in attempting to approach what appears to be a lake of water, find it to recede, and finally to vanish from their sight.

On arriving at a railway station one of the tanks was lifted off by a crane or shears, and deposited there, to be emptied into the reservoir and picked up by the return train. We were interested in frequently witnessing what we had often read of as characteristic of this desert, long trains of loaded camels, sometimes near us, and sometimes several miles off; in some instances counting from thirty to fifty of these animals following each other in a single line. We also saw many blanched skeletons of those who had fallen exhausted, and ended their labors, during their weary tramp through this desolate waste.

As the land of Goshen, where the Israelites had been settled, was north of Cairo, and the most probable point of crossing the Red Sea, a little south of Suez, we doubtless passed obliquely over the very path of their exodus. At the point of first coming in sight of Suez, at a distance of twelve to fifteen miles, the elevation above that place was such that an extensive system of curvature or winding of the road was required, to secure satisfactory grade, by which the length was so increased as to make the whole distance from Cairo ninety-six miles, while the previously travelled coach road was not more than eighty-six miles.

On arriving at our destination, we immediately hired a sail-boat and crossed the sea to the Asiatic side (Arabia Petrea) directly opposite the town, where it was less than a mile in breadth. The head of the Red Sea, or "Gulf of Suez," is circular, forming, as it

were, a great basin, in which were then moored, a mile or two from shore, nine steamers engaged in the trade and carrying passengers between that port and India, China, Australia, etc., passing through the Red Sea, upwards of 1,400 miles long, and communicating with the Indian Ocean by the Straits of Babel Mandeb. At the point where we crossed, there is what may be called a tongue of the sea, extending a few miles further north. This is comparatively shallow, and within less than half a mile above our place of crossing, we saw a number of camels fording it and thus passing from side to side. At this point, some persons endeavor to locate the crossing of the Israelites. This did not at all accord with our convictions in relation to this memorable event, for several reasons, one of which is the fact that a point two or three miles below, or south of Suez, is of a character much more conformable to the Bible account. The command of the Almighty to Moses, was "Speak unto the children of Israel, that they turn and encamp before Pi hahiroth, * * * before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, they are entangled in the land; the wilderness hath shut them in." Just below Suez there are some mountains close to the sea-shore. We are not directly told in the Bible of these mountains, but the inference is so strong that writers and preachers, in referring to the situation and condition of Israelites, just before the performance of the wonderful miracle by which they were delivered, have said of this "entanglement," that "there were mountains on either hand, and the sea before them, and the Egyptians behind." Besides, it should be remembered that they were not moving according to their own judgment, or they need not have encountered the sea at all; as by striking a point a little further north, which would have been quite as direct a course from the land of Goshen, they would have entirely escaped the sea. But the Almighty had taken their guidance into His own hands, and given them the pillar of cloud by day, and the pillar of fire by night to lead them. And no doubt He saw that they would be pursued by the Egyptians, and could only be rescued by the intervention of a miracle, and that the opening a way for them through the sea would be more memorable throughout all time than any other. I know of no *authority* for fixing the breadth of the sea at this point, and did not think when there of endeavoring to ascertain it. I therefore think it safest for me now merely to say *several miles.*

In and about Suez, and for many miles around, on both sides of the sea, there is nothing as regards vegetation but utte desolation—not a tree shrub blade of gras or any green thing to be seen. It may l of some interest to note that when at Sue we were (by a straight line,) within abou 130 miles of Mount Sinai, and 200 of Jeru salem.

We got back to Cairo before 10 o'cloc that night, and on reviewing our day work, the peculiar character of the prese realities which we had witnessed, and the associations with the past, we felt that had been altogether a deeply interesting da to us, and a memorable celebration of th advent of the year 1859.

A passage across the desert at this poin that is from Cairo and the Nile to Sue at the head of the Red Sea, can hardl fail, I should think to prove highly inte esting and impressive to every reflectin mind, as it is associated with one of th most momentous and memorable even ever recorded in the world's history. Th Israelites,—even then entitled to be calle a "nation," though under thraldom to th Egyptians, and destined to become one the great nations of the world,—after man wonderful displays of the Divine powe preparatory to their deliverance from fou hundred and thirty years of sore oppre sion by their cruel taskmasters, were last thrust out of the land.

Let us for a moment revert to the cond tion and appearance of this departing hos We are told that when they commence their journey, there were "about 600,000 o foot that were men, beside children. And mixed multitude went up also with ther and flocks and herds, even very much ca tle." From this statement it is reasonable suppose that, adding the women and chi dren and "mixed multitude" to the 600,0 men, the total was not less than tw millions of souls. They evidently starte very early in the morning, and in such has that "the people took their dough before was leavened, their kneading-troughs bein bound in their clothes upon their shoulders They went forth rejoicing with trembling rejoicing that they were apparently esca ing from cruel bondage, but trembling und a fear that they might be pursued and force back to their grinding vassalage. The were many things to make them feel sa They were suddenly being exiled from th land of their birth, which had been the home and that of their ancestors for mo than twelve generations. They were lea ing behind them the graves of parents a children, of husbands and wives, and brot ers and sisters, never again to revisit ther and notwithstanding the oppression suffer from the Egyptians, no doubt many of the

could look back to seasons of sweet domestic enjoyment within the enclosure of their family homes, even though these homes may have been very humble. "Home!" Who has not felt the charm of that word of words? All these ties were now being suddenly ruptured, never again to be re-united. And they were going, they knew not whither, save that they were immediately to enter a trackless desert of almost unknown extent, and trudge through it, carrying their infants, and their goods upon their backs or their shoulders. The only bright thing was the hope of escaping from bondage. All else was of a character to produce sadness of feeling. It is probable that for the first day or two at least not one face of that great multitude was lighted up with a smile. E. H. B.

BIBLE SCHOOL STATISTICS.—The official report of the Secretary of the International Sunday School Convention gives the number of Bible-schools in the United States and Canada as 83,188.

Teachers and officers, ...	894,793
Scholars, ...	6,843,997
Total of teachers and scholars, .	7,738,790

Of these, there are in the United States:

Schools, ...	77,793
Teachers and officers, ...	853,100
Scholars, ...	6,504,054
Total of teachers and scholars,	7,357,154

TEMPERANCE NOTES.

IN the city of New York only one in forty of the liquor-sellers is of American birth. The foreign population of the United States constitutes one-thirteenth of the whole, but they do half the liquor-selling.

ON the 11th ultimo, Senator Burnside, of Rhode Island, presented a bill before the United States Senate "to introduce the teaching of moral and social science into the public schools of the District of Columbia." This will include instruction on the subject of temperance.

THE National Temperance Society has published a paper, by Dr. Willard Parker, on "The Hereditary Influence of Alcohol," a subject which, familiar to the medical profession, has a fearful importance hitherto receiving little attention from society at large.

THE RELIGION OF HABIT.—There is reason to fear that, with a great many Christians, religious habit takes the place of religious life. The law of habit was never intended to take away the need of a daily inspiration. All our springs are in Christ. We live by the faith of the Son of God. We have life as we abide in Him; and in order that we may abide in Him we must feel the necessity of a daily inspiration, a daily communication from the Source. "Without Me ye can do nothing."—*Bombay Guardian.*

SCIENTIFIC NOTES.

Deep Well.—The artesian well in Pesth is one of the deepest borings of modern times. It has already reached a depth of 951 metres, while the Parisian well at Passy is only 547 metres deep. The water is pure as crystal, rich in calcium and baryta, having a temperature of 37° C., and flowing 6,940 hectolitres per day. It is intended to sink the well until the water reaches a temperature of 65° C., and flows in sufficient quantity to supply the baths and the city offices with hot water.—*Berg u. Huett. Zeit.*

Chemical Composition and Function of Leaves.—Corenwinder found, nearly thirty years ago, that young leaves exhale carbonic acid during the day as well as during the night, and concluded that they breathed in the same manner as animals. He has lately found that the young leaves contain much larger proportions of nitrogenous matter and phosphoric acid than the older leaves, and they are, therefore, much richer in protoplasm, which requires the absorption of oxygen and the exhalation of carbonic acid for the continuance of its life. He is therefore assured that the respiration of plants is of the same character as that of animals, and that the old theory, that plants have one kind of respiration during the day, and another during the night, should be banished from the domain of science.—*Comptes Rendus.* P. E. C.

THE PILGRIM'S WANTS.

I want that adorning divine,
Thou only, my God, canst bestow;
I want in those beautiful garments to shine,
Which distinguish Thy household below.
Col. iii. 12–17.

I want, oh! I want to attain
Some likeness, my Saviour, to Thee;
That longed for resemblance once more to regain,
Thy comeliness put upon me.
1 John iii. 2, 3.

I want to be marked for Thine own,
Thy seal on my forehead to wear;
To receive that new name on the mystic white stone
Which only Thyself can declare.
Rev. ii. 17.

I want every moment to feel
That the Spirit does dwell in my heart—
That His power is present to cleanse and to heal,
And newness of life to impart.
Rom. viii. 11–16.

I want so in Thee to abide,
As to bring forth some fruit to Thy praise;
The branch that Thou prunest, though feeble and dried,
May languish, but never decays.
John xv. 2–5.

I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.
1 John ii. 15.

I want by my aspect serene,
My actions and words, to declare
That my treasure is placed is a country unseen,
That my heart and affections are there.
Matt. vi. 19–21.

I want as a traveller to haste
Straight onward, nor pause on my way;
No forethought or anxious contrivance to waste
On my tent, only pitched for a day.
Heb. xiii. 5, 6.

I want (and this sums up my prayer)
To glorify Thee till I die;
Then calmly to yield up my soul to Thy care,
And breathe out in prayer my last sigh.
Phil. iii. 8, 9.

—*Advocate of Holiness.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 7th inst.

THE EASTERN QUESTION.—Communications are understood to be still going on between England and Russia, but no definite conclusion has been attained, nor has anything certain appeared respecting the prospect of a Congress. A Vienna paper asserted at the beginning of this month that negotiations on that point between England and Russia had been revived by the latter's taking the initiative, and that Russia would make larger concessions than heretofore. The question of a simultaneous withdrawal from the vicinity of Constantinople remains apparently in the same position as last week. Direct negotiations with the Turks relative to a withdrawal of the Russians, are said to have been begun, but Russian troops were still moving toward the capital, while but few were dispatched westward against the insurgents.

The Turks have evacuated Artvin, in the pashalik of Trebizond, which is considered a step in the execution of the treaty of San Stefano. General Todleben is said to have again urged the evacuation of Shumla, Varna, and Batoum, intimating that if the Porte immediately complied, the Russians would withdraw to the fortified line of Tchekemsedge, Tchataldja, and Derkos. The Turkish army concentrated around Constantinople is estimated at 70,000 men. Refugees, in a deplorable condition, continue to arrive in that city. The International Committee, it is stated, will be obliged to stop relief on the 1st prox. for lack of funds.

Rumors have been current that Austria intends to occupy Bosnia, and perhaps Herzegovina, by agreement with Russia; but a despatch of the 5th inst. from Constantinople stated that the Austrian Embassy there denied that Austrian troops were concentrating on the Bosnian frontier, and that it was declared that Austria will not occupy Bosnia without the consent of the Porte. A Vienna paper of the 2nd said that in consequence of the concentration of Russian troops near the Transylvania frontier, it has become necessary for Austria to take precautions, and the question of the gathering of an Austrian army in that province is under consideration.

A Russo-Turkish convention has been concluded, arranging for the return of Turkish refugees to their homes. Only those will be sent at present who long to localities occupied by Russians outside of Bulgaria. Russian troops will accompany them, to protect them and restore their property. The expenses are to be borne by Turkey.

From Adrianople, fighting with the Mussulman insurgents is reported to have occurred about Haskoi, which district twenty one Mohammedan villages have been destroyed. The destruction is charged by the Russians to the Bulgarians, and by the Bulgarians to the Russians. Many Bulgarians accused of complicity in these outrages, have been arrested at Adrianople.

It has been officially stated at Athens that negotiations between the British Consuls and the insurgents in Thessaly for a cessation of the insurrection have been successful, the Consuls, on the authority of Lord Salisbury, promising that the Greek cause will be fairly represented before Europe. The Consuls will endeavor to effect a like arrangement in Macedonia.

Prince Labanoff has been appointed Russian Ambassador to Turkey, instead of General Ignatieff.

ITALY.—At the re-opening of the Chambers on the 1st, two of the Ministers denied the rumors that Italy was mediating in the Eastern Question, and that the government had asked England to state her views, and declared that the government, in conformity with the wishes of the people, would always keep aloof, as far as possible, from any complications that might arise. On the 4th, the Senate unanimously passed a vote of confidence.

The Congregation of Cardinals, which was instructed to study the Prussian ecclesiastical laws, in order to pronounce whether they were acceptable to the Church, was reported to have arrived at decisions calculated to facilitate the renewal of friendly relations between Germany and the Vatican; but a special despatch from Berlin to the London *Times*, on the 6th, said that, contrary to expectation, the Prefect of the Congregation had asked those Prussian priests who receive government stipends, either to renounce their salaries or declare their opposition to the laws in question.

GREAT BRITAIN.—The House of Commons opened on the 6th inst. A long and desultory discussion occurred that evening on the dispatching of troops from India to Europe, some members questioning the government's right to do this without consent of Parliament. The Chancellor of the Exchequer defended the act as constitutional, being only a movement of troops from one part of the empire to another, and said the House would have full opportunity to pass judgment upon it when the estimate for the expenses was brought forward. The premature disclosure of the government's intention would increase the difficulty in transporting the troops. He adhered to his statement before the recess, that the diplomatic situation afforded no additional ground for anxiety. Hawes, a Liberal member, declared that if the opposition leaders should abstain from action, he would submit a resolution, protesting against the government's assumption of authority to employ Indian troops without consent of Parliament.

FRANCE.—The Universal Exposition was formally opened on the 1st inst. by President MacMahon, with much ceremony. The heirs-apparent of Great Britain, Denmark and the Netherlands, and members of the royal family from Spain and Italy, were present. In the address of welcome by the Minister of Commerce special stress was laid upon the significance of the exhibition as a token of public confidence in the stability of the republic, and of the sympathies of other countries. The interior arrangements were still incomplete in most of the sections, the English and Canadian being the most advanced.

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For Friends' Review.

THE "FEAR NOTS" OF THE BIBLE.

The infinite wisdom of our Father has not ly made the way of life plain to the spir- al vision of His children, but anticipating eir weakness and liability to fall by the ay, He has given many tender messages caution and counsel to guide them aright. the disciple be intimate with the Divine ord, he will be struck with the directness, rce, and frequency of these messages. mong them are the pertinent and helpful fear nots" of the Lord, which have come metimes through a majestic and supernatu- l voice to prophets and apostles; sometimes whispers of the Heavenly Spirit to the inner consciousness of the humblest souls who have waited upon Him; and again through the inspired appeals of those chosen ministers whose lips have been touched with a live coal from the altar, and who have spoken directly to the souls of men. We find these messages addressed to the several conditions of danger into which even loving Christians are liable to fall, and in every case adapted to their peculiar needs.

Every disciple must have known the experience of a sense of unanswered prayer—a feeling that the deepest longings of his heart have gone out toward the Lord, and received no sign of recognition or acceptance. And perhaps at such a time the temptation comes to believe that his petitions are unheard, that the unseen One is not, and the strength of his heart goes from him, as the strength of the prophet Daniel departed after long fasting and prayer. But a voice came to Daniel, as a voice sooner or later comes to every soul which has "open windows toward Jerusalem," and that voice announced to him, "Fear not, Daniel; for from the first day that thou didst set thy heart to understand and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

Waiting and prayerful soul, if thou hast truly "set thy heart to understand," if thou art indeed seeking wisdom from on high for the service of God, "fear not;" thou shalt realize at last the presence of One who has "come for thy words." "There hath no temptation taken thee but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.'

This is the character of some of His most comforting messages, for well He knows the need of cheering and supporting fainting Christians, of pointing both to the temptation and the means of escape. For even those who truly love Him are sometimes,

amid the clouds, led to forget that "this God is our God forever and ever; He will be our guide even unto death." His requirement is simple faith in these promises, and all His tender messages to dispel the disciples' fears directly point to or are intended to nourish it. On this point we note that Jesus, after addressing himself to those who might doubt in regard to their temporal welfare, and making it clear that their Heavenly Father "careth for these things," by a gentle and happy transition turns to a provision as sure, and of far greater moment "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Not only food and raiment, and all things necessary for the present journey, but a glorious and eternal kingdom is being built up, and you, His children, are the builders and sharers thereof. The tiny sparrow is remembered and fed. "Fear not therefore; ye are of more value than many sparrows." The immortal soul which He has created in His own image stamps it with this value, and to this soul He gives the promises of the eternal kingdom.

It would seem at first glance that the heart which constantly sought the presence of the Most High in intimate and prayerful intercourse would be prepared for any manifestation of that presence which He might choose to make. And yet the "fear nots" of the Lord have been needed, and have also been graciously given to soothe that terror of a supernatural presence which assails even godly souls. Thus when He trod the waves of Gennesaret, and the disciples looked upon Him from their frail vessel in terror, the gentle, "It is I; be not afraid," was enough to reassure them. The same voice and message came to the women who were affrighted in the garden on the resurrection morning, and would have fled. "Fear not ye, for I know ye seek Jesus who was crucified." How safe a refuge indeed have they who seek the crucified Jesus! While the disciple honestly seeks, He walks with him, and in the moment of revelation he dismisses his fears, in the sense of love and protection which comes with that presence. But it would seem that our minds are so accustomed to merely natural or expected manifestations of His power, that a miraculous revelation or act gives a shock akin to terror, and that that sense of terror is by His tenderness met with assurances of safety and acceptance, while the intent of the manifestation is made known, and its lesson impressed upon the mind. Thus in the astonishment and fear of the disciples at the miraculous draught of fishes at the Sea of Galilee, Jesus said to Simon, "Fear not, from henceforth thou shalt catch men;" making the strange sight which h startled his vision full of meaning, guide and cheer him in his appoint work. And when John, "in the Spiri on the isle of Patmos, fell down as dead before the awe-inspiring presence his Divine visitant, the wonderful messa came to him, "Fear not; I am the fi and the last. I am he that liveth, a was dead; and behold I am alive forev more. Amen."

We perceive that these messages fr God are specially given to those who seeking His presence, to those who seeking to know in what way they m serve Him, or for wisdom for His servi and to those to whom He wishes to imp some revelation of His will or prophecy. is not inconsistent with that godly f which the Scripture enjoins.

While the Christian's assurance is ba upon the Rock, which he feels to be unf ing, it is attended with the most trembli self-distrust. But in the midst of that s distrust, faith leads him to depend up Christ for all temporal and spiritual ble ings. It guards the soul from all dang from within and from without. "I v keep him in perfect peace whose mind stayed on me," is His promise, and fa in such a promise spreads a calm over dread waste of human fears. The fear sin is indeed the only one before wh the soul need quail, for this drives us fr that sacred presence in which we have fullest sense of safety and rest. F

Maine.

For Friends' Review.

EXTRACT FROM THE DIARY OF JO FORD.

John Ford, of whom a "Memorial" lately been published, was much of his a teacher. With many gifts for usefuln and from early life a Christian, he t writes, under date of

First month 12th, 1868.—"Oh, at ti to feel as I do, that I do love Christ, t He is my only refuge, (other have I no that I can trust Him for time and eterni this is peace; sometimes joy. I have r much in the last few years, and have rece ly read much in writings which are thou by many not orthodox, especially on atonement as ordinarily described in mulas of doctrine. These have not in least shaken my faith or weakened my *tire* acceptance of this doctrine as set fo in various ways in Holy Scripture. C thing I think I have learned from then *the fitness and safety of expressing and ting forth this doctrine in the words*

cripture. The result of further thought
this fundamental article of a Christian's
eed convinces me that in simplicity of
atement and in variety of illustration,
oly Scripture furnishes a most ample sup-
y. . . . At times, when sitting down
a lonely meal, as I often do, I am com-
ted, sometimes beyond words to express,
remembering the gracious assurance,
ehold, I stand at the door and knock; if
y man hear my voice and open the door,
*will come in to him, and sup with him, and
with Me.*' What a glorious guest!"

Third month 21*st*, 1868.—"I am sixty-
ven years old to-day. Whilst I can truly
y, 'Surely goodness and mercy have fol-
ved me all the days of my life,' and whilst
ong and pray for a more grateful heart, I
d life still a warfare, a painful conflict—
netimes even to the conviction that 'to
part, and be with Christ,' would be far
ter, and yet, amidst the conflict, enabled,
th a little renewal of faith, to commit the
eping of my soul in well-doing unto a
thful Creator. I see conditions of holi-
ss—of conformity to the Divine will in
things—every thought brought into cap-
ity to the obedience of Christ—to which I
ve not attained, and yet earnestly longing
it, and in distress, but not in despair, I
er the petition, 'Undertake for me.' I
ve known from time to time plenary par-
n for all past sins through that blood
ich cleanseth from all sin, and have felt
love of Christ to me, and a love to Him
return, that moves me to tears."

Sixth month 22*d*, 1875, (*seven years
r.*)—"The Spirit himself witnessing
h my spirit that I, even I, am a *son*,
eemed by the precious blood of Christ,
l by that alone. To God be glory a
usand-fold. Thankful for a long mid-
ht vigil of clear intellect and abated
n."

One evening, about three weeks before his
ease, he said, "I wish to say emphati-
y, in the presence of you all as wit-
ses, that I have found the grace of God
icient on all occasions." He often sent
message to his friends, "Tell them I am
ibled in body, but with undisturbed
ce."

He died Eighth month 16th, 1875, aged
enty-four.

'OCTRINAL.—By the propitiatory sacrifice
Christ without us, we, truly repenting
believing, are, through the mercy of
l, justified from the imputations of sins
transgressions that are past, as though
r had never been committed; and by the
hty work of Christ within us, the power,
nature, and *habits* of sin are destroyed, that as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. And all this is effected, not by a bare act of faith, *separate from obedience*, Christ being the author of eternal salvation to all those who obey him.—*Richard Claridge.*

VISIT OF E. AND I. BEARD, AND OF S. AND S. G. PUMPHREY, TO SOUTHLAND COLLEGE.

We arrived at Southland on Fifth-day, the 11th of Fourth month. Elkanah and Irena Beard came the following evening. The latter were welcomed as old friends. Their visits have been frequent, and they have a strong hold on the affections of both teachers and scholars. We did not ourselves come entirely as strangers, for we had met Alida Clark and Amasa and Lydia Chace at Western and Indiana Yearly Meetings.

Alida Clark is the moving spirit of the place, and with what earnestness and enthusiasm she pursues the mission she has accepted as her life work, is well known. With regard to Calvin Clark, it is not too much to say that his services are as indispensable as those of his wife. He takes general oversight of the temporal interests of the Institution with much practical good sense, manages the farm, keeps accounts and attends to business matters, with a steady perseverance and cheerfulness all the more admirable because the work is evidently not one that he would have willingly chosen. Myron H. Thomas, the teacher of the senior class, and Henrietta Kitterall and Emma H. Frame, the teachers of the day-school, are well adapted for the posts they fill. The two last named are young women of color, who have been trained at Southland from their childhood.

Sixth-day had been fixed for the annual temperance meeting and entertainment, and all day long preparations for it were going forward. Lydia Chace's room, which is usually a hive of industry, was busier than ever, and the sewing machine was in constant requisition and making double quick time. In the evening the meeting-room was crowded, the parents and friends of the scholars having come to see and hear the young people. The entertainment was of the most varied character; pieces learned for the occasion were recited in prose and poetry, and singing, either solo, or in companies, was liberally interspersed. There were some dialogues and short addresses, and altogether some scores must have taken part. The enthusiasm of the proceedings reached its height when several of the older

colored brethren gave us some of their old plantation hymns. One of these, beginning "Go, Jonah, and preach my gospel," related with much minuteness the history of that disobedient prophet; the blanks in the Bible narrative were filled up, and Jonah's experiences from the time he went down to Joppa till he was swallowed by the fish, were related with great vividness and force of imagination. Another hymn, which was sung with ardor, contained the stanza:

"Reign, oh! reign, oh! reign my Lord,
Reign, Massa Jesus, reign;
Rain, oh! rain salvation down,
Reign, Massa Jesus, reign."

and went on to speak of the blessed indwelling and government of Christ the Lord. We did not separate till after eleven, and our friends would no doubt quite as willingly have stayed till three.

First-day, the 14th, was the anniversary. It was a day that had been looked forward to with eager expectation, and it was a great disappointment that it was ushered in with a violent storm of thunder and lightning and rain. But although our meetings were small, they were blessed, and the Spirit, who in the beginning moved on the face of the waters, was evidently there. In the morning the subject of guidance was brought before us as Sarah G. Pumphrey expounded the 32d Psalm. In the evening her husband preached from "Grow in grace," and Elkanah Beard gave us a striking sermon on Mephibosheth, the poor lame man who was but a dead dog in his own sight, yet who was admitted to David's table as one of the king's sons. The afternoon meeting was more interesting still. It was an experience meeting, and many and heartfelt were the acknowledgments of the Lord's goodness. Old scholars were there who had come from their schools in the country to be present at the Anniversary. One had come three hundred miles. Southland is home to them, and it was delightful to see the pleasure with which they mingled with their old associates and teachers. They told us of their difficulties, their labors and their hopes. Some of them were opposed because they were Quakers, and their efforts in religious instruction and in the promotion of total abstinence, were bitterly denounced. One of these was told by the director that he must give up using the Bible in school; but he replied that he would rather give up his post, and his constancy gained the day. Others expressed their desire to grow stronger and stronger in the Lord, that they might be of more use to their people, and entered into covenant to serve God more faithfully. "I want to try to be a better man," said one noble young fellow, "and to live nearer to Christ, for I cannot be thankful enough all He has done for me." "It was a g blessing," said another, "that I was under the influence of this Institut "While many of my old associates," sa third, "have been sent to the penitenti I, who was brought here, have found Lord Jesus Christ." Some were teach Bible-schools, and were able to tell of conversion of their pupils. I think it on another occasion that we had a rema ble testimony from an elderly colored w an whose deportment had the dignity refinement that true religion alone can g Her life had been an uncommon one. skillful dressmaker, she had earned eno to purchase her own freedom and tha one of her children. She was impriso at Charleston by the Confederates at commencement of the war, because in an tercepted letter sent to her son who serving under Major Anderson at Sumpter, she had said that she was pra daily for his preservation and that of commanding officer. "I entered," she us, "in the ship Zion thirty years ago, I am no ways tired. The Lord has very good to me. The Lord has delive me out of all my afflictions. When I hungry He fed me, when I was naked clothed me, when I was sick He healed and when I was in trouble He comfo me. Oh! what would the world be wit Jesus? Had I a thousand tongues, I c not speak enough in my dear Redeem praise."

Our presence was not allowed to inte with the ordinary school exercises. At o'clock the bell rang, and at six we down to breakfast. The scholars s around the table while they sing a vers two of some familiar hymn, previous to thanksgiving pause. After breakfast, Bible is handed to Calvin Clark. "H you any choice?" he said, as he turned t "Yes," said Elkanah, "I should like Epistle of James. I want to know abo religion that teaches us to do." So for mornings we had the practical teachin the apostle of works. Short exhortat were given each morning by one or of us, enforcing the lessons of the cha read; and the call of the Spirit to v prayer was gladly responded to. A breakfast, the girls have their house duties to attend to, for this is part of education, and habits of neatness and o are inculcated. At 8.30 the bell rings school, the first half hour being devote religious exercises. There was singing lowed by both silent and vocal prayer, the Holy Scriptures were read and pounded. The children showed good a

n, and answered questions well. "What es Jesus mean when he says, 'Ye are the ht of the world?'" "He means," said a le lad, "that Christians should do right at sinners may follow their example." hool lasts till twelve, and then there is ess for dinner and recreation till half past e, the afternoon session closing at four. pper is at half past six; and then at eight h evening we had our meeting. It is rcely surprising that after days so long d so fully occupied, there was "a little pearance of drowsiness;" the wonder was t it was not exhibited in a much larger mber. Usually, however, after a short p at the beginning of the meeting, and the ging of one or two hymns, the congrega n woke up and continued awake. The etings were varied in their character. e thought it right to give a good deal of ect religious teaching. One evening the ject of sanctification was before us, and scholars were asked to search out in ir Bibles and read aloud a number of ts bearing upon it. On another occasion judgment to come and the teaching of Bible on heaven and hell, was brought in the same way. Another evening our son was taken from Jer. vii. 21–28, the rds, "Obey my voice," and "They went kward and not forward," being dwelt on as the special key-notes of the lesson. e interest of the meetings increased night er night, and by the close of the week ny were seeking the pardon of their sins, l others had renewed their covenants.

During the day-time we had many private erviews both with the anxious and uncon- ned, spent considerable time in the classes, l called on the people of the neighbor- od or visited their schools. One after- on Stanley Pumphrey gave the scholars ecture on England, and Elkanah Beard them in roars of laughter by his graphic cription of the odd way in which bread butter are manufactured in Hindoostan.

(To be concluded.)

For Friends' Review.

TES ON FRIENDS' MISSIONS IN THE EAST.

harles Gayford and his wife, who have n engaged as missionaries at Hoshunga- , India, are about to return to England. Gayford expects to study medicine so to qualify himself more fully for work he locality he has chosen, and then to re- n. Meanwhile, Friends' Foreign Mission sociation are desirous to send other work- to take the place of C. and H. I. Gayford. young man is acquiring a knowledge of language to fit him for that service.

Friends' Foreign Mission Association are desirous to enlarge the boys' school at Antananarivo, Madagascar, and have issued a circular asking for funds. In this school, teachers are trained who conduct schools throughout the region assigned to Friends, and often become the religious teachers and examples of their countrymen.

The Ninth Annual Report of Friends' Mission in Syria and Palestine, contains a map of the situation and surroundings of the Training Home at Brumana on Mount Lebanon; also an engraving of the building. The latter is a plain structure about eighty feet long by forty-five feet wide, and contains nineteen spacious rooms, a large meeting room, and a stable (!) Its site is about 2,500 feet above the sea, and very healthy; is three hours from the Mediterranean, and in sight of Beirut, a city of 70,000 inhabitants.

The Home is for the training of poor boys from Mount Lebanon. Also for the residence of the Missionary, and to be the headquarters of the mission work. The Monthly Meeting, Teachers' Meeting, and other devotional meetings are also held here. One room is used as a surgery, Dr. Beshara, the principal teacher, using it to dispense medical aid to the sick poor of the district.

Theophilus Waldmeier superintends the mission work, which is spread over the surrounding district. Besides the Training Home, there is a boys' school near by, a day school, with 60 pupils; also a girls' school, with from 34 to 40 in attendance, supported by T. Waldmeier's friends in Switzerland.

Shoura Boys' School is in a small village near, with 20 pupils, supported by a Friend in Dublin.

Neby School, in another village not far distant, with 20 pupils, is taught by a member of Brumana Monthly Meeting. It is supported by T. W.'s friends at Neuchatel, Switzerland. The people of the village are known mostly as robbers and evil-doers, but are beginning to feel the influence of the school.

Dar Bsalim School, situate still further westward, is the fifth school. It is supported by Swiss Christians. The teacher is a member of Brumana Monthly Meeting. It has 30 boys and a few girls under instruction.

In the plain, at the foot of the mountain, is Mansourieh Girls' School, supported by English and American Friends. It has 25 to 30 pupils. No woman in the village can read. The girls will read, and have a knowledge of the Bible.

Mansourieh Boys' School is also supported by Friends, and is doing good work. Roomy School has 25 to 30 pupils; it is in a very dark village; the school supported

by Friends, and taught by a member of Brumana Monthly Meeting. Beit Mary Boys' School is in another village on the top of the mountain; it has 30 boys and girls, is taught by a native Friend, and supported by Swiss Christians.

The Monthly Meeting of Brumana has a membership of 14 men and 6 women They are carefully taught and examined before admission. The First-day meeting has from 100 to 130 in attendance. In the evening a Bible-school is held. On Fifth-day evening a Bible reading is kept which proves to be very useful. Isaac Shammah is Evangelist and Bible-reader, and visits the neighboring villages, teaching and preaching.

Im Joseph is the Bible-woman of the Mission: she visits the poor, sick, and ignorant, helping them and teaching them the Bible.

Besides the work at Brumana, Jacob Hishmeh is stationed at Ramallah, near Bethel, about eight miles north of Jerusalem. He has a girls' school there, taught by Muallima Catibeh, who, with J. H.'s wife, also conducts a mothers' meeting. The attendance at the latter is now 20. On First-day the meeting conducted by J. Hishmeh is attended by about 100 men and women. He also has a week-day evening meeting for reading and expounding the Scriptures. He has besides three schools under his charge at neighboring villages.

Notwithstanding the war the work has not been interrupted, and by contributing to the relief of the distressed, hearts have been opened to the missionaries, and to hear the truths of the gospel.

Friends have assisted several schools conducted by devoted Christian women in Palestine.

About $10,000 has been spent on buildings by Friends in this mission field, and this year the expenditures have been for all purposes about $10,000.

For Friends' Review.

SLAVERY, INTEMPERANCE, AND WAR.

IV.

In *Peace Pages for the Young*, by John Gill, of England, is a brief sketch of "Joseph Price, a well known Cornish Quaker," the founder of the London Peace Society. The account states that "a schooner belonging to Joseph Price, laden with iron, was bound for the port of Falmouth. Now Joseph would never allow any guns or other arms of defence to be on board his ship, though he was sometimes ridiculed for his seemingly strange conduct. He was a member of the Society of Friends, and boldly declared he had no faith in fighting or rude equipments for murder. It so happened t Joseph's vessel was taken by a French vateer, and when the hostile captain fo that there were no guns or arms of defe on board, he exclaimed, in French, to effect, 'Take back your vessel! Take b your vessel, and good speed to you. I wo not be so mean as to capture *an unprote ship.*' This incident in the life of Quaker merchant proved to be the fou tion of the PEACE SOCIETY. Joseph P soon met a few friends in London at house of that great philanthropist, Will Allen, in the year 1816, where they foun the humane and holy institution, the L DON PEACE SOCIETY, which is now so wi known and appreciated. Joseph Price tinued to labor for the great cause whic was instrumental in establishing. On his latest acts was to join a deputatio wait on the Earl of Aberdeen, then Pr Minister, with an appeal against the mean war, a war which those who prom it at the time afterwards confessed to h been a great national blunder. This wa the 16th of December, 1854, and on the he died, at his residence, Glynvellya tage, near Neath, aged seventy-one year

Thus it appears that members of the ciety of Friends were founders of the I don Peace Society, and as far as I am aw its Presidents have always been Frie But for the last thirty years Henry Ric has been its able Secretary, and editor of *Herald of Peace.* He was born in W and educated for the ministry, and in " time he settled at Marlborough chapel London, where he displayed remark earnestness and industry, and was ins mental in building up a flourishing chu with several valuable institutions conne with it. In 1848 he was appointed S tary of the London Peace Society, an once commenced his official labors f cause which had long been despised and glected, but which he more than any else in Europe has been instrumenta bringing into a position which now mands attention and respect." For the eight years Henry Richard has been a M ber of Parliament.

Thomas Clarkson was undoubtedly ra up by Providence to unite with the li and perhaps despised band of laborers the suffering Africans. Henry Richar no doubt occupying the place designed by the Prince of Peace, in whose cause has so long and faithfully labored, in junction with the little band who form working committee of the London Peace ciety.

The Society of Friends has ever beer important element in the London Peace

ety, which has been steadily progressing in importance and usefulness, until it has got to be a power of great influence; and if England is prevented from engaging in war with Russia, it will be mainly by an influence growing out of the Peace Society. The line between the peace and war parties is becoming plainer and plainer, and Church and State and military power go hand in hand in efforts to embroil the nation into bloody warfare. The clergy are among the most clamorous for war. Said one at a large party in London, "Immediately that Russia crossed the Danube to attack Turkey, England should have made war," adding, "I am for war to the knife!" By reliable reports hundreds of others are pleading for war in their sermons. But the seat of the unholy war-power lies in the military system, which supports many holders of sinecures, who fear, without continual agitation, the loss of their salaries.

The last *Herald of Peace* reports: "There are 332 handsomely salaried admirals for the 297 ships in commission in Her Majesty's navy, that is, *more than one admiral to every ship*! It is the same with the army, or worse. For the 151 regiments of the line possess 105 generals, 169 lieutenant generals, and 554 major-generals, or 828 *generals* in all—that is to say, *more than five generals to every regiment of the line!*" Did any absurdity ever perpetrated in Bedlam equal the folly of this? But observe, it is no folly of the generals and admirals, for they earn an easy and luxurious living by their sinecures. The folly is on the part of the British legislature and tax-payers.

The working-men of England have already organized Peace and Arbitration societies, and are awakening to their true position in regard to war, and are manfully contending for their rights, not in the spirit of war, but in the spirit of peace, while a very large element of unsettled spirits are clamorous for war, and browbeating the law and order element of society!

The friends of peace throughout England have been very active in holding peace meetings, and getting up memorials to government and petitions to Parliament in favor of a continuance of a policy of neutrality.

The *Herald of Peace* for Third month, states: "More than 1,300 petitions in favor of peace, and with an aggregate of over 100,000 signatures, have been presented to the House of Commons during the past six weeks. . . In many localities good and wise men of various parties and denominations have united in this work. Some towns, as Manchester, Brighton, etc., sent up as many as twelve, twenty, or more petitions each. Many of the petitions with only one signature represented large and important bodies, as, for example, the one signed by the Mayor of Manchester, representing the aldermen and corporation. Again, the one signed by Mr. G. S. Gilpin represented the whole of the Society of Friends as a body. Many political associations and public meetings adopted memorials signed by the chairman as representing all the other members."

"Such efforts extending over the kingdom afford a satisfactory reply to the question occasionally put: 'What are the Peace Society and their friends doing?' Their influence will, it is to be hoped, have largely tended to restrain the unwisdom of certain statesmen, and to counteract the policy of an unscrupulous and interested faction of the advocates for war."

In contrast to the warlike attitude of many of the English clergy, it is cheering to find that many of the bishops are outspoken in condemnation of the war policy, and a strong memorial has been circulated for signatures of the clergy of the Church of England, in favor of neutrality. The names of a large number of Congregational ministers, and places where they were intending to preach on peace, are given in the *Herald* for Second month, thus showing a very marked increase of religious interest among Christian professors in favor of peace.

It is cheering to know that there is a band of active peace workers in France, and not a few scattered advocates in other nations of Europe, and the Dutch Peace Society with its auxiliaries is in lively working order.

Like the advocates for freedom a century ago, the advocates for peace are working out from one common centre. The peace society has its auxiliaries and agents in different parts of the kingdom, all working for one common end, although in somewhat different forms to meet different opposing influences, but all are aimed at the great evil of war, which they believe is of sufficient magnitude to require direct and persistent efforts to be brought to bear directly against it. In demanding the removal of the evil they are showing the sticklers for war the better way to settle international differences. But alas! if arbitration is adopted, "Othello's occupation is gone," and these hundreds of warriors now so clamorous for war, would cry out in utter despair!

"SINCE the beginning of modern missions, the Bible has been translated into two hundred and twelve languages, spoken by 850,000,000 of human beings, and distributed at the rate of nearly twelve every minute," says the Secretary of the English Baptist Missionary Society.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 18, 1878.

THE Christian may often be disposed to feel that his insignificance is such, that his little part in the service of Christ may be overlooked, and if left undone, or done carelessly, it will not make much difference in the grand result. Paul judged otherwise. He not only says, that the apostles were a spectacle to angels and to men, but that unto the principalities and powers in the heavenly places is made known by the church the manifold wisdom of God. Three times in his Epistles to Timothy he charges him to fulfil his duties as in the sight of God and the Lord Jesus Christ, and once he adds, "of the elect angels."

The church is bound together as a whole, made up of every member; its life is a common one; its interests are one. If one member suffer, all suffer; if one rejoice, all rejoice. The fai'ure or dishonor of one member affects not his own circle or denomination only, but the church as a whole. The prosperity and success of one member or group of Christians affects all the rest. No Christian then is so humble, or his sphere of duty so retired, that his faithful or unfaithful service is unimportant. If it were more realized that our little, ugly meannesses were done in the sight of such august spectators as God, and Christ, and the angels, would they not often be avoided? If we felt that such witnesses watched our grasp of faith on God's grace to tread under foot some temptation, to bear meekly and cheerfully some trial, to perform some act of simple kindness to a brother, or service for the good of a soul, would it not quicken to faithfulness, that we might keep Christ's commandments without spot, unrebukable, unto His appearing. Lack of charity, humility and meekness in the church; over-reaching and dishonesty in business; want of diligence in prayerful searching of the Scriptures; letting the mind out after false philosophy and novelties in religion; and inattention to the whispers of God's Spirit against all impurity, would be far less frequent, did Christians remember in whose presence the affairs of men pass.

It may well quicken to effort "in seas and out of season," to remember that wh Christ shall come in the glory of His Fath and the holy angels, everything done in H name shall be brought to light to His prais and then, too, shall every man have prai of God.

WE would call attention to the article on "O ental Religions" on another page. While gives valuable testimony to God's universal lo to men, in that He has not left Himself whol without a witness in every nation, it shows t extreme importance of carrying the religion Christ to every creature. If any system of Chr tianity finds, not perhaps its fundamental pri ciples, but its application of these principles, unfit it for home and foreign mission work, must amend its system if it will be consiste with the spirit and commands of the Founder Christianity itself. All Protestant denominatio found great difficulties at first in entering up foreign missionary work. To-day the missio in Central Africa are almost devoid of clerg men, and conducted by laymen. These denor inations made concessions of supposed prin ples in order to obey Christ. It is a cause thanksgiving that the Lord has waited so lo for Friends to enter upon this necessary wor and the future life and welfare of the Society connected with faithfulness in carrying it fo ward. The missions in Mexico and Syria, Tennessee and Arkansas, should be sustained whatever cost of personal sacrifice on the part those who contribute to their support.

OF the inferences of our friend, *Phi*, some a correct, others do not necessarily follow. It perhaps impossible to conceive of an anim without the power of volition. Physiologist or at least, Lewes, a writer on Physiology, hol that the nervous system is a specialized series organs more perfectly to fulfil functions which, animals so simple as the amœba, are, so far we can see, diffused throughout their mass just as the alimentary system is more and mo specialized as animals advance in the scale being, to perform functions *apparently* diffuse throughout the whole mass of extremely simp organisms. The brain is a highly specialize organ of the nervous system, for the performan of functions which, in such creatures as the low molluscs, devolve upon nerve centres which are n called a brain, and also to make higher functio possible. Even should it be proved that anima organisms arise directly from inorganic matte as may yet be proved, this would not in the lea

ake away the great truth of "the immanence verywhere of the supernatural." Indeed, it ight seem only a more decisive proof of such mmanence. Professor Cope's reference to the mœba was not intended to be exhaustive—in-eed, was almost incidental. Naturalists must orm hypotheses. These are the temporary arches rown out to bridge over the chasm between ifferent observed phenomena. When the real uth is found, the solid stone arch is built, and ie slight temporary structure, perhaps already ver and over again rebuilt, is cast aside.

With our friend, we think there need never be ny fear of truth of any kind. We need not, nor ught we to take all temporary conclusions of cientists as final, but hold them as tentative till ie truth is firmly established, and then we shall nd that they harmonize with all other truth.

MOVEMENTS OF MINISTERS.—After attending ondon and Middlesex Quarterly Meeting in the irst month, Barnabas C. Hobbs went to Bristol, nd by Street to Cornwall. Afterwards he went astward along the southern coast by Southamp-n and Isle of Wight, to Brighton, and thence London. In Cornwall he found many meet-gs of good size, and an earnest membership. Essex and Kent many meetings are small, riends having left agriculture for the mining nd manufacturing towns of the north. He has equently found occasions where it was desired should give his lectures upon Baptism and e Supper. As in America, he finds much stir the religious world, and many novelties attract e attention which should rather be given to e great fundamental truths of the Christian th.

About the middle of Third month, he went to eland, to take in course the spring Quarterly eetings. These he had attended, and was rest-g a short time at Moyallen, before attending iblin Yearly Meeting, expecting after it to go London Yearly Meeting.

DIED.

COX.—At West Creek, Ocean county, N. J., Fourth nth 28th, 1878, Martha, wife of Jonathan Cox, in 80th year of her age. She was Clerk and for some rs an Overseer of Little Egg Harbor Monthly Meet-. Her orderly and exemplary life, and resigned and ceful close, gave evidence she had only to fall ep and be forever at rest.

OSBORNE.—At her residence in Smithfield, R. I., the 22d of Fourth month, 1878, Elizabeth A. orne, aged 91 years, wife of the late John Osborne, for many years a beloved Elder of Smithfield nthly Meeting.

THOMAS.—At her residence at Union Springs, Y., on the 11th inst., Ednah D. Thomas, widow the late David Thomas, aged 84 years; widely wn in Western New York for her active works of rity and counsels of benevolence through a long

REDUCED FARE TO NEW YORK YEARLY MEETING.—Arrangements have been made with the "Citizens' Steamboat Co." to issue excursion tickets to those attending the Yearly Meeting, good from Fifth month 29th to Sixth month 10th, inclusive, for three dollars and fifty cents (3 50), from New York to Glens Falls, and return.

Boats leave pier 49 North River, connecting at Troy 7 A. M. with train, reaching Glens Falls 10.25 A. M. Returning leaves Glens Falls at 4.50 P. M., reaching New York 7 A. M. Boats leaving New York evenings of Fifth month 29th and 30th, will call at Poughkeepsie about 11 P. M., for those desiring to start from there; and also land there on return trip about 2 A. M. the day after the close of the Yearly Meeting. Tickets procured at the boat. T. W. LADD.

WANTED.—At Earlham College, Richmond, Indiana, suitable persons to fill the following positions: Superintendent and Matron, Governess, Professor in Mathematics, Instructor in Chemistry. Address, with references, THOMAS N. WHITE, Dublin, Indiana.

CORRESPONDENCE.

A VISIT TO WICHITA AGENCY.

Lawrie Tatum writing from Wichita Agency, Fourth mo. 29th, says:—"I have been visiting the Indians of this Agency for a few days, and holding meetings on Sixth and Seventh-day evenings, and on First-day a meeting at 11 A. M., a Bible lesson at 3 P. M., and a meeting in the evening. The latter was very large." At this meeting L. T. dwelt chiefly upon holiness, its possibility and necessity for a Christian. He continues, "These Indians have made a great advance compared with their condition nine years ago, when I first became acquainted with them. Then all were living in grass houses, and the women cleared and cultivated small lots of ground on the edge of the timber. Now many of them are living in log-houses, built by the men, or paid for by them in ponies. The men make rails and haul them and put them around fields made in the open prairie. Many of the Indians of this Agency, as well as of the Kiowa and Comanche Agency, have small herds of cattle, and a few of the herds amount to fifty or more. Raising cattle should be the principal business of these Indians, and I have urged, in all my talks with them, to turn their attention principally to that branch of agriculture. Several of them have expressed a wish to exchange some of their ponies for cows. Some of the Indians have more than a hundred ponies each. They are dull of sale, being too small to work much. The peach trees, planted here six or eight years ago, are full of fruit. There are now scores of Indian farms without a peach tree upon them.

"The Indian prisoners from Florida ar-

rived here to-day, except seventeen, who preferred to remain behind to attend school and learn trades. I had a talk with them. Lone Wolf, Double Bit, White Horse, and Black Horse replied. The latter said, 'I remember the time when we were all taken to Florida. While there, the white people used to tell us what we ought to do. From them we learned to love Jesus our Saviour. At night, before retiring to bed, we used to read of the Great Spirit, and talk about Jesus. I have thrown away all my bad ways, and now love only the good.' They all professed friendship for the white people, and an intention to abandon the war-path, and be peaceable. Several of the prisoners were young, apparently not grown, while others had their hair silvered with gray."

A REVIVAL IN MINNEAPOLIS, MINNESOTA.

BY THE (REV.) L. HALL.

A thirty days' Union Meeting was held in this cultured city of the great Northwest, commencing in February and closing on the 12th of March, under the very efficient leadership of two eminent Quaker preachers from Ohio—David B. Updegraff and John Henry Douglas. Not less than two hundred were converted, and a multitude of Christians were led into a deeper and more satisfactory experience; and the religious pulse is made to beat quicker, not only in the city, but for many miles adjacent, while a wide-spread awakening, reaching to saloons, infidel clubs, and in fact to the whole population, yet abides; but, of course, none can tell the ultimate issue—whether the good influences shall be husbanded and God be glorified, or dissipated and the usual indifference and irreligion again prevail.

Under the blessing of God, through the instructions of these wonderful Biblical expositors, the much-abused doctrine and experience of "heart purity" was disrobed of all its objectionable features, and so clearly and Biblically taught that it now stands commended to every Christian heart in this city. No dogmatic teaching was resorted to, the mental philosophy side of the doctrine was left to take care of itself, and the heart privilege was gloriously emphasized. As a necessary result it effectually blockaded both controversy and criticism, and set the spiritual appetite on keenest edge to be satisfied with honey from the rock, the grapes, the corn, wine and oil, and the finest of the wheat in the Canaan land of promise. Hundreds of Christians of the various denominations were started out of their wilderness wanderings to take a straight line towards the Jordan of judgment and the land of res which they ought to have reached yea ago.

The Christian perfection presented b these Quaker brethren was emphaticall Wesleyan, without the least deviation i any essential feature, and through the Biblical exactness in teaching it the doctrin now stands prominently in all this countr as the "beauty of holiness." The onl holiness literature that is relished by Chri tians of this city is the Holy Bible, with it own statements, definitions, logic and philos phy.—*The Methodist.*

THE WAY TO CHRISTIAN PERFECTIO

So then, if thou desirest to know this pe fection and freedom from sin possible fo thee, turn thy mind to the light and spiri ual law of Christ in the heart, and suffer th reproofs thereof; bear the judgment and ir dignation of God upon the unrighteous pa in thee, as therein it is revealed, whic Christ hath made tolerable for thee, and s suffer judgment in thee to be brought fort into victory, and thus come to partake the fellowship of Christ's sufferings, and b made conformable unto His death (dea unto sin) that thou mayest feel thyself cr cified with Him to the world by the powe of His cross in thee; so that that life th sometimes was alive in thee to this worl and the love and lusts thereof, may die, an a new life (alive unto God through Jes Christ) be raised, by which thou maye live henceforth to God, and not to or f thyself; and with the Apostle thou maye say, Gal. ii. 20, It is no more I, "but Chri liveth in me;" and then thou wilt be Christian indeed, and not in name only, too many are; then thou wilt know what is to have "put off the old man with h deeds," who indeed sins daily in though word and deed; and to have put on the ne man, that is renewed in holiness, after th image of Him that hath created him. Ep iv. 24: and thou wilt witness thyself be God's workmanship, created in Chri Jesus unto good works, and so not to s always.

And to this new man "Christ's yoke easy, and His burden is light," though be heavy to the old Adam; yea, the com mandments of God are not unto this ma grievous; for it is his meat and drink to l found fulfilling the will of God.—*Robe Barclay.*

A LARGE number of English ministe have preached against the country goi into war with Russia, during the last tw months.

BROKEN—COMPLETE.

But I think that the very consciousness of sin is a cause for great thankfulness, which ought not to be overlooked, a sign that the loving Spirit is leading us forth into the way of righteousness, and that this sign ought to be a help and encouragement to us not to despair, but to press forward—willing to see more evil in ourselves, that the grace of God may be the more magnified. David prayed "Cause me to hear joy and gladness, that the bones which *Thou hast broken* may rejoice!"

He did not ask to have them mended, because he knew that a broken and contrite heart was all the sacrifice God desired; but he asked that *being broken*, they might yet rejoice in Him who broke them, in the assurance of His pardoning love; of the very breaking being the truest sign of His love. Of only one could it ever be "that not a bone of Him should be broken," and in that One is our peace, our rest when all within us is broken. In Him we are *complete*. Broken, shattered, incomplete, we must ever be in ourselves, and nothing can change this; the blessing is to know it, so that we may turn to Him for healing, who came to bind up the broken in heart, to give them the oil of joy for mourning, the garment of praise for the spirit of heaviness.—*Words of Hope and Comfort to those in Sorrow.*

NOTES.

John Bright presided at the Conference of the Lancashire, Cheshire, and Derbyshire Bible School Unions, at Rochdale, England, on the 19th ult. He gave an address, in which he referred to the power exerted by the teachers present, who had 400,000 pupils under their care. This influence would tell upon the intelligence, the moral and social character of the pupils, and through them on the nation. Beside teaching the essential truths of Christianity, which, though mysterious, were few, the teachers exerted a civilizing influence by checking impiety of speech, and inculcating gentleness, and kindliness of brothers to sisters, school-fellows and parents. "They endeavored to teach the boys deference to each other, and they failed greatly unless they endeavored to teach them kindness and gentleness to the gentler sex." They would also teach kindness to inferior animals. "No one would deny that the cause of temperance owes much to Sunday-schools, but it asks even more for the future." He closed with a reference to the threatened war. The Sunday-school might even check the barbarism of the nation. Youth reared to generous, and kindly, and merciful sentiments would be better fitted for the duties of citizenship, and if instructed in the horrors of war, would be so enamored of peace that a government seeking peace would be able to secure it through their support.

A minister of the Established Church of England writes to the *Daily News* that a majority of the ministers of that Church are opposed to war with Russia.

Hugh Stowell Brown, an eminent minister, in an address to the Liverpool Peace Society, in Third month, said, "He regretted also to find that with so many people in this Christian country the words of an exceedingly weak, silly, and bragging song had more weight than the words of Jesus Christ. If Christ had been in London a month ago, he (the speaker) thought He would have been crucified afresh. If He had stood up among the rowdyism and said, 'Love your enemies, and if men smite you on one cheek, turn to them the other also,' He would have been in imminent danger of being hanged on the nearest lamp-post."

The Women's Foreign Missionary Society of the Presbyterian Church held their eighth annual meeting in Philadelphia on the 25th of Fourth month. They have under care 85 women missionaries, of whom 51 are married, and 34 single or widows. Of these, there are in India, 23; China, 20; Japan, 5; Persia, 7; Syria, 5; Africa, 5; South America, 9; Mexico, 3; 5 among the North American Indians; and 2 in California among the Chinese. Fifteen were added during the year. School work for children and adults is a very important part of the work, the Society sustaining 169 day schools, and 335 scholarships in boarding schools. The Society has under care 150 Bible-readers and native teachers.

ORIENTAL RELIGIONS.

From a review, by a writer in the *Christian Union*, of a work entitled "Oriental Religions," we take the following as showing the relative moral value of Christianity and the religions of India. The author of "Oriental Religions" speaks disparagingly of Christianity. His reviewer says:

"This evident bent of the author's mind seems, perhaps unconsciously, to have influenced him in the selections of quotations and the citing of authorities, so that we find only partial data given us. Then, too, the deductions from those data are drawn by one who has not studied the outworking of the systems in the countries where they are professed. Twenty years' study of the same

systems, being fifteen years on the ground, with thirty thousand miles of travel through different Presidencies of British India and through native kingdoms, within and beyond the sphere of European influence, together with a familiarity with the languages spoken by forty-four millions of people, and numberless conferences and discussions in their own languages with the pundits, the learned men and the priests, regarding the merits and defects of their systems and of Christianity, and their practical outworkings, have led the writer of this notice to form very different deductions from the same and wider premises.

"There are many sublime truths and beauties found in the Hindu Scriptures. God has not left himself without a witness in any age or nation. All through Hindu literature in the different languages and the different centuries may be found high aspirations and yearnings after God. It has been a pleasure to the writer to search and gather out of the vernaculars many of these gems which shine like diamonds among the gravel of the mine.

"But the system of Hinduism, or Brahminism, as received and held by the people, as taught by the priests for the last 2,000 years at least, has had no controlling, elevating power over the lives of the people. It lacks motive force. The Hindu acknowledges the burden of sin. He feels the need of an uplifting by a power without himself, but his system, as held, shows him no such power. The Hindu has no conception of a personal, loving Father-God reaching down to help the sinner; of a suffering, redeeming Saviour, by whose help he can spring out of the thraldom of sin. His system with its doctrine of transmigration, as held by priests and people, teaches him that at death he only passes on one stage more in his journey, where, in a new birth, a new body, he will have a chance to rectify the mistakes and expiate the faults of this life. He has no perception of a personal unending future life of felicity to be attained. The pleasures of life he will have, whether innocent or not, and hence he falls into continual sin. Careful study of native society under exceptionally favorable circumstances, with the confidence of their best men, has produced the profound conviction that there is no such thing as real chastity and virtue and morality known among them.

"It is the Christian's idea of a loving God and Father, and a suffering Saviour to help and for him to glorify, which has uplifted every nation that has embraced Christianity. It is the lack of that or of something else to take its place that has allowed the Hindus to fall absolutely downward from the high position they formerly occupied. For their learned men claim, and they prove, that their race has actually degenerated physically and mentally and morally throughout the last two thousand years. Wherever Christianity has gained a footing in India there has been a marked growth in the intellectual and moral life and material prosperity of the people. So impartial an authority as the 'British Parliamentary Blue Book' for 1872, in the section referring to the 'Moral and Material Progress of India in 1871–2,' says: 'The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing *new vigor* into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens in the great empire in which they dwell.' It is Christianity that does this, and the missionary work is succeeding in India now beyond expectation. Our author, however, denies this and tries to show in pages 258–262 that Christianity is proving a failure there. In the face of the fact that there are now 400,000 Christian converts in India (the 'Parliamentary Blue Book" before referred to authoritatively gives the number in 1872 as 318,363, and they have increased since to 400,000); in face of the fact that there is not a province in India from Cape Comorin to the Himálaya Mountains, where Christians may not be found; in face of the fact that there is not a caste nor sect, from the highest, most secluded and most intellectual to the lowest and most degraded, whose serried ranks do not show gaps made by those who have deserted their ancient faith for the purer religion of Jesus; he complacently refers to 'the almost total failure of missionary effort' in India. If that be failure, God grant the missionaries in India some more such failures—and soon Christianity will have conquered and elevated all India.

"The Hindus themselves are free in acknowledging the elevating power of Christianity. 'Sir,' said a Brahmin priest to the writer one day, 'what is it that makes Christianity exercise such a power over the daily lives of those who embrace it, making them more energetic, more moral, more noble? Our religion does not do it. Please give me the secret." Thus said the Hindu priest; but our Boston author says, page 4 "Civilization is now definitely traceable to a variety of influences, among which that of race is probably the most prominent; its present breadth and fullness being the result of a fusion of the more energetic and expansive races; while the freedom and science

which are its motive power have found in the manifold ideals of the Christian Church, on the whole, quite as much hindrance as help.'

"On the other hand, a Brahmin pundit, not a Christian, at the close of a discussion of the comparative merits of the Hindu and Christian Scriptures, made, in the hearing of the writer, the following declaration: 'The Bible—I have looked into it a good deal in the different languages I chance to know. The Bible—there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love, and for motives of action. Where did the English-speaking people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them." Amen to the estimate put upon the Bible and Christianity by the Brahmin priest, as contradistinguished from that of the Boston Rationalist.

"The learned Max Müller, a profound scholar, who has made the study of the religious systems of India in the originals his life work, differs very widely from Mr. Johnson in his conclusions, for he closes his noted 'Lecture on the Veda' before the Leeds Philosophical Association with the declaration that as one of the results of such a careful and impartial comparative study of the oriental religions 'we shall learn to appreciate better than ever what we have in our own religion. No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, 'I am not ashamed of the gospel of Christ.'"

TEMPERANCE.

Theodore L. Cuyler, writing to the *National Temperance Advocate*, quotes from a letter written by a reformed inebriate, a man of intellect and education, and gives his own view of the question whether conversion overcomes or eradicates the appetite for drink:

"For a drunkard to say, after a few weeks, or even a few years of abstinence, that the appetite has been entirely *taken away*, is a great mistake—often a fatal delusion. The fact is that the appetite, when it has become really fastened upon one, lasts as long as life lasts; and it is only by constant watchfulness and earnest prayer that the man can ever successfully overcome his evil propensities. I was addicted to drink for twenty years. Every human agency had been employed to rescue me from the whirlpool of destruction. All failed. I had become without a home and without a friend. On the evening of November 15, 1876, I wandered into Mr. Moody's Chicago Tabernacle, more for the purpose of keeping warm than for anything else. At the close of the meeting a brother came up to me and said, 'There is hope for you—*one only hope*.' I fully realized that I had hitherto left untried the one great remedy. In my lost condition I went to my Saviour with my *whole heart*, and from that hour *Jesus has kept me*. I now stand on guard against every avenue of sin that would lead me away from the beloved Saviour who has redeemed me."

The frank, manly letter from which I have made the above brief extract hits the question of personal reformation squarely on the head. It is the whole truth fairly stated. This intelligent man declares that Divine grace gave him a victory over his terrible appetite, and that while he is watchful, and exercises faith, he keeps that appetite in subjection. He does not feel a gnawing and desire for the fatal stimulant; but at the same time there is a certain something in him which would clamor for a whole gallon of liquor if he should drink a half gill of brandy. That something he calls his "appetite" or his "evil propensity." It remains in him yet, and it remains in the great majority of reformed drunkards. My beloved friend Gough told me this week, that his appetite still survives to such an extent that if he should smell brandy, he would hanker after it, and if he drank a gill of it, he would go off into a debauch of hard drinking for days. He does not *desire* the stimulant, but if he tampers with it ever so little, he is gone.

Now, the whole controversy over the question, "Does conversion overcome appetite, or does it entirely eradicate the appetite?" all turns on the meaning of the word. If "appetite" means a propensity to drink liquor, then that propensity is (according to Mr. Gough and the Chicago brother) a permanent danger with the inebriate. Conversion keeps the propensity in check, but does *not* eradicate it, root and branch, from the system. I believe those two brethren have the right view of the matter, and time will confirm it.

THERE has been a National Anti-war and Arbitration Conference convened by the Workmen's Peace Association, in London, attended by four hundred and sixty two delegates from different parts of the country, and representing almost all branches of industry. The Conference was addressed by Gladstone and others. The Conference protested against the military preparations of the government as "costly, irritating, and provocative of war," and that the differences

arising out of the treaty of San Stefano should be settled by arbitration, in accordance with the treaty of Paris of 1856.

For Friends' Review.

ALL ENDS IN MYSTERY.

At no time has the question of the origin of life excited more interest than it now does. The dictum "*Omne vivum ex ovo*," though little was thereby fully explained, was thought to embody a great truth. Like many other sayings which seem very deep, it only serves as a convenient prop on which to lean our ignorance. So far from really explaining anything, it may confidently be said that the dictum is not true. Indeed, if the saying be completely reversed and put in the form "*Omne ovum ex vivo*," it will be equally near the truth, possibly nearer the truth than the other. It is at best only a sort of truism. To say that "Every living thing is from an egg," is really to say that "Every living thing is from a living thing," for the egg itself can be a source of life only so far as it is itself alive.

True, many have held that a certain combination of matter would give rise to life. Huxley evidently so holds. Tyndall seems to be of the same opinion; and while they both admit that, as yet (notwithstanding the so-called proofs of Bastian), spontaneous generation has never been proved, Huxley claims that this is no ground for believing that it never will be, and manifestly hopes that it yet may be proved. And of such is the class of men who deny miracles!

These naturalists remind me of a man going into a cave or diving down into the ocean. He makes many discoveries, ransacks nook and crypt, finds a world of beauty and grandeur; but to get breath and light, he must again come back to his starting point. So these scientists scrutinize muscles and brain and nerves, they drive life back to its last hiding places, it may be into rhizopods, amœbas, masses of jelly; but after all they have to come back to the same ground as that occupied by the "unlettered hind, who thought the moon no bigger than his father's shield," and, if honest, confess a Power in life beyond their comprehension.

Not professing to be versed in speculations of this kind, and hailing with joy every discovery in science and every truth established in a scientific manner, long since being convinced that truth is a unit, and that no one branch of it can conflict with any other, I do not see why scientists should have the privilege of interpolating statements, and making suppositions which have not been, and possibly cannot be verified, while the so peremptorily reject all assumptions of fait

The amœba is one of the lowest forms animal life. In a recent lecture of Profess Cope, at Germantown, reported in a late nu ber of *Friends' Review*, wonderful traits a given to this protozoan. It is endowed wi powers such as have heretofore been assig ed a seat in the brain only. If in taking i food, it by any means introduces somethi not agreeing with it, such substance is ther after avoided, the amœba *remembering* t disagreement, &c.

In reference to these functions, I wish ask one or two questions. How can t "memory"—the simple memory of a hurt enable the amœba to shun the cause pr ducing it? "A burnt child dreads the fire It may dread it; but memory or even dre will not keep the child out of the fi There must be an exercise of volition. Th power which moves the muscles so as to ta the body out of the reach of injury, must a Is this a will-power, or is it not? If it d pends on memory, can it be conceived of other than a will-power—a power origin ing further back than has as yet been trac in matter? Why, then, not carry the d duction out? The amœba has a memo of what once hurt it, and so avoids it; b the avoidance implies intelligence a choice, and choice implies will. So th even in this simplest form of life—life wit out perceptible or proved organization—v have that same inscrutable power whi heretofore was said to arise from or connected with the action of the brain onl that power which still baffles and whi probably will ever baffle the scientist.

Whether it be scientific to assign to t amœba memory, any more than to assign to the mimosa, may be a question; but if does act from memory, does it not act fr volition? In stopping at memory, t naturalist neither touches bottom, nor knowledges that there is such thing as b tom. It is implied that all animal for have been developed from such substan There is a failure to recognize the imm nence, everywhere, of the supernatural the natural.

Again, the amœba is said to avoid hu ful substances, from *memory*. Now we told that every exercise of memory thought (told this by the physiological sci tists) is attended by a molecular change the brain. But the amœba has no bra It is a mass of jelly. It may be asked, the fore, if Professor Cope should not do one three things: either give the amœba a bra or relieve it from the burden of memory, teach that brain is not necessary to though

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SCIENTIFIC NOTES.

Wild Animals in India.—In India, in 1876, fifty-two persons were killed by elephants, 156 by leopards, 917 by tigers, 123 by bears, 887 by wolves, 49 by hyenas, 143 by various animals, and 15,946 by serpents. During the same year the wild beasts carried off 54,830 head of cattle. And although there were destroyed during the year 1876 12,347 wild beasts and 270,185 serpents, and in 1877, 23,459 beasts and 212,371 serpents, the tribute paid by man to the wild animals in 1877 was 17,273 persons and 48,000 cattle.

Death of Lamy.—The death of M. Lamy, Professor in the Parisian Unione Medicale Central School of Arts and Manufactures, and former Professor in the Faculty of Sciences at Lille, is announced by *Les Mondes.* After Crookes had discovered the green spectral ray, which is characteristic of thallium, and had shown that it belonged to none of the elements which were then known, Lamy was the first who succeeded in extracting the metal and describing its most important properties.

Manganese Bronze.—Prof. Genti publishes an analysis of a specimen of manganese bronze from a Transylvania factory. It is nearly of the color of brass, is tenacious and ductile under the hammer, and contains sulphur, manganese, copper, zinc, iron, with traces of silica, tin and carbon. The essential ingredients are 15 parts of copper, of manganese, and 1 of zinc.—*Revue Indust.*

Black Varnish for Copper or Wood.—In a large-mouthed bottle W. M. Ayres puts five hundred grammes of methylated alcohol and ninety to one hundred grammes of pulverized gum lac. In another similar bottle he dissolves ninety to one hundred grammes of powdered bitumen in five hundred grammes of benzine. Shaking the bottles frequently, the solution is complete at the end of two or three days. The two solutions are mixed in equal proportions, and thickened to the consistency of cream with vegetable black. It may be rendered more fluid, if required, by adding the proper quantity of a mixture of equal parts of alcohol and benzine.—*Soc. Franc. Photog.*

Magnetic Iron.—Donati Tomasi passes a vapor current under a pressure of five or six atmospheres through a copper tube of two or three millimetres diameter. The tube is filled spirally around a small iron cylinder, which becomes so strongly magnetic that a steel needle placed at some centimetres' distance is powerfully attracted. The magnetism continues as long as the vapor current is maintained.—*Les Mondes.*

Sanitary Agriculture.—The revenues of Corsica have been less than those of any other French department, on account of the prevalent malaria. The French government in 1856 formed penitentiary establishments on the island, placing the first barracks in the midst of the uncultivated fields which they wished to improve. On account of the great loss of life, they subsequently built sanitary residences at Laticapso and Coti, the former being at an elevation of 351 metres, and the other of 625 metres. By means of these precautions the health of the colony was immediately improved, and the malaria was gradually overcome, so that the laborers were able to dwell even upon the lowlands with impunity.—*Soc. d'Encour.*

Sonorousness of Alloys.—Lilliman communicates a ringing elasticity to certain alloys of tin and other soft metals with copper, antimony, etc., by plunging them for a short time in a bath of paraffine or oil, heated nearly to the boiling temperature. This operation, which produces a crystallization, slightly diminishes the density, while it increases the hardness and rigidity.—*Pol. Notizbl.*

MY THREEFOLD REST.

BY GEO. M. STONE.

I.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28.

From sin and sins, dear Lord, I rest,
Altar and Priest and Sacrifice Thou art;
By law and sin no more opprest,
I share in Thy beatitude a part.

My *yesterdays* are covered by thy blood,
To-day my only shelter is Thy power,
To morrow Thou wilt be as strong and good
As in the past most gracious hour.

II.

"Take My yoke upon you, and learn of Me: for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. xi. 29.

I rest by serving at Thy will,
Thy yoke is easy and Thy burden light;
And peace grows deep and deeper still
As my obedience proves Thy might.

I hold my powers alone for Thee,
Use them in loving errands of Thy grace;
And calm me, though I may not see
Thy methods as before Thy face.

III.

"There remaineth therefore a rest to the people of God."—Heb. iv. 9.

And yet the noblest rest remains
In sweet reserve for hope and love;
It hath no place for sighs or pains,
'Tis kept a glad surprise above.

O rest untroubled and serene,
In Thy bright presence, spotless Lamb!
Fit me each day, by every scene,
For robe and harp, for crown and palm.

Faith and Works.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 14th inst.

THE EASTERN QUESTION.—A London dispatch of the 7th inst. said that the basis of the arrangement which the Powers desire to submit to the Czar had been agreed upon. The arrangement has five divisions:—1st. Proposing that Bulgaria north of the Balkans be conceded to Russia, the southern part of the province remaining to a great extent under the authority of the Sultan. 2d. The Asiatic compensation to be reduced to a minimum. 3d. Relating to the Straits, to be arranged hereafter. 4th. Demanding a definite settlement of the war indemnity. 5th. Proposing that both Thessaly and Epirus be accorded the right of self-government, securing them the protection of Europe and national independence.

Count Schouvaloff, the Russian Ambassador to London, has visited St. Petersburg to confer with his government, stopping on the way at Berlin. It was supposed that he might be the bearer of some fresh propositions from the British government, but if so, their nature was only matter of conjecture. He is believed to be fully acquainted with the views of that government, and to be desirous that peace may be maintained, and his mission is generally supposed to be of great importance.

Special Constantinople telegrams of the 13th to London stated that in consequence of a peremptory demand by General Todleben for the surrender of the fortresses, with a threat of occupying Constantinople, the Turkish Cabinet Council had decided to evacuate Shumla, Varna, and Batoum, in the order named. The Russian General is said to have promised to retire to Adrianople and Dedeagatch, and that the Russians shall quit Erzeroum when the three fortresses are evacuated. A dispatch, later on the 13th, from Pera to the London *Times*, said that the Russians then declared that even if the fortresses were surrendered, their troops would withdraw from before Constantinople only when the British fleet retired. Advices of the 14th say that the arrangement concerning the fortresses has failed, owing to the Russian government's disapproval of the proposed retirement to Adrianople.

An official journal of St. Petersburg published on the 13th a proclamation calling for subscriptions for the "organization of a volunteer fleet to defend the just cause, in case the adversary of Russia should provoke war."

TURKEY.—It is said that by order of the Sultan, the Ministers are elaborating bills for sweeping administrative, judicial, financial, and military reforms. Four commissioners will be appointed by the Sultan, selected from leading native and foreign persons, who will be instructed to convert these bills into executive laws in one year.

The Russians, it is asserted, have evacuated Philippopolis and other localities near the insurgent district, so as to leave to the commissioners from the Porte full liberty of action. The insurgents are no longer regarded by the Russian commanders as simply brigands, as they have a regular military organization, and show strategical knowledge.

ROUMANIA.—The present attitude of the government toward the Russians is based on the Premier's circular to the Prefects, mentioned in the Summary in No. 38. The Russians continue movements in Roumania, but in small numbers, and without hostile demonstrations.

GERMANY.—On the 11th, as the Emperor was driving in the streets of Berlin, two shots were fired into his carriage, but no one was injured. The intendir assassin was arrested.

ITALY.—It is reported that the Pope has instructe the French bishops to give their support to the repul lic, as the only government possible in France at pre ent, and has asked the French government to ope negotiations for the amelioration of the condition the inferior clergy of France, many of whom are le very scanty means of support.

The Prefect of the Congregation of Cardinals havi censured and threatened to suspend such Prussi priests as do not declare themselves against the e clesiastical laws of that country, and refuse the gover ment stipend, negotiations between Berlin and the Va ican were at once suspended.

SWEDEN.—A recent letter from the President of tl International Prison Congress, which is to convene Stockholm in the Eighth month next, says that tl Swedish government has granted 21,000 francs to d fray expenses of the Congress, has placed at its dispos the Parliament House for its sessions, and has reduc railway fare to delegates to half rates. It has a dressed official communications to all civilized gover ments, inviting them to send representatives. Ma have responded favorably. Most of the Europe governments have appointed commissioners, and se eral of those in South America have expressed the purpose to be represented.

DOMESTIC.—Professor Joseph Henry, Secretary the Smithsonian Institution since its first organizatio died at Washington on the 13th inst., in his eighty-fi year. He was distinguished in many branches of s ence, especially for his early researches in electr magnetism and its practical applications.

On the evening of the 2d inst. a terrible explosi occurred in a flour mill in Minneapolis, Minn., knov as the Washburn Mill A, one of a number located what is called the "platform" at St. Anthony's Fal on the Mississippi River, nearly destroying the bui ing. Two other explosions, which immediately f lowed, destroyed adjoining mills, and a fire at or broke out, which communicated to others, resulting the total destruction of six flour mills, a large gr elevator, a planing mill, and several other buildin The mill in which the first explosion took place w it is said, the largest in this country, and the larg but one in the world, having forty two "runs" stones. It manufactured flour according to what called the patent middlings process, and the calam is attributed to the ignition of the fine dust floating the air, which is highly inflammable. The number persons known to have been killed is seventeen. T pecuniary loss was estimated over $1,000,000.

CONGRESS.—In the last few weeks, bills have pas both Houses, repealing the Bankrupt law; authoriz citizens of Colorado, Nevada and the Territories to and remove timber on the public domain, for min and domestic purposes; authorizing the sale of tim lands in those States and Territories to citizens of United States, in quantities not exceeding 160 acres one person; the Naval, Post-office, Pension and Ind Appropriation bills; and one authorizing the survey the Cattaraugus Indian Reservation in New Yo with others. The House has passed also a bill bidding further retirement of legal tender notes, directing that when received into the Treasury tl may be paid out again; one providing that any per who shall plant and maintain for eight years, ten a of timber, shall be entitled to a patent for a quarter s tion of land including the same; the Legislative propriation bill; and a joint resolution for enforc the eight hour law in all departments of the gove ment. The Tariff bill has been discussed in Com tee of the Whole.

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For Friends' Review.

QUAKERISM AND CHRISTIANITY.

IV.

WORSHIP.

"The hour cometh, and now is, when the ue worshippers shall worship the Father spirit and in truth; for the Father seek- such to worship Him. God is a spirit, d they that worship Him must worship m in spirit and in truth." John iv. 23, .

This declaration of our Lord comprises substance of the views of Friends on subject of worship. That it does not sist of an outward series of ceremonies, ual performances, and carnal ordinances, which, saith the apostle, "are all to perish with the using," Heb. ix. 10; Col. ii. 22; but is to be performed by the man in deep humility and prostration of soul before his Heavenly Father, divested as much as may be of self-willing, self-running, and self-righteousness. In this spirit the true worshipper is prepared to enter into that spiritual communion with the Lord which is promised to those that love Him, John xiv. 21–23, and which leads into dependence upon Him for every blessing that He may be pleased to bestow, and for renewed qualification for any service which He may require for the comfort and edification of the church or the salvation of souls.

For the performance of the solemn act of worship, and for the exercise of the gifts of the Spirit, as the Lord may call for it, Friends have ever deemed it their duty to assemble themselves together, not only on the first day of the week, but also on some other appointed day, as well as at other times, as the Lord may point out.

Friends believe that this worship can be best performed without any prescribed outward formal ceremonies and ordinances, so called, which rather lead out of than into that spiritual communion with the Author of every good and perfect gift, which is an essential element of true worship. And, moreover, this spiritual worship can be, and often must be performed, according to its nature, in the silence of all flesh, whether in individual private devotion or when gathered in the assemblies appointed for the worship of God.

But we believe mistakes have been made in relation to this matter of silence in meetings for worship, both on the right hand and on the left. We are aware that mere outward silence is not worship. It is something far deeper than that. For where meetings have been almost or altogether held in silence from week to week, and from year to year, many of those present were liable to fall into a dull and lifeless state, or a state

of wandering of mind on outward things, which is far from true worship. Yet we would not say that even in such meetings there have not been some who have worshipped the Father in spirit and in truth, as far as ability was afforded, and whose minds have been stayed in Him. But when we consider so many instances of such meetings having dwindled and become extinct, it gives us reason to doubt whether they have been held in full accordance with the Lord's requiring.

Yet no less mistakes may be, and I believe are made on the other hand, wherein it appears to be the thought of some that all silence in meetings for worship is lost time—no time, or very little, given for the Spirit of the Lord to come down in power on a congregation, and to commune with each individual heart in a united, solemn, silent adoration. Such occasions have often made deep and indelible impressions of the mercy, goodness, power, and wisdom of God on the hearts of believers. And strangers to the covenant of promise have in such seasons of silence had their hearts broken in pieces by the felt presence of the love of God, and tears of repentance and contrition have fallen from their eyes.

"How sweet to wait upon the Lord
In stillness and in prayer;
What though no preacher speak the word,
A minister is there."

Surely, then, we cannot afford to banish silence from our meetings for worship. It is a necessity for the Christian, that he may wait upon the Lord for spiritual strength, blessing, and direction. It is a necessity for all, that they may have opportunity for inward recollection and reflection on what may have been spoken, that it may be more deeply impressed upon their minds and hearts, and help them on their journey heavenward.

This matter of silence seems to be one of the peculiarities of Quakerism, which some have a desire of late days to exclude from our religious meetings; for I have observed, with feelings of concern, when a few moments of silence would occur in a meeting, an apparent anxiety to break it with some outward performance.

Whether there be silence, or whether there be service, let it in all cases be under the immediate prompting and direction of Him who is alone the Head of the Church, and whose right it is to reign and rule therein. Then we know that it will be led aright, and believers will be edified and refreshed, and heart will be united to heart in that unchangeable love which, coming from God, who is love, abideth forever. Such a church needs not the so-called ordinances as symbols of its faith and love, because it p sesses the substance, Christ Jesus himse in spirit and in life. Such is the Society Friends in principle, and such will it be practice, when its members have accept in pure faith the fulness of the blessing the Gospel of Christ, and have submitt themselves wholly to the guidance of H Holy Spirit, whereby they have "put off t old man with his deeds, and have put on t new man, which is renewed in knowled after the image of Him that created hin Col. iii. 9, 10. Q.

For Friends' Review.

THE NEGLECTED ONES.

There are in almost all communities, a especially in cities, numbers of people w are so apart from those who assemble wi the churches that they are "out of mind Who will seek these out? Many Christia are doing it. Charles L. Brace, in an a dress to the students at Hampton Norn Institute, reported in the *Southern Wor man*, tells vividly the story of how his tention was drawn to the poor, uncared- boys of New York, and with small beg nings, the "Children's Aid Society" w formed. This Society has now six lodgi houses in different parts of the city, one which cost $200,000. One is for girls, w are found more difficult to train than t boys. Over 100,000 boys have been sh tered in these lodging-houses, and 400,0 children have been placed at homes by t Society. An Industrial School teach thousands to work. The children are structed—with tact and good judgment in the Bible and in practical religion. L. Brace is able to make the statement th "the results of this work are amazing. W can point to schools where not more th one out of a thousand have gone wro The inheritance of drunkenness is broken by these schools. While eighty per cent. the parents are drunkards, not one out o thousand of the children become so. It the same with social crime. Not one in thousand of our girls go astray."

Everywhere, if we would lift up our ey and look about us, work for others could found. Consecrating our all to God, un a sense of His love to us in Jesus Chri and allowing Him to fit us for His wo He would soon show us what our field and bless us in it. C. L. Brace says th now, after many years of labor, they can the results of their work, even in the few commitments of women by the police th formerly.

Are there not many of our people, youn

d older, who have leisure and strength, hich are not given to the Lord's work? hrist waited the Father's time before He tered on His public mission; and we wish t to hurry any unprepared into service. at Christ was always waiting and willing do His Father's will. Are we all doing e same, so that it will not bring a pang of ndemnation to our hearts to hear the low y of those who say, "No man cared for y soul;" but rather that it may be said of , "He hath done what he could."

SIT OF E. AND I. BEARD, AND OF S. ND S. G. PUMPHREY, TO SOUTHLAND COLLEGE.

(Concluded from page 629.)

On First-day the 21st, there was a large endance at all the meetings. Elkanah oke from "Fair as the moon, clear as the n, and terrible as an army with banners," l set forth what the church ought to be, l how its members ought to live. In afternoon he and his wife related ir remarkable deliverance from ship- eck; and in the evening, Elkanah ached again with great earnestness. The ver of God was manifest, and as soon as had finished, numbers came forward, un- cited, with inquiries like those which re made to the apostles on the day of ntecost. One young man for whom much yer had been offered, came and asked the giveness of another with whom he had a long-standing quarrel, and the two e reconciled. Elkanah left for New rk on Second-day, but his wife remained, was very helpful to many in her private public labors.

tanley Pumphrey, accompanied by Amasa ce, went over to Hickory Ridge, where e is a meeting of colored Friends, on enth-day the 20th. We had had a suc- sion of violent thunder storms, and the vy rains swelled the creeks so that the was under water for long distances to- ier, and it often rose nearly to the bot- of the cars. We had good and well nded meetings on First-day, and the in- st manifested was such that it appeared s right to continue the meetings. Amasa ce returned on Second-day to procure her help, and in the evening Sarah G. nphrey, Lydia Chace, Isabella Chatten, four students who wished to help, came n the train. Soon after their arrival, a endous storm began. One person only ured to the meeting appointed for the e people; only six besides our own pany to the one appointed at a later for the colored. All night long the e of the lightning and the roar of the thunder were incessant, and the rain came down in torrents, very unusual even in this southern latitude. In the morning we found to our dismay that we were prisoners. All the bridges of the county were washed away in the floods of last year, and only the smaller ones had been replaced; the fords were no longer fordable, and the railway was impassable and so injured that it would not be safe to traverse till the waters had subsided, so as to allow its repair. We waited day after day, with admirable patience on the part of some of our number, with feelings approaching the reverse on the part of the rest. The poor girls who had come to help us were much troubled, and longed to get back to their studies and their homes. Southland never looked more attractive than when they could not reach it, and "The last star would fall from heaven," so they said, before they would again trust themselves at Hickory Ridge. I confess to have experienced a very keen sympathy with them myself. Our position was the more unpleasant through its uncertainty; no one seemed to know anything; the information we got was of the most conflicting character, and we had no chance to communicate by telegraph or otherwise with those who could help us. Every day we were deluded with assurances that we should be able to get off on the morrow. We tried to improve the time, and every evening the colored people were summoned to the meeting-house by the ringing of the bell. Very few white people came, and our efforts to see them by themselves were not successful. The first evening that we asked a meeting with them, the thunder-storm was gathering; the next, a trifling excuse was found for setting it aside, and on the third not a woman was present, and only about twenty men and children. We had gone to the colored people first, and they were no more disposed to receive us than were the inhabitants of the village of the Samaritans to receive our Master when His face was as though He would go to Jerusalem. And yet at Hickory Ridge a better feeling has been manifested towards our Friends than at any point where they have worked.

On Fifth-day we received the information that the cars were at Poplar Ridge, four miles off, and that they would start at 7½ next morning, with the prospect of getting through to Helena. We rose at five, and were off betimes, a benevolent Englishman lending us his wagon; but on reaching Poplar Ridge, lo! the cars had gone the night before, and were waiting five miles off at Barton. Big Creek lay between us and Barton, and this stream, in its present condition, we could not ford. There was noth-

ing for it but to walk, crossing the railroad bridge, which happily was standing, though the water was almost touching the sleepers.

When we reached Barton the cars were there, but there was no prospect of their leaving till the beginning of the week. An enterprising missionary had, however, made a rough boat since the flood set in, and in that we crossed, the current being so swift we had to go in two detachments. We sent on our young men to Southland, and late in the evening their team came to our rescue, and we reached home safely, our friends almost as glad to see us as we were to meet them.

We found that the good work had progressed well in our absence; the interest had deepened, and many had found peace. One night the Christian students rose at two and continued in prayer till four for their unconverted comrades. The parting meetings on First day were well attended. In the morning Stanley Pumphrey preached from the parable of the sower, setting before the young converts some of the things that might hinder the work of grace, unless there was a constant reliance on the Lord in humble watchfulness and prayer. In the afternoon, by special request, he gave some teaching on the principles of Friends, getting the students to search out in their Bibles the proof passages. In the evening he spoke from the words, "The day of the Lord is near in the valley of decision," and urged an immediate surrender on the part of those who had not yet made it. Sarah G. Pumphrey and Irena Beard also gave parting addresses, and the meeting closed at a late hour in the night under a solemn sense of the presence of God. The next morning all the students and other members of the household assembled on the porch to say farewell, and as they sang,

"We shall meet again in the sweet by and by,"

it was not easy to keep back our tears.

Calvin and Alida Clark think that on no previous occasion has so deep and intelligent interest in the meetings been manifested. They were thirsty and drank in eagerly the instruction the Lord supplied. Many have taken a fresh start; twenty-seven are starting now. Several of these are children; of the rest, nine, including some young men of much promise, have given in their names as desirous of joining Friends.

In conclusion, I wish to bespeak for Southland the continued interest and support of American Friends. No missionary work more important in character or fruitful in results is being carried on by their members. A good start has been made, but the work is yet only in its infancy. Withdraw the support that has been given, and muc of the good already done will get scattered sustain it well, and the work will go on wit increased momentum. With more means command, our Friends could readily enlarg their fields of labor. This is especially th case in the missionary work of Amasa ar Lydia Chace, to whom scarcely any he has been given during the past two year The thirty dollars raised for them in Indian Women's Yearly Meeting last year was once laid out by Lydia Chace in tracts.

At the present time the Institution greatly needing a new dining-room ar kitchen, and new dormitories and stud rooms for the young men, the tempora buildings erected at the close of the wa which are still occupied, being now pa repair. The probable cost will be fro $3,000 to $4,000, of which $1,000 are pro ised, provided the rest can be raised. Co tributions in aid will be gladly received b Joseph Dickenson, Richmond, Ind., Secret ry of the Missionary Board, or by Calv Clark, Helena, Arkansas.

STANLEY PUMPHREY.

For Friends' Review.

A TEACHER'S WIFE.

"Full of mercy and good fruits."—James iii.

Rachel Ford was the wife of John For from whose memorial some extracts we given in the last number of *Friends' R view*, and this notice, written by him, taken from the same work:—

"The instruction to be derived from t less conspicuous and the sequestered walk the faithful disciples of Christ, though le obvious and less easy to be set forth, is p haps not less valuable than are the lesso to be drawn from a life of active service, a wide public sphere. Some such instr tion seems to have been bequeathed to b friends by the late Rachel Ford.

"She was the daughter of Nathan a Rachel Robson, of Darlington, both of wh were taken from her in comparatively ear life. She had also to mourn over the lo of two brothers and two sisters, all su moned early away. Thus she became quainted with sorrow. Till her marria with John Ford, in 1837, her life was of somewhat chequered character. She fill various stations of usefulness, largely sec ing the esteem and affection of the kind r atives in whose families she resided. Ma of these have testified to the early maturi and soundness of her judgment and to unvarying kindness.

"Though she shrunk, at first, from t prospect of the grave responsibilities invo ed in the proposed connection in marria

et once satisfied it was of the Lord, she ntered on the union with all the warmth f the most tender affection, and in humble onfidence, that ability equal to her need, would be granted her to fulfil the important uties devolving on the female head of a arge school. . . . The attachment of umerous domestic servants, extending over wenty years of active superintendence of he school, testified to her love and care of hem. A kind word of counsel to the young, he wayward and the careless; forbearance to uch; encouragement to every effort to mend; wisdom and prudence in arranging ifferences, and the silent influence of her wn quiet spirit, were means blest in a large egree to the maintenance of harmony, and f efficient service. . . . In more than ne instance, she had in her domestics those ho, like herself, loved their Lord, and anifested that love by a careful, humble, lf-denying walk. These were dear to her bonds of Christian love.

"More than twenty young men, as teach- rs and junior assistants, partook of her care nd kindness in the course of her twenty ears of service. These, too, were the ob- cts of her especial interest. To secure eir physical comfort, to make herself adily accessible to them, to minister to them illness, and by tender sympathy to cheer em under discouragement, marked her ne of conduct towards them. The supper- ble, round which they assembled, when e toils of the day were over, will be re- embered by many of them as the scene of anquil enjoyment, to which she contributed the influence of her gentle spirit. . . . ne of them, in a letter written the day be- re her death, says, 'Her delicate kindness me during my sojourn at Bootham, and e sweetness of her meek and quiet spirit, ill never be forgotten while memory lasts.' nother wrote, 'I have a vivid remembrance the thrill of feeling that went through me, my heart responded to the remark of a end on the occasion of Rachel Ford's ap- intment to the station of Elder: he said, Though there might not be the zeal of a ter, nor the boldness of a Paul, yet there is in her the ornament of a meek and quiet irit, which is, in the sight of the Lord, of eat price.'" . . .

"More than three hundred and fifty boys ssed through the school during the period her administration. To these, individu- y, she gave a tender and ever-watchful e. The little boy, fresh from his mother's e, soon found in her, one whose sympa- tic kindness made some amends for the aration. To her they soon found they uld confide their little troubles, without prehension of repulse.

"Before increased delicacy of health pre- vented, she devoted a little time after break- fast each morning, and every evening after reading, to receive all comers with every little ailment, administering to their wants, and thus acquiring distinct, individual knowledge of almost every boy's peculiar temperament of body or mind. Few half- years passed over, without one or more of the scholars being brought under her notice, bereaved of a parent, a brother or a sister, or other near relative. On these occasions her parlor was the scene of many a soothing and comforting interview. . . . In sick- ness she availed herself of opportunities not only to excel in the kindest care and superin- tendence, but by reading short portions of Scripture by the bed-side, and by the simple expression of religious concern, she availed herself of the softening influence of sickness, gently to lead to thoughts of a Heavenly Father's love and care. The kindling eye and bright response of one dear boy to her whispered suggestion of a Saviour's love, a few brief hours before his sweet spirit left its earthly tabernacle, were deeply impressed on her mind, and comforted her in a time of severe trial. Her softening influence over poor boys in trouble for minor or graver of- fences, was no unimportant part of the Christian discipline of the school."

In 1857, her failing health led to her re- lease from superintendence of the school family, and she removed with her husband to a private house, not far from the school. Sickness was not to her a sorrowful thing. She said, "I look upon it as one of the per- mitted trials intended to do us good." In a letter to the same friend, "My thoughts have turned very lovingly to thee and thine, with warm desires for your welfare every way. What I long for for you is, that you may go forward in that way, in which I most com- fortingly believe you have taken not a few steps. Oh! seek to live more and more in that spirit, which will lead you to recognize the frequent presence of the dear Saviour, whose loving hand is upon you for good."

"During her last illness, and shortly be- fore its close, there was evidence of deep searching of heart, and of jealousy over her- self, lest she should be taking up with a false rest. Though to outward observation, her's had been indeed a blameless life, from her youth up, yet in solemnly reviewing her early years, she told a beloved friend, that she believed every transgression of her youth had been brought painfully before her, and that whilst she could thankfully believe they were all forgiven, yet the remembrance of them had been affecting to her. 'Quiet, trust, peace, not joy,' she said, 'was her portion.' Her friend, Sarah Rowntree, vis-

iting her a few days before her decease, 'found her bright and cheerful.' S. R. referred to 'the blessedness of having a good hope of eternal life through the mercy of our Lord and Saviour Jesus Christ.' R. Ford replied, 'I cannot quite realize *that!*' S. R. replied, 'But thou hast a quiet, settled trust.' She said, 'Yes, a quiet trust, *that* is just it.' 'And,' added S.R., 'all fear of death is taken away?' 'Yes,' she replied, 'and if I were now just entering the valley, I believe I should feel no fear.'"

She passed away very peacefully, Seventh month 2, 1859.

For Friends' Review.

CHINESE IN AMERICA.

The lowest estimate of Chinamen in California is 150,000. The immigration has steadily increased for the last twenty years. The number coming from China and Japan last year was 9,906, and the departures for those countries, 7,852; so that, with the deaths constantly occurring, the increase in America must be small. There are serious inconveniences which threaten from the coming in of a people who do not settle here, do not wish to become citizens, and are so little disposed to take upon them the restraints and virtues of family life.

But the earth is the Lord's, and He has given it to the children of men; and Americans, who are but immigrants, have no moral right to exclude other men. As Christians, we should show the Chinese Christ's principles in action, and thus be made a blessing to them, as they will then become to us.

The New York *Tribune* of the 11th ult. contains an account of the Chinese Training School at Hartford, Conn., which was established through the efforts of Yung Wing, a graduate of Yale College. At this school one hundred Chinese boys, carefully chosen for intelligence and moral qualities, are sustained by the Chinese government. They are to be fitted to enter the civil service of the Chinese government, and are to be taught all that Western civilization has to bestow, the knowledge of Christianity neither being officially directed nor forbidden.

Three at least of the denominations in America are laboring among the Chinese of the Pacific Coast, and their success is such as to encourage them greatly. The missionaries carry on schools, visit the people in their homes, and showing them Christian love, open their hearts to the reception of Christian truth A considerable number have professed the Christian faith, and are said to exhibit it in their lives. The American Missionary Society sustains ten schools for Chinese in California, of which three are in San Francisco, with an enrollment for 1877 of 1,14 pupils, of whom 85 gave evidence of conversion.

For Friends' Review.

SLAVERY, INTEMPERANCE, AND WAR

V.

Is not war in one sense human sacrifice We shudder at the recital of the cold-blooded sacrifices of human victims by savage kings and rulers, but scarcely think that Christian kings and emperors are constantly doing the same thing, but in a hundred-fold greater magnitude,—with this difference: While the king of Dahomey drags in his human victim to the slaughter, naked and trembling with fear, Christian kings dress up their victim in gay attire, and put guns and instruments of war into their hands, and lead them out to the sound of martial music, to face the executioners and give them a chance to fight for their lives; and instead of having all their heads chopped off, as is the fashion with the naked savage, a portion of them escape being shot and torn to pieces by infernal engines.

Is there anything improper in all this The king of Dahomey is only following in his fathers' footsteps, and so, Christian kings and emperors are only perpetuating a custom brought down from their savage forefathers and as the traditions of the elders were more binding on the Jews than the law of Moses so is this time-hallowed custom more binding on Christians than the law of the Lord Jesus which by the continuance of this custom is made of none effect.

The Emperor of Russia knew, at the very moment he declared war against Turkey, that a large number of his subjects were by that very act consigned to death and slaughter! By the reports from time to time, we learn that over 89,000 men have been the victims of this unholy sacrifice,—over 89,000 of the bloom of youth and prime of manhood; for, remember, it must be a perfect sacrifice, free from blemish or defect taken out of the industrial and producing classes of the empire! Take 89,000 of a similar class of citizens out of the inhabitants of Philadelphia, and those who remained would miss their fellow-citizens, and realize something of the terrible affliction thus enforced upon the widows and orphans.

Now, what right has the Czar to make this dreadful sacrifice of human life? Just the same right that the king of Dahomey has and no greater. The right of custom—custom of pagan origin and authority, engrafted on the systems of professing Christian governments, and acknowledged to

sufficient authority by the Christian urch, to authorize the Emperor of Russia make even a tenfold greater sacrifice, and authorize the government of Queen Vic·ia to call out the peaceable Christian izens of Great Britain to be their execu-ners, and to be sacrificed in turn.

Such is war, and such is the blindness o' e Christian church, that it upholds this 'eful custom, and sanctions the dreadful crifice of human life that it occasions. lemn thought! Can Christians avoid re-onsibility? A serious question for every e to answer.

This same course has been going on for nturies, and as Christianity emerged out the dark ages, a portion of Christians saw the purer light that war was clearly for-lden by the law of Christ, and withdrew m its support. Yet the larger portion of ristians have continued from generation generation to support governments in this rible sacrifice, and to this day of increased ht and knowledge, and boasted civiliza-n, the church stands fairly as Satan's ong defence in support of this wicked and minable custom of war!

"But," say some, "Christians do not see evil;" and, according to a precious Qua-teaching, "that all the Lord requires of of his redeemed children is that they lk up to the full measure of light re ved. This teaching relieves many diffi-ties and seeming cotradictions in the es of devout Christians, that would other-e be inexplicable." * * Thus, I sup-e, we must be content to let Satan con-ue to enjoy his monopoly of human sacri-, until Christians become sufficiently en-tened "to banish from their ranks," all l and hindering things, war included.

Our fathers did not so reason. They saw t the holding of their fellow-beings in very was an evil custom. They saw that ding ships to Africa to steal or otherwise ain the unprotected natives, and drag m on board, and bring them to the West lies to be sold, was an evil, and a terrible l. And there were Christians in that so blind as to countenance and support se evils. Our fathers did not wait for creased gospel light and privileges," to an end to these evils, they went to work ectly against them, and ceased not their rs until they were crowned with vic-y.

n regard to intemperance, we have shown t the Christian church has become so far ghtened as to see in it an evil so large as require direct and specific efforts to be ught to bear directly against it.

But in regard to the far more terrible evil war, Christians remain so blind as not to see it, and what is more remarkable, those who see it seem very willing to leave their brothers in blindness, and let the unholy sacrifice go on from year to year, without endeavoring to raise up the Christian standard of peace so high that all who see it may learn the principles it unfolds, and be brought by the effulgence of its purer light to embrace them, and so aid in spreading them abroad.

One year ago, through the columns of the *Friends' Review*, I endeavored to call the attention of Friends to the great evil of war, and to show the necessity of laboring for its suppression, the same as for other evils, and to point out some of the reasons that seem to prevent the action of Christians. I will here reproduce a paragraph or two:

"Such are the delusions which falsify the character of war, that people look upon it as different from common, or other evils, the suppression of which is the acknowledged duty of all Christians. But war seems to their eyes to have something of a divine nature about it, an evil, say they, of the Lord's preparing, and therefore it is almost presumption in man to undertake to abolish it; all his efforts are unavailing. As it is of the Lord's preparing. He alone can abolish it. Men will fight when unconverted. We must first convert sinners before they will stop fighting. Such are the views and reasonings that have kept war in operation, and will keep it in use until they can be thoroughly exploded. I have even been told by good Friends that it is useless to labor to put down war in the present unconverted state of the world, and I fear this delusion hangs too heavily over our Society as well as others. Such forget that the world of converted Christians have not stopped fighting, nor are the thousands that are now being annually converted, converted to the peace principles of the gospel. They are not taught to take any higher ground than those with whom they unite; yet we believe they are mostly truly converted Christians; but without the Aquila and Priscilla to expound to them the gospel more perfectly, they advance no further than the present imperfect Christianity—for a Christianity that sanctions and supports evil as ours does in supporting war, is not a pure Christianity.

"Here is *our* great work; to labor to purify the Church, to withdraw the illusion from the eyes of Christians in regard to war, that they may see what are the full requirements of the Gospel; that the Gospel as fully and entirely forbids war as any other evil; to enable them to see that war is an evil of Satan's creating and using for his own diabolical purposes, and that he will

continue to use it until Christians withdraw from him their allegiance, and act more consistently with their profession, and become, and remain, faithful servants of their Divine Master, the Prince of Peace."

Dear friends, one year has passed since some of you may have read the above lines. During that one year hundreds of thousands of human lives have been sacrificed to this unholy custom of war, or made miserable by its diabolical usages. What have you done during the year toward suppressing this great evil, toward putting a stop to this Christian sacrifice? How far have you labored to enlighten your Christian brethren, and to withdraw them from the countenance and support of this awful sacrifice? These are questions of very serious and solemn import; the consideration of which brings painfully to view my own short-comings and great delinquency. J. S. W.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 25, 1878.

The condition of civil society in our country arouses a desire for the stern morality of former days. The Puritan age is now regarded as having been too rigid, and lacking in some of the qualities which give beauty to the Christian character. But it had one high excellence; its strong sense of the obligation upon Christians to do right. Whole denominations were like a Macedonian phalanx in upholding the moral precepts of Christianity. The laxity in political, social and business life requires that Christians ask themselves and each other, "Shall we continue in sin that grace may abound?" One of Paul's parting words to Titus is fitting to all Christian teachers now: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

The daily papers continue to assert the existence of extensive socialistic organizations through the country. One statement gives the membership of such societies in Pennsylvania as 50,000. The riots of last summer, the fearful deeds of a secret order in the mining districts of this State, put down recently by the law, added to these recent announcements, cannot but awaken thoughtfulness. We have full confidence in the law-abiding disposition of American citizens generally, including the men who work for daily wages. No fears of anything approaching revolution are to be entertained for a moment. But surely such evils as socialism should stimulate Christians to inquire how they may not suppressed, but removed. In Germa irreligious socialism has become so gene as to excite the fears of the State Church, a the ministers in Berlin have united in me ures to combat it by what is called Christi socialism, to be carried out by the Sta with the aid of Christian ministers and p ple. To remove what exists, and prev the growth of this system "hated of wise," may well stimulate individual Chr ians to lives of greater personal holiness, uprightness and mercy; and the churc to labor for the evangelizing of the wh people.

One of the very effective means of co bating the evils spoken of above, is to re force the public schools by Bible scho not taught in a cold intellectual manner, with the warmth of living earnestness. T fourteenth annual session of the "Penns vania State Sabbath-school Convention" to meet in Williamsport on the 11th, 12th a 13th of next month. Every Bible-school the State is entitled to be represented. T Secretary of the State Association gives number of persons engaged in Bible-sch work in the State as 860,290, an ar which should effect much good.

CONFERENCE ON EDUCATION IN ENGLAND. Conference on the Education of Friends' child was held in Bristol, England, on the 28th 29th of Third Month last, and from the repo its proceedings in the (London) *Friend*, it pears that 17 Quarterly Meetings were repres ed by seventy Friends, besides others attended.

The subjects presented were, "a propos open a Home or Boarding-House for girl connection with one of the high schools girls;" "the establishment of superior bo ing-schools for boys and girls, under the of a Committee of Friends"; "the rearra ment and classification of the public sch belonging to Friends in England, in orde promote their efficiency and power"; and l "the provision of scholarships to aid yo women and girls intending to become teache

After discussion of each, a committee of four Friends was appointed to consider in what these subjects could be dealt with practic Another committee was appointed to prep scheme for providing scholarships for yo women and girls desiring to become teac and to obtain funds for the purpose. This be expected to be a fruitful effort. Teachi a profession specially adapted for Friends,

one whereby faithful Friends can do much to promote the spread of Christian truth and practice.

MOVEMENTS OF MINISTERS.—From the *British Friend* and (London) *Friend* we learn that Walter Morris left England for Canada about the 1st of Second month last, and has been engaged in service in the latter country since his arrival there on the 11th of Second month. From Kingston as a centre, he has been visiting meetings and seeking out scattered and isolated members. He has several times read to assemblies a paper on the Principles of Christianity as professed by Friends.

Robert W. Douglas was staying at Hobart Town, Tasmania, when last heard from. Before leaving Victoria, he had visited Ballarat and Sandhurst, at each of which a few Friends reside. He found comfort in his service among them. He held several meetings at Melbourne on his return from the above places. These meetings were generally well attended, and Friends felt cheered by his visit. At Hobart Town he was welcomed by the little group of Friends there, and he expected to attend their Annual Meeting in the Third month.

Eli and Abarilla Cowgill have returned to their home in America after an absence of nearly two years in diligent service in Great Britain and on the Continent.

Dougan Clark held a series of meetings at Gloucester, from the 5th to the 11th of First month. His sermon on First-day morning was on the necessity of "repentance towards God and faith towards our Lord Jesus Christ." His other discourses were addressed to Christian believers, showing them that sanctification and holiness are essential to spiritual life and power, and that faith, consecration of heart, and assurance of knowledge, are the duty or privilege of those who live in newness of life.

Rachel Binford of Tennessee, arrived in Cork, Ireland, Fourth month 7th, and expected to attend Dublin Yearly Meeting.

A correspondent informs us that Helen Balkwill attended all the meetings in Union, Richland, and West Grove Quarters—Western Yearly Meeting; after which she went to the limits of New London and Kokomo Quarters, where she was engaged for some weeks, visiting nearly all the meetings. From there she went to Grant County to labor in the limits of Northern, Mississinewa and Wabash Quarters, where she was engaged when last heard from.

THE many friends of that noble Christian statesman, John Bright, will regret to learn the sudden death of his wife, at Rochdale, on the 13th instant, while he was at London in attendance on his duties as member of Parliament.

REDUCED FARE TO NEW YORK YEARLY MEETING.—Arrangements have been made with the "Citizens' Steamboat Co." to issue excursion tickets to those attending the Yearly Meeting, good from Fifth month 29th to Sixth month 10th, inclusive, for three dollars and fifty cents (3 50), from New York to Glens Falls, and return. Boats leave pier No. 49 North River at 6 o'clock P. M., connecting at Troy at 7 A. M. with train reaching Glens Falls at 10.25 A. M. Returning leaves Glens Falls at 4.50 P. M., reaching New York 7 A. M. Boats leaving New York evenings of Fifth month 29th and 30th, will call at Poughkeepsie about 11 P. M., for those desiring to start from there; and also land there on return trip about 2 A. M. the day after the close of the Yearly Meeting. Tickets procured at the boat. T. W. LADD.

WANTED.—At Earlham College, Richmond, Indiana, suitable persons to fill the following positions: Superintendent and Matron, Governess, Professor in Mathematics, Instructor in Chemistry. Address, with references, THOMAS N. WHITE, Dublin, Indiana.

CORRESPONDENCE.

CHEYENNE AND ARAPAHOE AGENCY, INDIAN TERR., Fifth mo. 6, 1878.

Dear Friend:—Several of the Wichitas have built houses (log) or had them built by paying a pony or two. They appear to be doing very well. They have made rails and inclosed their own fields, and the men do the work, instead of having the women to dig up little lots in the edge of the timber for their gardens. We had a meeting at Finar's, about half way between the Agencies, as we came here. There were several of our former school children there. They are not retaining their knowledge of books as I hoped they would. But few of them can now read the books bought for them a short time before I left the Agency. They can talk English some, but will avoid it when they can. There are a few exceptions to this, among whom the most prominent is Downet Buffalo, a Caddo young man. He came to see me while at Dr. Grinnell's, where I had a good free talk to him on religion. He told me that he was converted while going to school to Josiah and Lizzie Butler, and had since been trying to live a life becoming a Christian. His conversion was obtained through repentance, seeking and prayer. He gave a clear testimony, and was not ashamed of the Gospel of Christ.

After we were through talking, I told him that my heart was so full of thanksgiving, that I wanted all in the room to kneel, and after I prayed, I wanted him, if he felt like it, to follow, either in the English or Caddo

language, which he did in the latter tongue. This was the first Christian prayer that I ever heard from these South-western Indians. He told me that it had done him so much good to have Josiah Butler and others to talk to him on religion, and to hear preaching, that he often thought he would like to talk and preach to others, but thought he did not know enough yet. I encouraged him to do what he could under the promptings of the Lord.

The next morning after arriving here, I started on horseback, with Amick Covington (the farmer), on a four days' journey in visiting Indian camps. The first day I rode forty miles on a rough horse, and was so sore in many joints the next morning, that I could scarcely walk or ride, but got into my saddle and started again on a shorter trip. I am quite recovered now, and thankful for it, and that I went. We went up the north fork of the Canadian about sixty miles to Little Raven's camp. There are others a day's journey or more further up the river, and nearly as far up the Canadian, and some on other streams. The Agent has succeeded in getting many of them to scatter out in small bands much more than they used to do.

The sight of Sunrise and his men was enough to pay richly for all the aches and pains of a four days' journey on a rough horse. He wanted a field, but the Agent, on account of the delay or negligence of superior officers, was unable to either plough some prairie for him or to furnish him with a plough with which he could try to do it for himself. He and his young men determined not to be entirely frustrated by this neglect; so they went to work on the broken prairie with their butcher-knives, axes, and two planters' hoes, and cut, chopped and dug until they went over about one-third of an acre. It appeared to be well pulverized and nicely smoothed, and was planted with garden seeds. They still hoped to have their little lot enlarged by the Agent's having some ploughing done for them, but he is so crippled by want of means and the delay of superior officers in furnishing implements and seeds, that it is very discouraging to him and the Indians. Sunrise and his young men, however, were hopeful, and were trying to enclose about three acres, with a post and pole fence. As they had no spades with which to dig the post-holes, the young men were lying on the ground, and with their butcher knives loosening the dirt in the holes, and lifting it out with their hands. He and his little band of five or six families were showing a degree of energy and perseverance that is highly commendable, and they ought to be encouraged by assisting them to help themselves.

Strong Bow and his band have a lot o about two acres ploughed by themselves Very few, if any, of the Indians of thi Agency have harrows; consequently, the ploughing has to be smoothed with hoes butcher-knives, or in any other mode they may devise. They had got their field pretty well smoothed and planted, and some of the seed was up. About twenty persons were at work in it, some with hoes, other with knives or their hands, loosening the soi around the growing crop of corn, melons beans, pumpkins, radishes, &c.

Robert Bent, a half-breed Cheyenne, live about forty miles from the Agency. He an his brother George have a very nice herd o grade cattle, numbering about 350. They keep up the grade by sometimes buying goo Durham cattle to put into their herd. Las summer, some Texas cattle were driven int their herd, which introduced the Spanish fever. In less than twenty-four hour several of them were sick, and they com menced dying in a day or two. They los about 100 cattle with that disease.

Yellow Bear was next visited. He an his band have about eighteen acres, whic they ploughed themselves, and planted wit but little assistance. Amick Covington the official farmer, has to ride several hun dred miles to visit once the Indians of thi Agency. He appears to be energetic an efficient. He can do but little for each band and really needs several assistants, but s far as he can he assists in hitching up thei pony teams, regulates the ploughs, an starts them to ploughing, provided th ponies do not demur. As soon as he gets team and plough so that the Indians ca manage it, he is off ready to take anothe trying if not provoking team; but he seem to be the man for the place. I have seldo seen any one manifest more satisfaction an interest in their business than did Yello Bear and his young men in taking A. Co ington and me over their field, divided b stakes into small lots. As we went to th various lots, Yellow Bear would tell us th name of the owner, who would frequentl stand out where he could be distinctly see and they would sometimes tell us in wh their lots were planted. They also showe us their herd of thirty cattle, including calve These people mean business They are, t be sure, doing but little compared wit what many white people can do; but seems to me their little is much like th widow's mite.

Little Raven's is the farthest camp w visited. He is about sixty miles above th Agency. I judge he has about thirty acre which has been ploughed for him; abo half of which he and his men have r

ploughed this spring, and they were busy planting when we were there. He told us he intended to plough and plant the whole field. He is one of the pioneers on the "corn road," as the Indians express it. But he spent too much time this spring in "making medicine," when he ought to have been ploughing. He and his band also have a herd of cattle, but they did not manifest as much interest in their business as did Yellow Bear and his band.

This is a country very subject to drought. The ground is now very dry. It will not do to encourage these people to depend too much on agriculture. Cattle raising should be *the business* of the Indians. Many of them see it, and are trying to increase their herds. But when they get very hungry, and children are crying for meat, instead of killing a wild turkey, deer, or some prairie dogs, which are a species of squirrel [properly marmot], they are too apt to kill one of their cattle. Their cattle herds, however, are increasing. Some of them are inclined to trade their ponies for cattle, but this is difficult to do.

First-day last was an interesting and long to be remembered occasion. There were an unusual number of camp Indians present at the Bible-school, also several of the returned Florida prisoners. The camp Indians are usually put into a class by themselves and talked to. It fell to my lot to talk to them on that day, and then to talk to the children after they returned from their classes. My wife and Agent Miles also had something to say. We were followed by Bear Shield, one of the returned Florida prisoners, who told us that while in that distant State they were taught the religion of the Bible, and some of them had learned to love the Saviour, and he was glad to see the Indian children in school learning of Jesus and His love. He was followed by Howling Wolf, another returned prisoner, a young man. He also expressed great satisfaction in knowing something of the Saviour, and having others of his brethren to learn something of His love. After he was done talking he made a short prayer with his hands over his eyes. It seemed to be in great sincerity, but was not interpreted.

This was the first prayer that any present had heard from these South-western Indians in their school or meeting. These prisoners, a few years ago, were considered among the worst of the warriors, and the feeling of gratitude and thankfulness to our Heavenly Father for this evidence of His love in the hearts of the Indians was so great with Agent Miles and others that it was difficult to suppress an audible expression, which was manifested by tears of joy.

"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

The desire of the Agent and others is that that they may be endued with heavenly wisdom to direct aright the tender minds of the Indians of this Agency.

LAWRIE TATUM.

NORTH DARTMOUTH, Fifth mo. 5th, 1878.

Dear Friend:—There is force in the proverb, "Where no counsel is the people fall." All have need to consult the oracle of truth. Wisdom declares, "Counsel is mine." Sure I am that in common with others I have need to hearken very attentively to the voice that now speaketh from Heaven, lest, through want of giving heed to wisdom's voice, we stumble and fall. Not suddenly, perchance, for the enemy is very subtle in his working to deceive; first, blinding the eyes, lest in the light of the true Light his falsity be discovered. Seldom, if ever, has it been proved that on the part of such as have risen to eminence in our Society and then become apostates from the true faith, that alone, unsuspected and without being discovered, they have suddenly fallen. Both Satan and his emissaries take advantage of opportunities to secure their prey. The disciples of our Lord were reminded that they were no longer safe than while on the watch. Even the graces of the Spirit may be counterfeited. The Church, representing the King's daughter, all glorious within, has an outside purity corresponding with that within, her raiment being of wrought gold, shows that salvation is a wrought work; first of God, interwoven with the prayers and intercessions of the saints whose work, accepted of the Father, makes an undivided whole. Only such, whose inward condition of purity bears semblance to the pattern of heavenly things, can look upon the true Jerusalem as she is, a bride adorned for her husband, consistent in every particular.

I am often reminded of the work of the Lord in past ages, especially when backsliding Israel or Ephraim was being reproved. We read in the book of Isaiah that for a certain purpose "the Lord shall rise up as in Mount Perisim;" "that He may do His work, His strange work; and bring to pass His act, His strange act." Such strange things are now taking place—such strange notions are being entertained—that it seems quite allowable to suppose that the Most High hath a purpose in permitting such a

state of things as really does exist. It seems very strange to me that any who have learned the Shepherd's voice, and through seasons many have been helped to distinguish it from the voice of the stranger and have been guided by it, could or can turn aside to listen to another.

Some like all sunshine; light without shade; a Zion without a north; forgetting, it would seem, that "God hath planned wisely." As we, in our finiteness, consider His work with regard to its perfectness, it is perceived that "His ways are not as our ways, nor His thoughts as our thoughts." "One thing being set over against the other, to the end that man should find nothing after him.' "The darkness and the light are both alike with Him," who is perfect in wisdom and knowledge.

When the everlasting gospel is preached through a divinely commissioned messenger, such is the harmony between the Lord's message and His witness in the heart of the hearer, that every faculty of the soul is enlisted in adoration and praise to Him who made heaven and earth, the seas and fountains of waters. The worship which the Father approveth is then understood and enjoyed. True gospel ministrations tend to perfect a melody of spiritual song in the worship of God, that renders outward song a discord.

I am aware that the things of God cannot be understood but by the Spirit of God, therefore the preaching of Christ crucified, and worship in spirit only, remains to outward professors a stumbling-block, and to the Greeks, foolishness. But how desirable that Friends should avoid trying to accommodate the standard of truth to such as these

Truly thy friend, P. R. G.

MISSIONS.

The report of the Baptist Missionary Society read at the Annual Meeting held in London on the 2nd inst., was unexpectedly encouraging. The increase in native churches had not been strikingly large, but the spiritual condition was thought to be good. The total receipts were £50,068, or about $250 000, being about $37,000 more than last year, leaving a balance in the treasury.

The Wesleyan Missionary Society of England, has received the last year £146 017, or about $730,000; only about $1000 less than last year. The expenditure was over £159,000.

The London Church Missionary Society has received the past year £223,000, or over $1,100,000. It has at work 385 ministers, of whom 182 are native; and 2,652 lay agents, nearly all of whom are native. All the men sent out to the Victoria Nyanza Mission in Africa had fallen except one. Four brethren have been selected to take their places. The killing of the missionaries O'Neile and Smith had not been caused Stanley's course of action, nor by hostility to t gospel. These missionaries had attempted defend an Arab trader who had sought prot tion at their hands from the chief Lukongeh Ukerewe. The response was to send more m to teach the gospel of love through Jesus Chr

The English Presbyterians have, according the report of the *Christian World*, 23 nat evangelists laboring at Amoy; 9 at Swato and 24 at Formosa. There are 15 Europe missionaries in the field, and 72 stations ha been formed. The converts number 2,117, a during the year 2co have been admitted to church. The year's income has been £13,01

The Sixty-eighth Annual Meeting of American Board of Commissioners of Fore Missions was held in New York on the 12th i The present number of laborers, men a women, sent out by it, is 391. These are aic by 1,100 native assistants. Nearly 2,000 me bers have been added to its churches during year, and there are 27,000 pupils in its scho The deficit of receipts as compared with exper tures has been $47,329, and the receipts fell this year $60,307 as compared with last ye Its missionaries are now working in forty-six ferent tongues, spoken by 100,000,000 people.

It is stated that the deficit of $30,000 in the ceipts of the Moravian Missionary Societies the last year "has not only been liquidated, converted into a considerable balance on right side."

RELIGION NOT CEASING TO DO EVI ONLY, BUT ACTIVELY DOING GOOD.

Dear friends, who in measure have caped the pollutions of this world, and in your sojurning in the way to Zion hav godly care upon your minds to cease do evil, that ye may know a learning to well; this is what I would remind you rest not satisfied in that you are come the teaching of God's grace to eschew e but also that you may be found doing gc knowing that it is the fruitless trees t cumber the ground. It is high time for to awake to righteousness, for many called to awake from unrighteousness. wh is well so far, but what will this avai fruits of righteousness are not brought for for, as it is written, the axe is laid to root of the tree, that the tree that bri not forth good fruit may be hewn down, cast into the fire. Therefore, it is gre needful to abide in the vine into which are already grafted, that you may be frui trees, like Joseph, whose branches spr over the wall.

Friends, let none sit down at ease in way to Zion, like some of old, who be well, and ran well for a time, and sat d short of the true rest. . . . . Therefore all *follow the Lord fully*, who is the Cap of our salvation, the great Bishop

Shepherd of the soul, who leads His sheep into green pastures, feeds His flock as by still waters, and gives unto His own eternal life. . . .

Dear friends, who have given up yourselves to follow the Lamb, . . and in some measure have known your garments washed, you are to hold on your way, for the mark is before; such the Lord is drawing near unto, teaching them to lay up heavenly treasure. It is the Lord that teaches His people to profit, and such come to see in His light which makes manifest the will and mind of God to mankind, that it is not enough to glorify God in your bodies and spirits, which are the Lord's, but we are to serve the Lord with what we may receive from His bountiful hand, of His outward mercies, of which many are made large stewards. . . . . Seeing that to do good and to communicate, is such a needful duty, there is surely need to charge them who are rich in this world, not to trust in uncertain riches, but in the living God, who will call all men to an account of their stewardship one day, for what we enjoy is the Lord's. Therefore, all that would be clear in the day of their account, must wait for the Lord's ordering hand to be near them, who opened the heart of Lydia; and her service was to invite the Lord's people into her house, which being done in a right mind, brings a blessing, and such lose not their reward.—*Christopher Story*, 1699.

For Friends' Review.

THE TRANSIT OF MERCURY.

At about 10 o'clock on the morning of Fifth month 6th, I took my seat at the eye-piece of the large Equatorial. It was a beautifully clear day, and we had every prospect of a successful observation, unless, as we feared might be the case, the heat of the sun should render the atmosphere so unsteady as to interfere with the sharpness of outline of sun and planet.

The red glass was in its place, to protect the eye from the glare and heat, and the large object-glass of the telescope was "diaphragmed down," until a circle of only two inches in diameter was exposed. Viewed under these conditions, the sun appeared as a deep red disc, apparently sharply defined excepting at the edge, which was quivering, as though it were the surface of a great sea that a storm had lashed into waves. Only about one-third of its disc could be seen with the power used (about one hundred diameters), and that part seemed to be clear of spots. Outside the edge all was dark, so that, though we knew at the predicted time that Mercury was within the field of view of the telescope, and slowly moving towards the sun, it was invisible, and its presence could only be discovered at the instant when it began to cut a notch in the "limb" of the sun. Hence it was necessary to watch with double vigilance, as the phenomenon to be noted gave no warning of its approach.

My companion was at the clock below, counting the seconds, and anxiously listening for the signal from above to be given, when the first indications were seen of a contact between the two "limbs."

A last glance at the watch showed me that the time was nearly at hand. Slowly and almost painfully the seconds passed away, as with intense eagerness I scanned the quivering edge. Finally, there seemed to be, in the lower part of the field, a small break in the continuity. It was very doubtful, but on a venture I gave the signal, "Now," and continued the watch. In three or four seconds all uncertainty was gone. There *was* a distinct notch in the limb, and the first observation was over. Contact occurred at 11 minutes and 50 seconds past 10.

The next time to be noted was that at which the *other* edge of the planet touched the edge of the sun. This is a much easier observation, as full warning is given by the increasing size of the notch, it being only necessary to note the exact second at which the black figure rounds out into a perfect circle. This occurred at 14 minutes 19½ seconds past ten, 2½ minutes after the first contact.

Mercury was now exactly between us and the sun, and by cutting off the direct rays from a circle equal in diameter to its own, appeared as a round, intensely black spot, slowly moving over the disc. With the power then in use, it appeared to be about the size of a silver three-cent piece.

At 41 minutes past 5, the planet had nearly reached the opposite limb of the sun, having been about 7½ hours in crossing. Just before the two edges came together, a curious phenomenon occurred. As I was watching with much interest the black spot slowly drawing near the quivering edge, in the endeavor to correctly estimate the exact time of contact, a black tongue suddenly shot out apparently from the planet to the limb, giving it the appearance of a round body with a short, thick stem. This is no doubt an optical illusion, somewhat difficult, perhaps, to explain. This tongue got smaller and smaller, until it finally disappeared, and at that instant the circular form of the spot disappeared also, leaving a notch only. This gradually decreased in size, but the edge of the sun was boiling and seething at such a rate, and the planet was apparently spinning

round and dancing about with such velocity as to render it impossible to do more than estimate the exact time of the two parting company. According to the best guess I could make, this occurred at 44 minutes and 2 seconds past 5.

The transit was over.

We were unable to note the time of the passage over the meridian with our large meridian circle, owing to the presence of clouds at noon. Thus an important observation was lost. The occurrence was one of much interest, not only because of its rarity, but also because it afforded our students and others who had the opportunity of seeing it during the day, a practical illustration of the great accuracy with which astronomical predictions are made. The contacts occurred only a few seconds earlier than the predicted time, and even this discrepancy had been anticipated.

Leverrier was led, from a series of such discrepancies occurring in transits of Mercury before 1848, to surmise the existence of a planet between it and the sun. The perihelion of Mercury is not a fixed point. It occupies different positions at different times, having in reality a regular motion around the sun. This motion is one of a class called "perturbations," and is occasioned by the attraction of the remaining planets. The effect that the known planets *ought* to produce is calculable, and the predicted time of a transit depends, among other things, upon the amount of this perihelion motion. From the difference between the predicted and observed times, it was found that the perihelion must move about 40 seconds a century faster than the calculations called for, and this is accounted for by the supposition that there is an inter-Mercurial planet or group of planets.

The present transit is expected to confirm this theory. It excited much interest among astronomers for this reason, and also because it afforded a good opportunity of measuring the diameter of Mercury, which, owing to its proximity to the sun, is difficult to observe, excepting when in transit. It was also useful as a "drill" for the observations of the transit of Venus in 1881, from which it is hoped we shall get more accurate values for the distance of the sun than have ever been obtained before. S. A., Jr.

Haverford College, Fifth month 11th, 1878.

For Friends' Review.

ASTRONOMICAL PROGRESS.

XI.

Although the application of the spectroscope in determining the constitution of heavenly bodies is quite recent, the successive steps which led to such an application began two centuries ago. In the opening words of his Treatise on Optics, which was presented to the Royal Society in 1675, Newton announced his celebrated discovery, that "lights which differ in color, differ also in refrangibility." His experiments were conducted by admitting sunlight to a prism through a round hole in a shutter. If he had used a fine vertical slit instead of the circular opening, and if he had placed the edge of the prismatic refracting angle parallel to the slit, he would have anticipated the discovery of Dr. Wollaston, who found, in 1802, that the solar spectrum was not continuous, but it was broken up by prominent dark lines.

Thomas Melville, while experimenting on colored flames in 1752, observed the yellow soda flame, but he was unacquainted with its cause. His experiments led Sir David Brewster to the invention of the monochromatic (soda-flame) lamp in 1822. The first careful examination and mapping of the dark lines which were observed by Wollaston, were undertaken by Joseph von Fraunhofer, who published his investigations in the transactions of the Munich Academy in 1814, and the lines have since been known as Fraunhofer's lines. He found that the relative distances between any given lines remained constant, whether he took direct light or sunlight reflected from the moon or planets. He also ascertained that the starlight contains dark lines differently arranged from those in direct or reflected sunlight, and concluded that whatever produced the lines is beyond our atmosphere.

Sir John Herschel began investigating the spectra of colored flames in 1822, paying special attention to the flames of strontium, copper chlorides, and boracic acid. In 1827 he wrote: "The colors thus contributed by different objects to flame afford, in many cases, a ready and neat way of detecting extremely minute quantities of them."

H. Fox Talbot, whose name is intimately connected with the origin of photography, repeated and extended Herschel's experiments in 1826. Writing about the supposed cause of the formation of the lines, he says: "If this opinion should prove correct, and applicable to other definite rays, a glance at the prismatic spectrum of the flame might show it to contain substances which it would otherwise require laborious chemical analyses to detect." In Second month, 1834, writing of the differences between the spectra of strontia and lithia flames, he said: "I hesitate not to say, that optical analysis can distinguish the minutest portions of these two substances from each other, with as much certainty, if not more, than any known method."

Prof. Wm. Allen Miller experimented, in 1845, on the spectra produced by the metals of the alkaline earths, but his spectra were not sufficiently definite, because he used a luminous flame. The characteristic property of sodium and the determination of the very great sensitiveness of the optical sodium reaction, were first pointed out by Prof. Swan in 1857.

Kirchhoff and Bunsen published their first memoir on analysis by spectrum observations in 1860, in the twentieth volume of the Philosophical Magazine. In the same year occurred Bunsen's famous discovery of rubidium and cæsium, in the sediment which was obtained by evaporating forty-four tons of a mineral water from Durckheim. The metals were previously unknown, but the detection of new spectral lines, in one of his observations, led the shrewd chemist to suspect that they indicated the presence of one or more elements which had never been observed.

Soon after the discovery of these two metals, William Crookes sent to the Exhibition of 1861 a specimen of thallium, another new metal, to the discovery of which he had been led by a spectrum with a peculiar green band. In 1864, Profs. Reich and Richter, of the Freiburg Mining School, observed two indigo-colored lines in the spectrum of an ore from the zinc works in the Hartz Mountains, and by pursuing their analyses with great care, they were led to the discovery of indium. In 1876 gallium was discovered by Le Coq de Boisbaudran, and in 1877 Sergius Kern discovered davyum, by following out the indications of spectral lines.

P. E. C.

SCIENTIFIC NOTES.

Herring Fishery.—Large shoals of herrings have lately appeared upon the northern shores of Gothenburg, for the first time since 1809. It seems, according to Swedish history and traditions, that after an interval of seventy years there is good reason to expect that the herrings will return regularly to the coasts for a period of fifty or sixty years. The Swedish Government has charged Professors Sars and Smitt to study this question in order to find the cause of the emigration and of the periodic returns. —*Les Mondes.*

Melilotol.—This substance was discovered by T. L. Phipson, and reported for the first time in 1875 (Chemical News, Vol. xxxii., p. 25). The discoverer has sent a communication to the French Academy describing the methods of procuring it, its appearance, and some of its properties. It is extracted from the melilot, a species of clover. It is oily, somewhat brownish, and possessing an acid reaction, slightly soluble in water, to which it communicates a very agreeable odor, which, during distillation, diffuses itself to a great distance. It is denser than water, very soluble in alcohol and in ether, and is transformed, under the influence of potash, into melilotic acid. Its odor is somewhat like that of coumarine or that of the Tonka bean, but more like that of new mown hay, or of the Anthoxanthum Odoratum. When boiled with a concentrated solution of potash, it furnishes a large quantity of melilotic acid, and there is a slight odor of oil of bitter almonds. Analysis conducts to the formula $C_{9}H_{8}O_{2}$.—*Comptes Rendus.*

A BIRD'S MINISTRY.

From his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,

Thus wrote my friend:—"I had travelled far,
From the Afghan towers of Candahar,
Through the sand-white plains of Sinde-Sagar;

"And, once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as never it failed before.

"In swarming city, at wayside fane,
By the Indus bank, on the scorching plain,
I had taught,—and my teaching all seemed vain.

"'No glimmer of light [I sighed] appears;
The Moslem's fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"'For Christ and His truth I stand alone
In the midst of millions; a sand-grain blown
Against yon temple of ancient stone

"'As soon may level it!' Faith forsook
My soul, as I turned on the pile to look:
Then rising, my saddened way I took

"To its lofty roof for the cooler air:
I gazed and marvelled; how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of massive stone,
Most plainly reft by its roots alone,
A beautiful peepul tree had grown;

"Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple; while o'er its wreck should stand

"The tree in its living verdure!—Who
Could compass the thought?—The bird that flew
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall
Than earthquake, war, simoon,—or all
The centuries in their lapse and fall!

"Then I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear on the tropic air:

"'The living seeds I have dropped remain
In the cleft: Lord, quicken with dew and rain,
Then temple and mosque shall be rent in twain.'"

—*Selected.*

QUARTERLY MEETINGS IN SIXTH MONTH, 1878.

From New York Pocket Almanac.

Fourth month	1st,	Falmouth, New England Y. M.
"	"	" Whitewater, Indiana Y. M.
"	"	" Union, Western Y. M.
"	"	" Hesper, Kansas Y. M.
"	"	6th, Dunning's Creek, Baltimore Y. M.
"	"	8th, Spiceland, Indiana Y. M.
"	"	" Mississinewa, Indiana Y. M.
"	"	" Richland, Western Y. M.
"	"	" Cottonwood, Kansas Y. M.
"	"	13th, Haddonfield, Philadelphia Y. M.
"	"	15th, Pelham, Canada Y. M.
"	"	" Westfield, Indiana Y. M.
"	"	" Northern, Indiana Y. M.
"	"	" Spring River, Kansas Y. M.
"	"	17th, Baltimore, Baltimore Y. M.
"	"	22d, West Lake, Canada Y. M.
"	"	" Wabash, Indiana Y. M.
"	"	29th, Scipio, New York Y. M.

A MEMBER of the Society of Friends, with excellent recommendations, would like an engagement as visiting Governess. Address "A. C.," office of *Friends' Review*.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 21st inst.

THE EASTERN QUESTION.—Count Schouvaloff, on his return from St. Petersburg to London, arrived on the 20th at Berlin, where he was received by the Emperor, and also visited Prince Bismarck for a conference. Various reports as to the results of his visit to St. Petersburg were in circulation, but nothing appears to be certainly known to the public. One report was that on some points Russia and England are now agreed; that on others no agreement has been effected; but that Count Schouvaloff was authorized to submit those questions to the judgment of the German Emperor and Prince Bismarck, but neither party is pledged to abide by their decisions, though probably both may do so. The Vienna correspondent of the London *Times* apprehends that the negotiations will not be concluded for a long time, and that the expectation of the meeting of the Congress in a fortnight is too sanguine.

The Russian troops about Constantinople were last week advanced about two and a half miles nearer to the city, and troops have also been brought up from the rear, so as to consolidate them. Russian official papers declare that these movements are not hostile or menacing; and the correspondent of the London *Times* says that such is becoming the belief at Constantinople, although at first they caused much alarm. It is asserted that the object is to assume a good defensive condition, the Turkish army being strong enough not only to defend neutrality, but to act on the offensive, if that neutrality is menaced.

In the Austrian Reichsrath, on the 14th, the Premier, in reply to an inquiry respecting the alleged intention of the government to occupy Bosnia and Herzegovina, said that while striving to secure in those provinces a state of things which would prevent a periodical recurrence of disturbances which injure Austria, they have never intended to withdraw the question from the consideration of the Congress which may be convoked for the settlement of the Eastern Question. They have never sought to solve it by co-operation with any single Power.

On the same day, in the Hungarian Diet, one of the Ministers said that the government had no intention of acting against, but rather in concert with Turkey in Bosnia. They thought it necessary to take precautions on the northern, eastern, and southern frontiers, and to increase the number of troops, so as to be safe against surprise. Both Houses of the Hungarian Diet hav adopted the bill providing for a credit of 60,000,00 florins, (about $27,000,000.)

It was stated on the 16th that the Servian corps o observation, previously of 15,000 men, had been in creased to 35,000 because of fear of a Turkish attack The Turks were said to be concentrating on the Ser vian line of demareation.

ITALY.—The Minister of Finance, in concert wit the Minister of War, has presented a bill to the Cham bers, asking for a supplementary vote of 10,000,00 lires, nearly $200,000, for war estimates.

GREAT BRITAIN.—The difficulties between cotto operatives and their employers continue, and in som places riotous proceedings have occurred. These, it believed, were not the acts of the operatives, but of th lowest class of the populace, who took advantage o the prevailing agitations. Two mills have been burne by incendiaries. Military and large bodies of poli have been employed to maintain order.

On the 20th, the subject of the employment of I dian troops in other parts of the Empire was debate in both Houses of Parliament. In the House of Con mons, Lord Hartington, leader of the Liberals, move a resolution that "no forces be raised or kept by th Crown in time of peace, save within India, without th sanction of Parliament." He said that he had mad the issue very narrow because the question in itse was important enough to fix the attention of Parli ment; because of the delicate negotiations which di cussion might prejudice; and because the Chancell of the Exchequer had said that general debate at pre ent was not in the interest of the country. One of th Ministers moved an amendment, and said that Lor Hartington's doctrine had been repeatedly departe from in special circumstances, and the House ha sanctioned the declaration that this was a time of eme gency. Practical difficulties might interfere with th execution of the purpose to employ Indian troops, a he could not immediately announce their policy. Th debate lasted till late at night, most of the speake confining themselves to the constitutional question, a was continued the next day in the same line. In t House of Lords also the debate was purely consti tional.

CHINA.—Accounts to the middle of Third mon from the United States Minister say that the distr occasioned by famine last year is spreading over wider area, owing to renewed drought. Actual fami presses upon 15,000,000 people, while 60,000,000 a suffering more or less distress. There is abundant fo in other parts of the country, and only the difficulty transportation causes so much misery. The Chin officials have done all that is possible, and the missio aries distribute relief as far as they can.

VENEZUELA.—An earthquake occurred on the 1 ult., by which the town of Cua, eight leagues fr Caracas, was entirely destroyed. The river Tuy came so heated, that it is said the fishes sought to cape from it. In Caracas the shocks were the heavi known since 1812, when the city was nearly destroy with the loss of 10,000 lives.

CONGRESS.—In the House, on the 13th, Potte New York, offered a resolution setting forth that Legislature of Maryland has declared that due eff was not given to the Electoral vote of that State in last Presidential election, by reason of fraudulent turns from Florida and Louisiana; also reciting s dry other allegations of fraud in those States; providing for a committee of investigation. M Republicans opposed the resolution, and the previ question being pushed, the members of that party clined to vote, leaving no quorum. This action continued on successive days until the 17th, whe sufficient number of absentees having returned, resolution was passed, yeas 145, nays 2, all Democr

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For Friends' Review.

CAN A CHRISTIAN ENGAGE IN WAR?

Can Christians engage in war without violating the moral law as promulgated in the gospel of the Prince of Peace? With my understanding of the New Testament, as a Christian and a Quaker, I am obliged to take the position—that no follower of the Prince of Peace can indulge in the *spirit* or *practice* of war without violating the moral law as promulgated by Christ Himself. I believe all war is contrary to the whole spirit, tenor, and teaching of the Gospel.

Our Saviour, *alluding to* the law of vengeance or revenge, taught under the old covenant,—expressly in contrast to *it*, instituted the law of *universal love*, as the law, under the dispensation of the grace of God, in His kingdom. Matt. v. 38–48, &c. How quickly He rebuked the disciples who suggested acting under the law of vengeance! Luke ix. 54, 55: "Ye know not what manner of spirit ye are of." God changeth not. But there are differences of administrations; and under the new covenant of grace He does not, as under the old covenant of law and retributive justice, command His own chosen rulers to go in His name and destroy nations and people that will not receive Him or obey Him, and through His guidance and blessing, lead them to certain victory. But the Apostle Paul says, 2 Cor. x. 3, 4, "Though we (Christians) walk in the flesh, we do *not war* after the flesh; for the weapons of our warfare are not carnal," &c.; and James iv. 1, "From whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members?"

God's law of love is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" "and thy neighbor as thyself," which, under the dispensation of Christ, includes all that come within our influence—enemies as well as friends. All obligation, civil or other, is subordinate to the law of God, which is supreme, and any interpretation of any Scripture which conflicts with this law must necessarily be erroneous. But as men do anything to which their selfishness inclines them, and claim they do it with a *pure heart*, without violating the *law of love*, we will take the law of justice as we find it laid down by our Saviour for His kingdom. Matt. vii. 12. "Whatsoever ye would that men should do to you, do ye even so to them." This law not only allows, but demands that we both dissuade and *restrain* men from injuring themselves and others; but in no case does it admit of purposely destroying the life of another. Sane persons never claim, when they have killed another,

that they would have wished the other to have killed them under like circumstances; and if they did, no one would believe them. Persons always try to excuse themselves in some way for killing others; but tried by this law of the Lord Jesus, wouldst thou have wished the other party to have killed thee under like circumstances? they are effectually stopped.

Not long since a man went to a house of ill-fame in New York, and called for his sister, and shot her; and when arraigned, plead he killed her because he loved her so much, he could not bear to see her living a life of shame. But he could not say, if his sister had found him leading an immoral life, he would have wished her to shoot him. Love that kills people, or admits of killing them, has too much carnality, too much of selfishness in it, for Christ's kingdom. It *will not stand the test of His law.*

Is not holiness or sanctification, conformity of *heart* and *life* to the law and will of God? Does God *justify any* of His children in doing anything contrary to His will, or in being in any respect unholy?

W. H. LADD.

BROOKLYN, Fifth month 20th, 1878.

CHINESE OPIUM TRAFFIC.

Dear Friend — Professor Christlieb has kindly transmitted to me a treatise of his on the Indo-British traffic in opium. I propose to present to you an abridgment of it. He examines—

1st. The historical development of the British opium traffic. It was in 1773 that the East India Company initiated this traffic by sending two armed vessels to China. As late as 1780, a morbid desire after opium did not exist in China. To excite this desire was henceforth the wicked aim of that company. In 1821 the governor of Canton declared that the Portuguese, the English, and the Americans were responsible for this traffic. "The Americans," says the proclamation, "are more excusable, since they have no king to govern them. The gods will guide honest traders safely across the ocean, but after smugglers the terrible arm of the earthly power reaches out, and the wrath of the infernal gods hovers over them." Thus preaches the roused heathen conscience to Christians!

The almost unanimous opposition of the great mass of the people, high and low, to the opium traffic, induced the Emperor Tao-Kwang to make an end of the clandestine sale of opium. Moved to tears, he sent Commissioner Lin, in 1839, to Canton. Lin compelled those who dealt in opium to deliver up all they had, and caused it to be destroyed. War with England was the result. Dr. Christlieb draws attention to the fact, that while it is readily admitted that the Chinese, in the course of this war, were guilty of many cruelties, the fact must not be overlooked that they had been greatly provoked. That a heathen monarch should prefer the welfare of his subjects to millions of dollars, which he might have obtained by the sale of this opium, is almost without equal in history.

When the treaty of Nankin was being concluded, Sir Henry Pottinger was instructed to obtain, if possible, the legalization of the traffic. When the Chinese commissioners refused to accede to this proposition, Sir H. Pottinger said that, in the name of the Queen of England, he would, on pain of confiscation, warn all opium ships to leave the harbors of China, if the Chinese government would do the confiscating. He knew that this could not be done, since an attempt to seize those armed vessels would have led to new difficulties with England. After the conclusion of this treaty the traffic increased.

The unlawful seizure of the ship Arrow led to a second war with England. The Chinese government had been greatly weakened in consequence of the rebellion of the Taipings; and the traffic in opium was legalized by the treaty of Tient-sin in 1858, which ended the war. The holding of a convention is now under consideration according to which a certain fixed tax shall be paid by the importer, and an additional tax to the Chinese authorities for carrying the opium into the interior. By increasing the amount of the latter the importation of opium into the interior may be partially prevented. The question of holding this convention has been discussed in the British Parliament. Since 1858 it is no longer the East India Company but the British Government which is directly responsible for the effects of the opium traffic.

2d. *Effects of the opium traffic in India and China.*—In India, one of the effects of the raising of opium, is the diminution of the production of cereals. The cultivation of the poppy requires the best soil which it rapidly exhausts it. To this must be added that India has not sufficient railroad communication to supply the needed breadstuffs to regions where the soil has been principally devoted to the raising of the poppy, hence the terrible famine on the north coast in 1865–1867, when parents fed upon their children. The last famine in Bengal was felt most in the districts where its best soil had been devoted to the production of opium. The opium traffic is on the increase there, and is a constant blot on the national honor of England, the inference being drawn

he natives that England is regardless of heir welfare. The non-production of opium would interfere with the Indian revenue, ince the seventh part of it is derived from s production; it is very certain, however, hat its continuance will be most ruinous in he end. The trade in opium interferes with very other kind of commerce, and by it the eople are impoverished. Paupers are not mong the best customers.

In China, Assam, and Arracan opium is n general use. In Arracan the English aused opium houses to be established, in rder to excite in the people a taste for pium. They at first distributed it gratis. n consequence of it a generation of strong en has been succeeded by one intellectu- lly and physically degraded. "Is there a ore devilish way," asks Dr. Christlieb, to poison a people systematically." In ssam, the cultivation of opium has resulted n the demoralization of its population.

In China the introduction of opium has ccasioned its home production. By occu- ying the land needed for cereals, it has de- rived hundreds of thousands of the means f support, so that under the pressure of amine many kill themselves, while they ac- ually possess money with which to buy food. n China especially, the use of opium ruins he consumer physically, morally, and finan- ially, by destroying his power of will. Its se gives rise to fearful crimes; it weakens he Chinese government as far as the main- aining of public order is concerned, and it ncreases the antipathy of the Chinese against very thing foreign. In vain do English nerchants offer to construct railroads, to uild steamers for the inland waters, or de- elop the coal-fields of China, gratuitously. hina rather buys coal from England than o allow English engineers to develop her wn. The Chinese government is convinced hat if it accepted these offers, the benefits he people might derive would be more than ounteracted by the ruin which would peedily overtake them.

3d. *Opium and the Missions in China.*—here are 208 European and American mis- ionaries in China, and a number of native elpers. It is strikingly true that the opium raffic has been the means of closing millions f Chinese hearts to the preaching of the ospel. The prejudice existing against the nerchants dealing in opium has been readily ransferred to the English missionaries as vell as to those of other nations. "You re from England," said one of the opium- mokers to Missionary Masters, "then you robably have something to do with the sale f this deadly poison. Oh, what a bad woman must be your queen to send to us hips laden with poison in order to kill our poor people, while we send you silk and tea. She certainly does not believe the truths you are preaching." They still remember the noble reply their Emperor Tao Kwang once made to Sir H. Pottinger, when the latter desired him to legalize the importation of opium: "I cannot prevent the importation of the poison; avaricious men will, for the sake of gain, prevent me from realizing my wishes; but nothing shall induce me to obtain a revenue from the vices and the misery of my people." During the late interchange of views between England and China concerning the revision of the treaty of Tientsin, the hatred which this traffic excites manifested itself very plainly. "They earnestly presented to us the necessity," says Sir R. Alcock, "on our part to stop this traffic, that they themselves might no longer be compelled, contrary to their convictions, to legalize it." Opium is now extensively raised in China in order to diminish its importation from England, but doubtless would be stopped if England were to cease importing it.

4th. *Is there a way to remove this evil?*—To those who ask what England is to do, when, by putting a stop to the cultivation of opium in India, it would lose the seventh part of the Indian revenue, the answer is, that it ought to consult its conscience more than the pecuniary profit it derives from the traffic. United action between England and China would favor this course. Commissioner Lin wrote to Queen Victoria: "We will prohibit the use of opium, if you will prohibit its manufacture." The Chinese premier, in speaking of the English Anti-Opium Society, says: "This society must continue its efforts perseveringly until it attains its end. Its existence shows that the hearts of men love to do good. And in this the hearts of the Chinese are one with them. All benevolent people are, therefore, deeply grieved on account of the fearful evil of the use of opium; the emperor has repeatedly prohibited its use in China." Efforts continue to be made to arrest its use in China. The viceroy of Canton himself gave up its use, and then issued a proclamation against its cultivation. The aristocracy in many parts of China have followed his example; anti-opium associations have been formed by the heathen in China. If the importation of opium were stopped, it may well be asked whether in return favors would not be granted by the Chinese which would more than make up the losses the Indian revenue would suffer. Independently of such favors, however, the reward for doing right would come in due time. It still holds true that righteousness exalteth nations.

HERMANN BOKUM.

For Friends' Review.

ORIGIN OF SALVATION.

E. De Pressensé, in his volume on "The Apostolic Era," gives an outline of the doctrines of Paul on the subject of salvation. At the risk of not doing full justice to it, we have taken the following extracts as setting forth the most important parts of this admirable display of the origin of salvation:

"The first principle in the doctrine of Paul is that of righteousness. Righteousness is the expression of the true relation which ought to subsist between the creature and the Creator. 'Know ye not that the unrighteous shall not inherit the kingdom of God?' 1 Cor. vi. 9. The new covenant has not abrogated this essential principle of all religion and morality. On the contrary, it has given it emphatic sanction; it has inaugurated the reign of true righteousness. (Rom. iii. 21.) The moral principle is, therefore, the basis of both covenants. Everything turns, everything rests upon it. Righteousness is not taken by Paul in an external and legal sense, as if it consisted simply in the fulfilment of certain precepts. It is founded on a universal law, graven in the heart of man by the hand of God himself. This law is written deep in the conscience, and is therefore found in the Gentile no less than in the Jew. (Rom. ii. 14, 15.) Righteousness, thus regarded, is not only the conformity of our will to certain commands of God; it consists in the conformity of our being to the being of God. Man is called to become an *imitator of God.* (Eph. v. 1.) This is the moral ideal, the epitome of duty, in which all is comprehended.

"The violation of the law of God brought condemnation on all the children of men. They are under the wrath of God. (Rom. ii. 5.) They have all come short of the glory of God. (Rom. iii. 23.) All the consequences of sin are summed up in one word —death. This word undoubtedly points, in its primary significance, to the separation of the body and soul, and the destruction of the physical life; but it has a less restricted sense. It may be understood also of *separation from God,* and of the evils consequent on that separation (1 Cor xv. 21); of the ruin wrought by sin in our nature. Man is 'dead is trespasses and sins.' (Eph. ii. 1.")

Are we to take this declaration of Paul in its strictest sense? Did he intend to say that every spark of Divine life was quenched in us by the fall? Did he teach the *absolute* corruption of human nature? We think not. Undoubtedly, as far as *salvation is concerned,* these words are to be tal in their fullest significance. Fallen n has no more power to *save himself* tha dead man to raise himself to life. The ap tle admits, however, that man still reta some traces of his original nature. He sa "When the Gentiles, which have not law, do by nature the things contained the law, these, having not the law, ar law unto themselves. They 'show the w of the law written in their hearts.'" [I written there by the immediate act of Go Spirit, we would say.—*Ed. Friends' Rev.*] "Evil is not an accidental and isolated f in our life; it has become a tendency, inclination, a law." "Sin is a free act; in no way bears the character of a physi necessity. It is the breaking of the norm bond between the creature and the Creat St. Paul gives no explanation of the mo of the transmission of sin. . . . It wo be impossible to derive from his words complete theory of original sin; he does more than affirm the universality of the introduced into the world by the first tra gression." . . .

"A race so deeply fallen could only raised again by free grace. From before t creation of the world God conceived the pl of salvation (Eph. i. 4); from all etern it was determined in the counsels of H mercy. This is the secret, the mystery His gracious will. (Eph i. 9.) *The fi cause of salvation is, then, the soverei freedom of God.* It rests upon an act His good pleasure. Its principle is the ev lasting love of the Father, which *embra not one peculiar people,* but the *whole humanity*—the Gentile nations no less th the Jews. This glorious mystery w however, only revealed in the last tim (Eph. iii. 4, 6.) . . . . Salvation is generous and free gift. Divine love p cedes, therefore, any act of ours; it do not originate in any human merit. It h no other spring than the infinite compassi of God. God loved man not because of h actual excellence or possible merits, but b cause He was pleased to love him. It is that sense that man is predestined to hap ness. . . . It is a free gift of grace, b *it is none the less in harmony* with the la of Divine righteousness. . . . The s vation of every man, as of the race, has origin in the eternal love of God, and not human merit. It is only realized, howeve under certain conditions inseparable fro the conception of righteousness. . . . Election is nothing else than this etern foreknowledge of God, embracing the de tiny of every man, and discerning the pa which every man will take with referen to salvation; or to be more exact, it is t

olication of the decree of infinite love to
ery soul which has not obstinately reject-
mercy."

For Friends' Review.

FRIENDS' MEXICAN MISSION.

The last meeting of the Executive Com-
ttee on Foreign Missions of Indiana
arly Meeting was so interesting and im-
tant that the Secretary was directed to
ward a report of it for publication.

As usual, the Meeting was opened by
ding a portion of Scripture. Nearly all
members were present.

We had the company of our friend, Louis
eet, from Madagascar, who stated to the
mmittee the reasons why he had left that
nd and returned to this country.

Samuel A. Purdie, in his correspondence,
e an account of the purchase of a lot in
tamoras, on which to build a meeting-
se, in accordance with the decision of
committee at the meeting in First month,
one of the squares or Plazas in Matamo-
, known as the Plaza de Arrieros; the
has 46½ feet front by 116 feet deep.

n connection with the purchase, he wrote
t we should have to proceed promptly, at
st to begin the work, so as to fill a clause
he deed which requires that it be imme-
tely and directly destined to said use.

The committee was much encouraged by
etter received from our friend, Joseph
per, of Preston, England, enclosing draft
ten pounds sterling, to be applied in aid
he fund for building a meeting-house at
tamoras, though he did not know about
purchase of a lot.

The committee were anxious to press on
h the house, but the cost will probably
about $3,000, and the appeal is made to
our friends to contribute for this import-
work.

The Presbyterian Minister at Matamoras
t a letter to a member of the committee,
ing a very cheering account of S. A.
die's work, and that of the native laborers.
spoke of the great need of a permanent
e of worship.

handsome structure has been put up
his congregation by the Presbyterian
rch South, in another part of the city,
cost of nearly $5,000.

he churches pay no taxes in Mexico,
ch is one inducement to build, as the
ts of rooms are high, and suitable ones
d to find.

he printing at the Mission press is still
ied on, and the demand for books and
ers is great. S. A. P. spoke particularly
he children's paper.

he following account of the organization of the "Children's Willing-hearted Mission Band," was read, and the Secretary was directed to have it published with our proceedings:

THE CHILDREN'S WILLING-HEARTED MISSION BAND.

At the suggestion of some members of the Foreign Mission Association of Friends of Indiana Yearly Meeting, an attempt has been made to secure the interest of the children of our First-day schools in their work.

The three younger classes were invited to meet on Seventh-day, Second month 16th, 1878, for the purpose of organizing a Children's Mission Band.

There were present 19, who, with the delightful enthusiasm of children, were eager to form their society and proceed to immediate work.

The Scriptures selected, contained accounts of the offerings for the Temple of Solomon. We find here the record of very small offerings as well as the great gifts, and that which gave the value to each is also clearly stated—every man and woman whose heart made them willing to bring for all manner of work.

Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord, and David the King also rejoiced with great joy. The joy of the heart written in each little face would have assured you that they were genuine in selecting the name, the Willing-hearted, for did they not wish that their King might rejoice also?

The following regulations were formed:

Our meeting shall be held once a month. Twenty-five cents shall be the membership; but none shall remain away from the meetings if unable to become full members.

Five cents a month shall be paid by each member, which amount shall be earned or saved by said members.

At our first regular meeting we received eleven members, and three more at the following meeting. Including our stated tribute, we have now three $\frac{90}{100}$ dollars.

We have been encouraged by those Friends who have met with us, and we wish to thank them for their assistance.

While not confining our interest to Mexico, our direct work is of course for that mission at present.

Is there any especial feature of the work for which the children might contribute, or some individual child whom they might assist? If such were the case, we feel sure there would be a sense of personal interest which would enlist not only their pennies, but secure their hearts.

"Not that which we give, but what we

share; for the gift without the giver is bare." "Who bestows himself with his alms feeds three: himself, his hungry neighbor, and Me." HANNAH T. SHIPLEY,
President.

In reference to the latter part of this account of the Band, I would remark, that one of the printing-presses was donated by the First-day schools in Indiana Yearly Meeting, and that any funds sent by any individual or organization for any particular purpose will be used as requested, though the committee would generally prefer to be left untrammeled.

We have some funds on hand which can be used for the building (the lot is paid for), but much more will be needed, and may be sent to our Treasurer, C. H. Coffin, Richmond, Indiana.

The present cost of the Mission is about $150 per month; this includes printing, rent of rooms, and salary of one or two native assistants in the press room.

Two marriages were reported which had been solemnized according to the order of Friends in the Mexican language.

TIMOTHY HARRISON,
Secretary.

FRIENDS IN CLEARFIELD COUNTY, PA.

Among the mountains of Clearfield County, Pennsylvania, is a small number of Friend. They have a meeting at Curwensville, a component part of Baltimore Yearly Meeting, and a few faithful members keep up the testimony for a loving, simple and spiritual Christian life and worship after the manner of Friends. They much need a new meeting-house, and are looking towards building one. After doing all they can they will need help of others to the amount of at least $1,000.

A number of people, some who have been connected with Friends, and others who are affiliated with no religious society, attend meetings with them, and had they a comfortable house, the attendance would almost certainly be increased.

Louisa Painter, a minister from Iowa, who has been laboring in North Carolina, has just made a visit to this neighborhood. She attended meeting at Curwensville on First-day the 12th of Fifth mo., and started on Second-day for Rockdale, about twenty-five miles distant, to hold a meeting where no Friends' meeting has ever been held before, but where a family descended from Friends, lives. She expected also to have a meeting at Luthersburg, twelve miles from Curwensville, on her way back to that place. She then proposed visiting two men, coal-miners, who lately joined Friends, and who reside at Houtzdale, where she would hold me ings, afterwards going on to Bellefonte their Quarterly Meeting on the 6th of Si month.

For Friends' Review.

WESTERN QUARTERLY MEETING.

Western Quarterly Meeting on Minis and Oversight was held at Rocky Riv Chatham County, N. C., Fifth mo. 10 1878. Spiritual strength was gained this mingling together in sweet fellows and brotherly love, under the overshad ing of the Holy Spirit.

On Seventh-day the 11th we were favo with the company of D. McPherson, fr Iowa Yearly Meeting, and Emily E. Dra from New York Yearly Meeting, at pres sojourning in our limits, who, as well as ot laborers, were enabled to speak under authority of truth, to the comfort of ma minds. During the disciplinary part of exercises, while considering the appointm of a man and woman to the station of Eld the propriety of holding our meeting for cipline jointly, (as is the case in our Mon ly Meeting) was alluded to, and a brief interesting discussion ensued. In favor this course it was stated that in earl times of the church, women were allowed exercise the gifts of the Spirit bestowed them by the Head of the Church, but aft wards were excluded to a great deg therefrom, until George Fox, in the face much prejudice, did what he could to rest to women the privilege of transacting, s ordinately, the affairs of the church relat to their own sex; and now in the clearer li of to-day, the great doctrine of oneness Christ being more fully recognized, and view of the Meeting of Ministers and Eld having long been held jointly, it v thought safe by many to take another s forward, especially in small meetings, s thus by a joint exercise of all our gifts, more helpful to each other in building the waste places. On the other hand, dear Friend thought the separate transact of business by the men's and women's me ings was arranged in the wisdom of tru and that the Spirit of the Lord is not changing Spirit. He, therefore, objected so much change, and urged that sometin business of a delicate nature might ari for the management of which prude would require separate action. But the other hand, it was shown that su cases could be referred to a committee either sex, and, furthermore, if Friends wo live up to the requirements of the gosp such cases would not occur. A suggesti was also made that we should not r

ely on what our predecessors did, neither roubled unduly about what might be re- red of those who come after, but simply nd to the requisitions of the gospel, as nifested to us in our day.

n First-day there was a large gathering ; the forenoon a meeting was held in the se and another in the grove, and an rnoon session in the house, at all of ch the gospel was freely preached in the e of Jesus. ISHAM COX.

mo. 15th, 1878.

MORNING WORSHIP.

When you meet with your families in the ning, wait upon God for a blessing upon m, and attend Him with your thanksgiv- s for the mercies you and yours have tly received from God the night past. and your household must serve the d, must wait on Him. It is owing to His dness, who is the founder and Father of families of the righteous, that you are ther, that the voice of rejoicing and sal- ion is in your tabernacles; and, therefore, t upon Him to continue you together, to e you comforts to one another, to enable to do the duty of every relation, and to then out the days of your tranquility. all the conversation we have with our ilies, the provision we make for them, the orders we give concerning them, we t wait upon God, as the God of all the ilies of Israel, (Jer. xxxi. 1,) and have ye to Christ, as Him in whom all the ilies of the earth are blessed.—*Matthew ary.*

OFFICES OF THE HOLY SPIRIT. *By Dougan lark, M. D.* London: Haughton & Co. rown 8vo, 312 pages, cloth, 5s.

We have read this work with deep interest and n from its perusal with the conviction, that n as a whole, it is a valuable exposition he truth upon the great subject of which it ts.

o a large extent it is in accord with the ag- gate teachings of the forefathers of our own iety, although differing in phraseology, and hing upon points not brought distinctly for- d in our standard works; and it is to be ed it will be blessed to many who read it. s it is an effort to systematize Scripture teach- upon certain points, it necessarily contains h of inference from Bible statements, rather the express assertions of such statements. ny case such inferences will prove correct so as the writer has spiritual discernment, knowl- e gained by personal experience, and good llectual powers sanctified for this use. It is regard to such inferences, rather than the ct assertions of the Scripture, that good istians honestly differ. It is no matter of rise, therefore, if some of the writer's con- ions do not coincide with those of all of his w-members.

The statement on page 9, that "We are born into this world possessed of physical life, and intellectual life, but *destitute* of *spiritual life*," is one that in its present form many could not accept. The belief is general that infants have spiritual life from Christ. Nevertheless, Dr. Clark probably holds substantially the same view, since he says, on page 205, "It is by the precious blood of Christ also that the souls of infants, idiots, and irresponsible persons who are taken away by death, are cleansed from inbred sin."

It would be interesting to know how Dr. Clark finds authority for calling by the term "inbred sin," that which our Lord and the Apostle Paul call "the flesh," as that whereby all men have a tendency by nature to commit sin, to transgress God's expressed will.

Even here, however, it is largely a question of terms, although the use of this term does touch upon the important question as to what sin is.

The definition of Justification, on pp. 91, 92, is incomplete , not including the accompaniment of life and partial sanctification, which is an essential element of justification. In other parts of the book the author's views on the subject are made more plain.

With most, if not all, modern writers on holiness, the author seems to give too little prominence to the active resistance to evil and temptation implied in so many Bible precepts, notably in that of James, "Resist the devil and he will flee from you." Passivity, submision to God, is a large portion of man's part in the work of his salvation, but the active exercise of his free agency not only in exercising faith, but also in resisting the wrong and doing the right, is implied in the multiplied precepts of the Bible.

We notice that the author finds it difficult, like almost all other writers on this subject, to hold to hard and fast definitions or terms, and very properly speaks, on page 195, of "Christ's baptism, or the filling of the Spirit," as convertible terms to express that experienee of the believer, when, wholly surrendered to God, he is by the Lord Jesus filled with or baptized with the Spirit.

It is a very arbitrary use of words to assign to them such an artificial sense as Dr. Clark has done to the word sanctification. It is is used six times in the Bible, and never in the limited, technical sense in which it is employed by him. Only the acceptance of such an arbitrary definition could render a paragraph on page 193, otherwise than repugnant to the judgment of ordinary Christians. He says, "Sanctification being the work of the Holy Spirit, cannot be the result of growth in grace." Even admitting that sanctification means that state of heart-purity consequent upon entire yielding of the individual to God, in faith in the Lord Jesus, this very state is generally a result of much preparation, which is as really a work of the Holy Spirit, as the fuller one of heart-cleansing.

Under the consideration of public worship, we think the author might with entire safety have omitted the word "scarcely," from the statement, "I certainly do not regard instrumental music, therefore, a necessary, nor indeed scarcely an admissible part of public worship." How worship of God in spirit and in truth can be performed by a congregation through machinery, it is difficult to conceive.

The book is written in a plain and agreeable manner, so as to be easily understood, and the subjects are so arranged as to facilitate reference and the distinct treatment of each.

The whole breathes a spirit of love, gentleness and purity fitting to the great subject. We trust that the work will receive a wide circulation, and by the blessed Holy Spirit be largely used in diffusing holiness of heart and righteousness of life.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 1, 1878.

SANCTIFICATION AND "DOING THE TRUTH."

Most heartily do we concur in the view of our friend, W. H. Ladd, that the law of love as taught by Christ, when rightly understood, is utterly inconsistent with a Christian taking part in war. Very truly does Dr. Dougan Clark write in his new work on "The Offices of the Holy Spirit:" "In the Sermon on the Mount, when the Saviour is contrasting human love, which only extends to friends and neighbors, with the love of God, who 'maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,' He tells us that, in order to show by our likeness to such a Father that we are His *true* children, we must *adopt His sentiments*, and love in our degree *as He loves, i.e.*, 'Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you.' And it is in this connection that He employs the stupendous words, 'Be ye therefore perfect, even as your Father, which is in heaven, is perfect.' That is to say, *be perfect in love*, and thus, to the extent of your finite capacity, like Him who is 'Perfect Love.'"

Many of the early Christians, by a clear spiritual discernment, saw at once that this perfect love and the teachings of our Lord, were incompatible with the calling of a soldier.

Justin Martyr says:—"And we who were filled with war and mutual slaughter, and every wickedness, have *each through the whole earth* changed our warlike weapons—our swords into plowshares, and our spears into implements of tillage."

Tertullian says:—"But how will a *Christian* man war? Nay, how will he serve even in peace without a sword, *which the Lord has taken away.* For, albeit, soldiers had come unto John, and had received the formula of their rule; beit, likewise, a centurion had believ still the Lord afterward, in disarming Pe *unbelted* every soldier."

When, after many centuries, at the da of the Reformation, the light of a pu Christianity broke over professing Christ dom, Menno saw that Christianity forb war; and the Mennonites have now forne ly three hundred and fifty years uph the standard of the Prince of Peace.

As early as 1650, when he was twen six years old, George Fox was urged to ter the Commonwealth's army as a capta But he says:—"I told them I *knew* f whence all wars did arise, even from lusts, according to the doctrine of Jam and that I lived in the virtue of that and power that took away the occasion all wars." They still courted him to acc the offer, but he told them:—"I was co into the covenant of peace, which was fore strifes and wars were." Near the ti of Worcester fight, the authorities ende ored to force him into the ranks; "but," says, "I told them *I was dead to it;*" he was put into prison. In a letter to M istrates, he writes:—"Christ saith, He ca not to destroy men's lives; and when disciples would have had fire to come do from heaven, to have consumed them t did not receive Him, He told them th knew not the spirit they were of, that wo have men's lives destroyed; and theref He rebuked them, and told them that came not to destroy men's lives, but to s them. Now, *we are of Christ's mind*, w is the great Prophet, whom all ought hear in all things, who saith to His, they strike thee on the one cheek, turn other;' and 'Render to no man evil for ev This doctrine of His have *we learned*, do not only confess Him in words, but *fol* His doctrine."

Christ did not forbid by name, tortu slavery, and many evil customs, but g principles which the Holy Spirit has b enabling men to apply to the removal these evils. From the time of the Refor tion, especially, the Christian world steadily gone forward in learning t Christianity involved the practical love our kind. For a Christian to act as a s dier is a sin, just as for him to hold slave a sin; albeit, in either case, it may be a of ignorance.

If sanctification mean anything, it is t men are brought into conformity to Chr in spirit and in act. God forbid that a teaching of sanctification, or perfect lo or Christian perfection should spread abro among us which should lead Friends others back from being true followers

Christ, into war and the use of carnal weapons.

Fénelon and Madame Guion are commonly accepted as examples of perfect love, although they were not delivered from the errors of Popery. Shall we at this time imagine that in the light of Protestant Christianity and an open Bible, any one educated in Protestant truth can go back into Popish errors, and be perfect in love, or sanctified wholly? To be sanctified wholly involves accepting and acting up to every ray of light and truth God gives us; not only that measure of it which any one may have when he believes that he wholly yields himself to God, and trusts Christ to cleanse his heart, but that further knowledge of God's will and truth which He makes known hour by hour, and day by day, yea, moment by moment. Sanctification is not liberty to go back to more carnal views of religion, but requires an eye and ear ever open to receive the light and voice of God's more perfect truth.

It was in "all readiness of mind" to follow Christ, and act up to that which He taught them by the Holy Spirit, the anointing which abode in them, and filled their minds and hearts with light and love, that the Early Quakers learned to sweep aside error, to see Christianity in its naked simplicity, and to live it out.

It has been urged that in so understanding and acting Christianity, men unfit themselves for some offices in the State, and if many did so in any nation, it would become a prey to other nations or fall into anarchy. And so it would if there were no God.

Thomas Story replied well to the Earl of Carlisle, who urged this against Friends for not fighting, that it was upon this very plea that the Jews crucified Christ. "If we let this man alone, the Romans will come and take away our place and nation." On the contrary, only let Christians act out the mind of Christ in this and other respects, and God will care for the nation. When the adjacent parts of France were ravaged by hostile armies, the diocese of Cambray was spared because of the Christian character of Archbishop Fénelon.

Be it so, that such principles should unfit Christians for some services required now by the laws of the State, the Christian will be still a citizen blessed to his country, and a true patriot. The principle on which a Christian should act is not to withdraw from as kind, but to work together with his fellow-men in all social, civil, and religious matters so far as his good conscience towards God and his allegiance to Christ will allow. When that point is reached, he can go no further; he must stop.

God grant that a full sanctification, which results in the practice of the pure teachings of Christ, may spread through the Society, and by it to others; but that we may be delivered from any teachings which tend to take off the edge from conscience, lessen the sense of moral responsibility, or make men content with a lower standard of Christian conduct.

FRIENDS' EXAMINER.—*Friends' Examiner* for Fourth month, contains an editorial on The Judgments of God, as Divine retribution coming upon the individual, the family, the nation, and the church for sin, and especially for persistence in evil.

The next article is "The Symbolism of Darkness," by John G. Hine. He attempts to show that the tabernacle with its two apartments, shut out from the light of day, illustrates man's dark heart, and that the illumination of the Holiest and Holy places, the first by the Shekinah or light of the Divine presence, and the second by artificial light, illustrate the illumination of man's mind and heart, first by the instructions of the Bible, and second by the rising of the Lord Jesus Christ into the full consciousness of the saved. The illustration fails in recognizing what Christian thinkers now almost universally teach, the threefold revelation of God to man, first by the universe, second in man's conscience by the immediate agency of His own Spirit, and thirdly by the incarnation. Man's dark heart is illuminated by the Spirit of Christ which shines in the darkness, and the Spirit uses the written revelation to bring men to a full knowledge of God's glory in the face of Christ Jesus.

"A Fireside Meditation," by Richard Westlake, is a beautiful picture of the contrast between the repugnance of the unbelieving heart to the thought of God's presence, and the preciousness of the same thought to the reconciled child of faith.

"Isaac and Mary Penington," is an interesting account of those two remarkable characters, by Frances Anne Budge.

"A Few Thoughts on the Christian Life," by Anna F. Fox, treats of that entire renewal of man's nature which is the intent of the gospel, and which leads him to be not conformed to the world, a non-conformity which comes from real communion with Christ, and a self-denying walk with Him, and which necessarily leads away from folly, vanity and frivolous amusements.

James Boorne, in No. 10 of "My Library," gives an account of Benjamin West and his family apropos of the engraving of said family group. Henry E. Clark narrates incidents of his return journey from Madagascar in "Home Again—Our Journey to the Coast."

"The Thompsons of Compton," is a continuation of the account of that worthy family, by W. C. Westlake.

"Thomas Erskine, of Linlathen," by C. Richardson, is a loving tribute to many admirable personal traits and Christian graces of one whose reaction from the hard features of rigid Calvinism, led him to a conception of the "wideness of God's mercy," which unhappily was not at last strictly bounded on a few points by the clearly defined truths of revelation.

MOVEMENTS OF MINISTERS.—Stanley and Sarah G. Pumphrey, on completing their service in the neighborhood of Helena, Arkansas, proceeded to East Tennessee, where they attended the Quarterly Meetings held at Maryville on the 11th, and at Friendsville on the 18th of Fifth month. Leaving there on Third-day, the 21st, they reached Baltimore the next evening, and attended Meeting there on Fifth-day. S. Pumphrey also attended the Western Quarterly Meeting, held at London Grove, Pa., on Sixth-day, the 24th, where he met David Heston, Samuel Emlen, and other ministers of Philadelphia Yearly Meeting, who had harmonious service. He reached Philadelphia the same evening, where he was joined the next day by his wife, who came direct from Baltimore. On First-day, the 26th, both attended the meeting at Twelfth Street, morning and evening, where the attendance was good, notwithstanding many families had left the city for their summer homes. Stanley Pumphrey was favored with a clear gospel message, speaking from the text, "For there is one God, and one Mediator between God and man," &c., presenting vigorously the need of the human soul of a propiatory sacrifice for reconciliation with God. After Burlington and Bucks Quarterly Meetings, which Stanley Pumphrey proposed attending, they would go to Canada, with a view to visiting most of the meetings of Friends there before their Yearly Meeting, after which they intend to pay a general visit to the meetings within the compass of Iowa Yearly Meeting.

Robert Walter Douglas returned to Melbourne on Sixth-day, Third month 22nd, after a visit of seven weeks to Friends in Tasmania. The annual Meeting at Hobart Town was a favored season, closing with a comforting meeting for ministers and overseers on Third-day evening, Third month 19th. At our last advices, R. W. Douglas was about going to South Australia, to meet the few Friends at Adelaide and Mount Barker. He expected to finish his work in the Colonies in season to take the steamer leaving Sydney the 23rd of Fifth month, for San Francisco.

MARRIED.

THOMAS—GIBBONS.—On Fifth mo. 16th, at Friends' Meeting, Fallowfield, Charles T. Thomas, of Oakland, Chester Co., to Isabel L., daughter of Abram Gibbons, of Coatesville, Pa.

DIED.

SAMPSON.—At his residence, in New York City, Fourth mo. 16th, 1878, Alden Sampson, in the 71st year of his age. He was born in the State of Maine, and residing there for the greater part of his life, he was a useful member and for many years an Elder in New England Yearly Meeting. Removing to New York in mature manhood, his clear judgment and Christian experience were at once recognized by the Church, and he was called to varied service on the Committees of the Yearly and Subordinate Meetings. A man of few words, he was earnest in purpose, consistent in life, exemplary in his family and social relations, and faithful in the performance of public duty. Although firmly attached to the principles of the Society of Friends, he manifested a truly Catholic spirit and was ever ready to recognize the Spirit of the Master in the servants of his Lord of every name. His religious convictions dated from early youth, and continued steadfast unto the end. The atoning efficacy of the sacrifice made on Calvary for the believer in Jesus, was accepted by him in its fulness and recognized as the only foundation of his Christian hope. His long illness was marked by patient endurance of suffering and quiet resignation to the will of God. He often expressed the peace of mind which he felt, quoting several times from Isaiah xxvi., 3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee." At the end he calmly passed away. "Blessed are the dead which die in the Lord."

WHITE.—Suddenly on the 8th of Fifth mo., 1878, in Richmond, Indiana, at her home with her son-in-law, Timothy Nicholson, Mary White, in the 78th year of her age; a member of White Water Monthly Meeting, Ind. She was "waiting," "watching," and "ready." Luke xii. 37, 38, 40.

VORE.—At West Branch, Iowa, First mo. 30th, 1878, Jesse Vore, aged 84 years. This dear friend was born in Bedford Co., Penn., a member of Dunning Creek Monthly Meeting; removing from thence to Ohio where he faithfully filled the station of Elder for many years, until his removal to West Branch, in 1869. Although his last sickness was exceedingly painful and somewhat lingering, yet he bore it with great Christian patience, evincing by many expressions that the Lord Jesus was his helper as by faith he looked to a glorious reunion with loved ones who had gone before, saying only a few days before his death, in reference to his loved wife, "She is waiting for me inside the gates." With this glorious hope before him he passed from earthly scenes to join the blood-washed throng in the presence of the Lamb that was slain.

FARLOW.—At her residence at Level Plain, N. C., Fifth mo. 15th, 1878, Eliza Farlow, wife of John Farlow, Jr., in the 29th year of her age. She bore her illness, which was short but severe, with Christian fortitude. Her end was peace. She leaves a lovely babe to miss a mother's care, and many relatives and friends to mourn her loss. She was a full believer in her Lord and Master. For six years past she had labored in the temperance cause. She was a member of Marlboro' Monthly Meeting.

BARKER.—Peacefully, on the evening of Fifth mo. 8th, 1878, Lydia, wife of Daniel Barker, in the 73d year of her age; an esteemed Elder and member of Deep River Monthly Meeting, Guilford Co., N. C. She was faithful in fulfilling her mission with a meek and quiet spirit all through life; and always encouraged her husband to go when and wherever his Master called him to work in His service, and accompanied him when way opened for her to do so; truly she was a loving and faithful wife, a tender and affectional mother, and an exemplary Christian. Though her last illness was short, yet death was not unlooked for by her, for she had felt for some time that her days were nearly numbered, and gave evidence that she was prepared, as a shock of corn that was fully ripe, to be gathered into the heavenly garner. "Blessed are the dead who die in the Lord; yea, saith the Spirit, that

ney may rest from their labors and their works do fol-
ow them."

Oh, why should we then grieve for one
Who's safely in the arms of love,
There waiting for the time to come,
When we shall meet in realms above.

We sadly miss thee, mother dear,—
Thy pleasant smiles we do not see,
Thy cheering voice we cannot hear,
Yet from all sorrow thou art free.

ERRATUM.

In the advertisement for officers for Earlham Col-
ege, published in our last two numbers, the address
f Thomas N. White should have been Lewisville,
Henry Co., Ind., not Dublin. Information was re
eived too late for the correction to be made last week.

For Friends' Review.

About sixty Quarterly Meetings have been heard
om, with correct reports for the "Book of Meetings"
e are preparing, as before noticed in *Friends' Review*.
ut not a single response has been received from the
uarterly Meetings of Philadelphia Yearly Meeting.
/hat shall we do about it? We are unwilling to
ave that Yearly Meeting out of the "Book of Meet
gs," and are unwilling to report it incorrectly. Will
t some Friend in each Quarterly Meeting at once
ndertake to assist us? We have blanks to be filled,
at we will send on application; or you may simply
ake such corrections as are needed for your Quar
rly Meeting as it appears in the "Book of Meetings"
blished by William Wood in 1869. Friends, please
t us hear from you promptly.

Address W. G. HUBBARD,
New Vienna, Clinton County, Ohio.

The Annual Meeting of the Home for Aged and In-
m Colored Persons, will be held at the Home, Bel-
ont and Girard Avenues, on Fifth-day, 13th of Sixth
o., at 3 P. M. Public are invited.

GEO. W. HANCOCK,
Fifth mo. 25th, 1878. Secretary.

CORRESPONDENCE.

GANSEVOORT, Saratoga County, New York.

At our late Glens Falls Quarterly Meeting
e were favored with the company and ser-
ces of Elkanah Beard and wife; but more
an this, with the perceptible presence and
wer of the Master, without whom all our
forts will prove a failure.

The solemnity which prevailed over the
eeting, the rapt and earnest attention of
large audience, the many tears, and at the
ose, the tender and subdued tones of greet-
g, bespoke the language of many hearts to
, "Surely our hearts have burned within
to-day."

Our house was intended to be large enough
accommodate the Yearly Meeting, but at
e public meeting days of most of our Quar-
ly Meetings, it has proved none too large.
anticipation of the coming need, we have
ured a tent, with a seating capacity for one
thousand, to be directly opposite the Meeting House, where will be held meetings mornings and evenings, and four meetings on First-days. Thy friend, J. DE VOLL.

CALDWELL, KANSAS, Fifth mo. 15, 1878.

Dear Friend.—My wife and I left the Cheyenne and Arapahoe Agency yesterday morning, and arrived here about noon to-day. My wife was "sea-sick" most of the way. I stood the journey very well.

I talked to the children on temperance one evening, and explained the meaning of the blue ribbon, which I have been wearing in this country. My lesson was principally by the eye. I opened a mock saloon where I sold some colored water, which I called whisky, and tobacco, to J. H. Seger until he ran out of money. Then I put a lariat around him. As he went away he remarked that I was cheating him, and that it would be best for him to never go back there again. I soon pulled him back with the lariat, and sold him some more liquor and tobacco, taking his horse in payment. As he left he again expressed his determination to patronize me no more. Again I pulled him back and sold him some more for the "sorrel colt" that belonged to his little boy. I pulled him back two or three times when he had nothing to buy with, and I upbraided him with being a good-for-nothing fellow, and told him to keep away until he could pay for his liquor. The lariat represented the appetite for drink. Thou canst easily see the other points. Three men were present who have had the lariat around them. My talk was on Seventh-day evening. On First-day morning the superintendent, teachers, and several of the scholars were carrying the blue ribbon, and more wanted it, but they had run out of the blue. They have sent for more ribbon and Murphy pledges. On Second-day evening, we had a talk with the employés and others about organizing the church at the Cheyenne and Arapahoe Agency. They all appeared to be ready for it, and measures were taken to complete the organization.

For some days it was on my mind to try to obtain the religious experience of Howling Wolf, who is now employed at the mission school, and some of the school children, but I could not get the interpreter, John Williams, and others that I wanted, together, until nearly night Second-day; some of us told ours to them, so that they could see that the experience of different people varied. I then asked Howling Wolf, one of the returned Florida prisoners, for his experience, to which he answered substantially as follows. He is twenty-nine years old. "When a young man I used to sometimes think,

while rambling around and raiding with my comrades, that in some things I was doing wrong, for I knew a little of God. I did not think it wrong to raid and fight, which I now believe to be wrong; for I was an Indian, and I thought and acted as an Indian. I wanted to be a leader, and went on in sin, for which I was taken a prisoner, and with others sent to St. Augustine. There I learned much more of the Great Spirit. God caused me to realize that I had done very wrong. I wanted to throw away all my bad deeds. I asked God to take away my bad heart and give me a good heart. The Great Spirit heard me, and in his providence gave me a good heart, and then I felt happy. I often got tired of my confinement and was very uncomfortable. Then I would pray to God. When thus feeling, I sometimes took the Bible and held it open before me, and that gave me comfort, although I could not read it.

"I threw away my old road and took the road of the Bible, which I believe to be God's road. Now I am holding on to that good road. Since coming here to the school to work, I talk to the boys and girls, urging them to take the good Bible road. I also talk to the people at camp about God's road. It makes me so happy to go in that, that I urge all the Indians, Cheyennes and Arapahoes, to take the Bible road that they may also be happy."

I regard this as a plain, simple, but good Christian experience. May God bless him, keep him, and guide him with His eye.

By the time Howling Wolf had told his experience, the children and others were seated in the school-room ready for another temperance talk, after which steps were taken to organize a temperance society. After that measures were taken to organize the church. So the evening was occupied without having an expression from two of the girls and four or five of the boys that I wanted to talk with, but the Agent and superintendent will attend to it, I think, or, perhaps the church.

A week before leaving, the Agent called a council which was largely attended. I dwelt particularly on plurality of wives and compelling girls to marry men whom they do not love. I held my Testament in my hand, and based my talk on Bible authority The Agent and others had often talked to them on these subjects, and probably prepared their minds for receiving a deeper impression. I heard several days afterwards that the subject was being warmly discussed in many of their camps. Some of the leading men appear to be nearly or quite ready to adopt the Bible standard. Thy friend,

LAWRIE TATUM.

For Friends' Review.

REMINISCENCES OF TRAVEL.

IV.

Having in my previous essays led r readers into what may be considered esse tially as the centre of Egypt, I propose nc to give a brief or outline sketch of whe and what Egypt is. It is comparatively small country, situate in the north-ea corner of Africa, and though now, and f several centuries past, of but little imp tance as one of the political powers of t world, is unquestionably a country of gre interest historically, particularly as co nected with the Scripture records, for the records represent its inhabitants as havin in a very early age of the world's histor made such advances in intellectual a physical knowledge and power as to pla them above all other people. It was he also that the Almighty saw fit to make son most wonderful manifestations of His pow in behalf of His chosen people Israel; a it has also strongly marked physical pec liarities and phenomena, which can hard fail to interest every intelligent mind whi has an opportunity of becoming acquaint with them.

The entire breadth east and west on t Mediterranean, from Alexandria to Pelu um, is stated to be 160 miles. As to length north and south, from the Mediter nean to Nubia, the authorities so differ th I think best to adopt a medium between t highest and lowest, and, therefore, state to be, in a straight line, about 530 mile and following the windings of the riv about 700 miles. The northern part, (pop larly the "Delta,") from the neighborho of Cairo to the Mediterranean, about 1 miles north and south, is generally a de level, as mentioned in my second numb The remaining portion embracing the Ni extending to the southern boundary, is he med in by hills, or semi-mountains, of fro 300 to 1200 feet in height, the range to t west being the Lybian, and that to the ea the Arabian, and every part of these hi is as utterly destitute of vegetation as t walls of a house. The valley between t hills, including the river, is not more average breadth than eight miles, and many points is less than four miles. T entire area of the valley and Delta togeth may be taken to be 11,000 square miles (le than one-fourth the size of Pennsylvani and the arable or cultivable portion, whi is irrigated by or from the Nile, includi the valley and Delta, is but about 4,5 square miles—stated to be more than doul all the rest of the arable land in Egypt, a yet the time was when this country w called the granary of the world.

No portion of the inhabited part of Egypt s hilly, or even what we call rolling. The nly exception to a general level is occasion- l knolls of a few acres in extent, and a strip ear the edge of the river bank, and these arely attain an elevation of more than ten eet. The inhabitants all live in towns or illages; never in isolated homes through- ut the country, as with us. There are no ities or considerable towns, excepting Cairo nd Alexandria. Damietta, near the mouth f the east branch of the Nile, on the Medi- erranean, has about 28,000 inhabitants, and ioot, or Siout, near the Nile, 254 miles bove Cairo, about 20,000, of whom 1,000 re *professed* Christians. These towns con- ain a number of quite respectable-looking ouses and mosks; and Miniah, Girgeb, c., on the Nile, also contain a few such ouses and mosks. But most of the dwell- gs in each of those towns are mere one- ory hovels, built of sun-dried bricks, with- ut any floors but the earth, with doors you ust stoop to enter, the houses being very nall, and ten to twelve feet high, and often oofed or covered with poles laid across, ith palm leaves or something of the kind read over them. At other times they are pped off with a kind of domes, making und tops roughly plastered outside, and ten having untrimmed branches of trees ilt in them, for the pigeons to light on, d earthen jars also built in, with their en mouths projecting for the pigeons to ter and make their nests. There is but a all variety of trees, and amongst them the ost prominent, both as to number and ractiveness of appearance, is the date lm. These grow up with but a single m, having no limbs, carrying their de-spreading leaves at the top like an brella, and stretching out in each direc- n to a distance of probably ten feet. I asured the body of one of these trees ut a yard from the ground, and found its cumference to be seven feet, and estimated height to be upwards of seventy feet; and s said that they are sometimes 100 feet h. Some of the most delicious oranges had ever eaten, and of good size, I pur- sed in Cairo for a piaster (say five cents) ozen. The total population of Egypt is bably from three to three and a half mil- ns, mostly Mohammedans, with about ,000 Copts *professing* Christianity. The guage of the country is Arabic.

he subject next in importance, and in- d of importance beyond anything else, is River Nile, as without it Egypt would be hing. If the Nile was turned off through ia or Abyssinia, so as to leave its bed , within one year, certainly within two rs, no living thing, animal or vegetable, would be found in all the land, excepting that possibly there might not be an utter extermination in the part near the Mediterranean. The certainty of this terrible result is deduced from the fact that comparatively no rain ever falls there, excepting very rarely, in small quantities, in the part near the sea. I have said *comparatively* none, because the saying that "it never rains in Egypt," is not literally true, as twice during our seven weeks there, we witnessed it to fall for a few minutes on the deck of our boat in drops about six inches apart, and we were satisfied from what we learned that there is sometimes much more than this. The phenomena of this river, as to the constancy of its overflow and its regularity in amount, are indeed wonderful when considered in connection with the consequences to result from a small diminution or excess of the ordinary quantity. "By the annual overflow, 2,000 miles of country have been watered to within a few inches of the same height and a few hours of the same time, year by year for as many ages as are known to man." It is this wonderful characteristic of the river which awakened and kept alive for many centuries a wide-spread interest in discovering its source, and thus ascertaining the cause or causes of the phenomena. History informs us that Alexander the Great (who died 324 years B. C.) and many other monarchs and eminent men, down to our own time, made extensive efforts to solve the problem, but never with entire or satisfactory success. The nearest approach to success has been within the last twenty years. First, Captains Speke and Grant, in their explorations, discovered a large lake situated on the Equator, 3,000 miles up the river, and about 3,500 feet above the level of the sea, which, in honor of the Queen of England, they named the Victoria Nyanza. This is connected with other smaller lakes and tributary streams. Soon after, Sir Samuel Baker discovered a still larger lake further down the river, at an elevation of 2,720 feet above the sea, which he named the Albert Nyanza, in honor of the Queen's husband, Prince Albert. These two lakes formed reservoirs to keep up a perennial stream, but they did not fully solve the problem of the annual overflow, either as to its regularity or quantity. But about the same time, this was, I think, satisfactorily solved and settled by Sir Samuel Baker, as set forth in his book entitled "Abyssinian Tributaries of the Nile." He found that every spring in Abyssinia the rain for some time fell in such torrents as to deluge a considerable portion of that country, and compel the inhabitants who were able, to emigrate to points beyond the limits of the rainy district, and remain

there till the rain ceased. In one instance, in the Fifth month, when he and his party were encamped in the dry bed of the Atbara River, his guide heard the approaching sound of rushing water, and warned them to escape with speed or they would be overwhelmed; and they had barely reached a safe position on the bank when a flood rushed by them, and continuing on, entered the Nile, greatly increasing its volume, which is increased also by copious rains, which Captain Speke had observed to fall annually in the region of the Victoria Lake. From the point of the Atbara junction, by the windings of the river a distance of 1,400 miles from the sea, there is no other river or even small stream that enters the Nile, thus occasioning the anomaly of the river containing a much smaller volume of water at Cairo and near the sea than 1,400 miles above, contrary to the almost universal fact throughout the world, of rivers being enlarged by tributaries as they approach their mouths. Here the evaporation, the soaking and the constant raising of water from it for the purpose of irrigation, all operate to reduce the size of the stream. The Scriptures may well say, "the *river* of Egypt," as there is no other. The ultimate "source" I do not think has yet been discovered, but as now known, this great and historic river is not much less in length than our "Father of Waters," the Mississippi.

The annual rise of the river commences at Cairo near the end of the Sixth month, at which time the floods, contributed by the Atbara and other streams above, have reached there, and the rise continues to progress for about three months, after which it gradually subsides.

At the island of Roda, just above the city of Cairo, there is an arrangement called the Nilometer, which may be briefly described as being a shaft or pillar, standing in a square box in the river, and so graduated as to indicate the daily rise, which is proclaimed in the city every morning by four criers appointed for the purpose, to each of whom a particular portion of the city is allotted. At the stated period annually, the officer is at his post to watch for the first indication of the approach of the anxiously looked-for, beneficent visitor. The banks, which at low Nile are about thirty feet high, are gradually filled up, and at their lower points overflowed, after which the whole valley and Delta are soon submerged, looking almost like a great lake or sea dotted over with small islands, on which the villages are located, and their cattle are sheltered from drowning till the flood subsides. The parts near the edge of the river banks being generally more elevated than most of the valley, furnish means of com nication between the towns and vill which are located, as they generally ar connection with them; and where som them (as Siout for instance) stand some tance back, dikes or embankments b been thrown up so as to form a foot leading to them. The highest point rea at Cairo, and very rarely reached thirty-one feet. This amount of overflo disastrous as to crops, destruction dwellings, cattle, &c. Twenty-nine occasions rejoicing, as the produce raise equal to two ordinary years; twenty-six or a little over may do. Below this the more or less scarcity, and much belo disastrous, occasioning famine. The lo Nile recorded in history was in the 966, when the rise was only twenty feet and a half inches; and the next lowe 1199, when it rose but three inches hig The result was a terrible famine, almost populating Egypt through death from vation, &c., the details of which, as give Abdalatif, a learned physician of Bag who spent some time there during its pr lence, and was therefore personally co zant of the facts he narrates, are almost heart-sickening and disgusting to be r His work is entitled "Relation de l'Egyp For four centuries before the earliest of t dates the Nile had only six times faile reach twenty-two feet eight inches, and about twenty times only had it sto short of twenty-four and a half feet.

E. H.

Philadelphia, Fifth mo. 20th, 1878.

SCIENTIFIC NOTES.

Egyptian Monoliths.—Observations the Luxor obelisk show that within the twenty-eight years it has suffered chan the atmosphere at Paris. Gradually th color of the syenite has become duller lighter; now the obelisk bears a film of kaolin, the last product of the decay of ite. In thirty-six years the stone ha ceived more damage from the atmosphe France, than during as many centuri Egypt.

Extinction of the Tasmanians.—Q fages and Henry, in presenting to the F Academy the sixth part of their *Ethnica*, stated that when Tasman di ered Van Dieman's Land, on the 24 Eleventh mo., 1642, there was a native ulation of over 7,000. In 1804, soon the founding of the penal colony, the war broke out which nearly extirpate natives. In 1835 there were only abou survivors, in 1842 only 54, and in only 44. In 1859 Bonwick was only a

find six men and five women. The last of these has now died.—*Comptes Rendus.*

Photographic Transit Observations.—The French observers seem to have been more successful than the English in their photographs of the Venus transit. Dumas has presented to the French Academy an account of methods adopted, with a mathematical discussion of the personal equations and other errors, which serves as an introduction to the tables of measurement. The result of the examinations has been very satisfactory, and the hope is expressed that the final discussion will give a more accurate value of the solar parallax than has yet been obtained.—*Comptes Rendus.*

Solar Magnetism.—Tacchini states that among the substances which correspond to the luminous rays in the solar spectrum at the base of the chromosphere, iron predominates enormously. Its vapors are the most generally diffused and the most constant upon the sun's surface. Next to iron comes magnesium, although its atomic weight is considerably less. Other substances are comparatively rare, and they disappear almost entirely at the epoch of minima of solar spots. He thinks that these facts may serve to explain the parallelism between the variation curves of sun spots and of terrestrial magnetism.—*Comptes Rendus.*

Ice making.—Toselli has addressed a note to the French Academy on the improvements which he has introduced into machines for making ice. He is now able to obtain blocks weighing from one to five kilogrammes, in two minutes. Pictet & Co. state that their machines produce ice at a cost of one centime per kilogramme. There are thirty-seven of their machines now in operation, some of which are employed by the English skating-rinks.

Gas Motors for Tramways.—The Lenoir gas engine has been improved by Otto, with view to its employment on street railways. It is stated, as the result of several comparative trials, that the Harding steam engine effects a saving of from 10 to 25 per cent. per horse-power; Mecarsky's compressed air engines, a saving of from 33 to 37 per cent.; and the Otto gas engine, a saving of from 50 to 67 per cent.—*La Gaceta Industrial.*

Nettle Cloth.—At Langenschwalbach, Russia, some interesting experiments have been made with the fibre of the common nettle. When treated in the same way as hemp, the fibres were as fine as silk and as strong as linen. The result of the first experiments was so encouraging that a large plantation of nettles has been made, in order to test the manufacture on an extensive scale.—*Les Mondes.*

Telephonic Transformations.—M. A. Demoget, of Nantes, estimates that only about $\frac{1}{1800}$ of the sound which is communicated to the telephone is transmitted to the receiver. He considers that the muscular effort of the speaker is transformed; 1. into vibrations of the air; 2. into metallic vibrations; 3. into magnetic waves; 4. into electric induction; 5. into magnetic induction; 6. into metallic vibrations; 7. into vibrations of the air; 8. into vibrations of the auditory apparatus. If we suppose the loss of useful effect at each transformation to be equal, the loss would be comprised between $\frac{2}{3}$ and $\frac{1}{2}$. This represents very nearly the experimental efficiency of pumps.—*Les Mondes.*

Circumspection of Ants.—Prof. Leidy states that a number of years ago he had been led to an observation on the little red ant, sometimes a great pest to our dwellings, which would indicate a ready disposition to become circumspect. He noticed a fragment of bread, left by a workman in one of the second story rooms, swarming with ants. To ascertain whether the house was seriously infested he placed a bit of sweet cake in every room from cellar to attic. At noon every piece was covered with ants. Each piece was picked up with forceps and the ants shaken off into a cup of turpentine oil; the cake replaced, and in the evening again found covered with ants. The same process was continued through the two following days, the third day the number of ants being greatly diminished, and on the fourth there were none. In the attic some were found feasting on dead flies, which led him to suspect that the remaining ants had become suspicious of the cake, so he distributed pieces of bacon through the house, and to these the ants swarmed. This was repeated for several days, when in like manner with the cake, the ants ceased to visit the bacon. Pieces of cheese were next tried with the same results, and an undoubted thinning of the ants. Dead grasshoppers were then supplied from the garden, which again proved too much for the ants, and after a few days trial nothing would attract them; they appear to have been thoroughly exterminated, nor has the house since been infested with them.—*Proc. Acad. Nat. Sci., Phila.*

ALL IN CHRIST.

Father, Thy all-absorbing love
Draws out my heart in love to Thee;
Yet, save Thy love came down to me,
Mine never would have reached above.

Lord, I had nothing; till, within,
Thy grace revealed Thy blessed cross,
My very righteousness was dross,
And all my life a trace of sin.

Thou asked for that which Thou hadst made:
My life, myself, my love, my heart;
Yet, when Thou wouldst Thy grace impart,
My gift, though poor, was long delayed.

At length surrendered to Thy call,
I scarcely knew then what I gave;
I cannot now know *all* I have,
But I have Christ, and He is "All."

Selected. W. C. W.

A MEMBER of the Society of Friends, with excellent recommendations, would like an engagement as visiting Governess. Address "A. C.," office of *Friends' Review*.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 28th ult.

THE EASTERN QUESTION.—The indications are more decidedly pacific, though no official declarations have yet appeared. A London dispatch of the 23rd said that it was authoritatively stated that Count Schouvaloff was the bearer of counter proposals from Russia, couched in conciliatory terms, proposing that all questions pertaining to European Turkey be submitted to and treated by the proposed European Congress, and that questions relating to Turkey in Asia be made the subject of a separate convention between England and Russia alone.

The London *Morning Post* of the 24th stated that Count Schouvaloff brought the assurance that the disposition for peace in St. Petersburg equalled that in London; and that he was also the bearer of certain expressions of willingness to meet the English views, and of a general scheme of arrangement for a reconciliation. On the 25th, the *Journal des Debats* of Paris said that Russia had consented to lay the treaty before the Congress, that all the Powers had adhered to this proposal, and that the Congress would meet in Berlin on the 11th of Sixth month. The London *Observer*, however, expressed the belief that this statement was in advance of the actual position of the negotiations, although the prospect of a settlement was at least not diminished. An official journal of Vienna, on the 27th, confirmed the assertions of the *Journal des Debats*; and another paper, which is considered good authority, also gave substantially the same information. The Vienna correspondent of the London *Times* says the difficulty about placing the treaty before the Congress seems to have been overcome by wording the invitations to that assembly so as to contain a guarantee for the free discussion of the whole treaty. Germany will issue the invitations, and will thus give the guarantee instead of Russia.

Notwithstanding the hopes of continued peace, the different Powers continue their warlike preparations. The first two British vessels, carrying East India troops, arrived at Malta on the 24th. The Russians still send reinforcements to Bulgaria and Roumelia, and show a disposition to approach Constantinople gradually. The London *Times'* correspondent at that city thinks that under the influence of the pressure from without, and Prince Labanoff's friendly assurances, the withdrawal of the English fleet alone is necessary to make the situation quiet again.

The attitude of Austria is reported to cause some anxiety at St. Petersburg. That Power has occupied an island which, it is said, Russia had promised to Servia; which is regarded as its first overt demonstration against Russia's settlement of the East question.

TURKEY.—It is reported that a conspiracy has been discovered to dethrone the Sultan, and restore Mur his deposed predecessor. An attempt at a public d onstration before the palace inhabited by the lat on the 20th ult., was suppressed by troops with li difficulty.

The Turks have defeated the Cretan insurgents several encounters. On the 21st ult., 5,000 refug assembled in Constantinople, and sent a deputation the Porte, asking relief, declaring that their provisi had failed, and sickness was increasing among th It was promised that their rations should be regul distributed thereafter.

GREAT BRITAIN.—The debate in the House Commons on the employment of Indian troops con ued until the 23rd, when Lord Hartington's resolu was defeated—yeas, 226, nays, 347, a larger majo than was anticipated.

Earl Russell, formerly several times a membe the government, and twice Prime Minister, died on 28th, in his eighty-sixth year.

The efforts to effect a compromise between the ployers and the striking operatives in the cotton m facturing districts have failed in most places. At ham and Preston the reduction of wages was cepted.

RUSSIA.—It is said that the Russian government decided to abolish jury trials in cases of attempted sassination for political motives and acts of viol against officials.

GERMANY.—A bill for the repression of Soci excesses was submitted by the government to the man Parliament, but the first clause being defeate a vote of 251 to 57, the government withdrew bill.

DOMESTIC.—A tornado passed over the sout part of Wisconsin on the 23rd ult., causing much struction. It appeared first about Mineral Point, crossed Primrose, Perry, Oregon, and other towns the track being from a quarter to a half mile in w In Dane county alone thirty persons were killed, nearly one hundred injured, while a great amou property was destroyed, and many families were homeless. At Madison a heavy rain storm prev at the time, and it is stated that sticks, stones, bo &c., fell also, with large hail.

CONGRESS.—The Senate has passed a bill fo relief of settlers on public lands under the pre-em law, giving those who had been on such lands tw three years, the benefit of that time upon cha their claims so as to be under the homestead law bill permitting the entry, free of duty, of article ported for exhibition by societies for the encou ment of the arts and sciences; a bill providing a manent form of government for the District of C bia; and the House bill to forbid the further ment of legal tender notes, and authorizing the issue after having been received into the Trea The House has passed the Senate bill for the reli settlers on public lands who lost crops by gras pers; the conference report on the Indian Appr tion Bill; several bills relating to pensions; the Appropriation bill, with provisions limiting the nu to 20,000 men, transferring the Indians to the c of the War Department, and forbidding the em ment of any part of the army as a *posse comita* otherwise, under the pretext or for the purpose ecuting the laws, except in such cases and suc cumstances as such employment may be express thorized by act of Congress. The Senate amen to the repeal of the bankrupt act was agreed t the bill passed finally.

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For Friends' Review.

THE CONTRAST.

During a short visit in S—— Monthly eting, my impressions were so in contrast th those during a similar visit there a few rs before, as to seem worthy of notice. en the house and general surroundings owed marked evidence of a want of care d interest. The meeting consisted of a all number of dear old fathers and moth-, and one of the most active of fellow-mbers had just gone to her reward, and impression seemed to prevail, "the meet-; must soon go down." The meeting was d mostly in silence, except the exercises a visitor. The neighboring community cupying one of the most beautiful and productive localities of our whole country), seemed scarcely sufficiently interested in the meeting, to look up from their business engagements. *Now* the house has been reconstructed, re-arranged, is neat, tidy, and bearing evidence of much care and interest. It is nearly filled with deeply interested worshippers, composed largely of those of the community who were before so indifferent to the meeting. One of them said to the writer, "*then* our family, feeling the need of a h me in some church, were about to join the Presbyterians, seeing nothing inviting or encouraging to us here." Now all are members, and the parents among the most active of the Society. The exhortation of a visitor proved but the opening for testimonies, prayers, and praise, very generally through the meeting, all bearing evidence of the genuineness of the work among them. The business of the Monthly Meeting was mostly pertaining to the receiving of members; 28 had been received the meeting previous, and several requests were received now. One whole family returned with their request to be received back again, testifying to the darkness and unsatisfactory character of their lives and experience during the three years of their bondage, since they had left the meeting, as they then thought, in their zeal for the "testimonies." Their personal testimonies to their present joy and peace, bore evidence of the "fruits of the Spirit." How is all this contrast to be accounted for? A General Meeting, and one or more series of meetings by individuals, had been held there, and were the instrumentalities that the Lord had so wonderfully blessed, to the building up of this so nearly "waste place." This contrast describes in many respects many other meetings in New York Yearly Meeting; would that it might many more. Is not the Lord as able and as willing in one place as in another?

From here we visited our Young Men's Boarding-School, at Union Springs, where we were agreeably surprised at the *contrast*

of the present appearance and arrangements, as compared with those on a former visit. The greatly enlarged and improved buildings, the comfortable, convenient, and home-like sensation everywhere; the cheerful and happy countenances of all the students, officers, and even the domestics, neat and tidy in every place, as if inviting our youth to come and enjoy these advantages, they are especially for you. The only exception to these impressions, arose from learning that only about 40 boarders are at present in the enjoyment of them, when it would seem, that from the many hundreds of our youth, it should be full to its utmost capacity.

The terms of admission, as compared with a long list of similar institutions (as shown us by the resident manager), are as low as in any, and much lower than in most, and in point of attractive location, competent and efficient officers and teachers, laboratory of apparatus, for chemical, philosophical, and astronomical instruction and observation, it is difficult to see where our "Oakwood" can be excelled. To crown all these considerations, the religious influence that has already pervaded and been extended through our Yearly Meeting, the many dear young people, who have gone there heavy-hearted and sad, and who have left happy and rejoicing in a Saviour's love, may, ought, and it would seem *must* ever prove a source of encouragement to those laboring so untiringly in its interests, and increasingly attractive to those seeking a preparation for the duties of life, and for the blessing of the redeemed in glory.

J. De Voll.

For Friends' Review.

WENLOCK CHRISTISON.

"Wenlock Christison and the Early Friends in Talbot County, Maryland." Baltimore, 1878. This is the title of a pamphlet of seventy-six pages, published by the Maryland Historical Society, being a paper read before that body in 1874 by Samuel A. Harrison, M.D. It presents us with some interesting, and, as regards the latter part of the narrative, but little known facts, in the after life of the worthy who so nearly followed William Leddra to the scaffold in 1661.

After his release from Boston jail, Christison, as appears from several incidental allusions to him in George Bishop's "New England Judged," travelled from place to place in that region for several years. It was probably in 1665 that he, with others, was brought before Bellingham, who as deputy-governor, occupied the place made vacant by the death of the stern Endicott. Being convicted as vagabonds, the acc proceeds to say:

"So Wenlock, Mary Tomkins, and A Ambrose (or Gary) were stripped to Waste, and made fast to the Cart, whipp'd through Boston, Roxbury, Denham. Wenlock had ten cruel Str in each Town, and the other two, his C panions, six apiece. They were driven the Wilderness, but the Lord was with th and the Angel of His Presence saved th who had none in Heaven besides God, none on Earth in comparison of Him. the Living sing Glory to the Highest, s Wenlock Christison."*

Christison and his companions appea have gone thence to Rhode Island, bu have returned shortly to Boston, where former proposed taking ship to Barbad and the two women to the Bermudas. in the Fifth month of the same year (1 they, with Edward Wharton, who had fered cruelly at the hands of the Purit were again arraigned before Deputy Go nor Bellingham. Wenlock Christison Alice Gary were sentenced to be whi through three towns out of the jurisdict while Wharton was both beaten and prisoned. It is probable that Christison ried out his purpose of going to the Ba does, and that he proceeded thence to M land, where, as the author of the pamp shows, he was a resident, in Talbot cou on the Eastern Shore, as early as 1670.

In the Eighth month of the latter yea appears by the county land records, a Fr of large estate, Peter Sharpe, of the C of Calvert, surgeon, and Judith, his "in consideration of true affection and b erly love, which we have and beare our well beloved brother, Wenlock Ch son, in Talbot county, and also for c divers good causes and considerations, at this present especially moving," tran red to the said Christison one hundred fifty acres of land on Faudsley Creek, s side of St. Michael's River, and know the name of "Ending of Controversi This place was probably not more than miles, by water, from Friends' Mee house at Betty's Cove, the first erecte the Eastern Shore. Peter Sharpe, a mentioned, by his will, dated in 1672 queathed to Wenlock Christison and wife, "in money or goods, at the choi my executors, forty shillings worth api It was in 1672 that George Fox, being gaged in his memorable religious servic America, appeared at Betty's Cove.

*"New England Judged," Part II., page 459.

† It may be of interest to mention, as stated by S. A. son, that on the same estate of Faudsley were born in t lowing century, Tench Tilghman, Washington's sec during the Revolution, and his brother, William Tilg Chief Justice of the Pennsylvania Supreme Court.

ournal" says, after speaking of his depar- from Delaware, that he came to John undson's, on Tredhaven Creek, whence attended the General Meeting for all yland Friends.

This meeting held five days. The first e we had meetings for publick worship, hich people of all sorts came; the other were spent in the men's and women's tings. To those publick meetings came y Protestants of divers sorts, and some ists; amongst whom were several mag- tes and their wives, with other persons hief account in the country. Of the mon people, it was thought there were etimes a thousand at one of those meet- ; so that though they had enlarged their ting-place, and made it as big again as as before, it could not contain the peo-

I went by boat every day four or miles to the meeting, and there were so y boats at that time passing upon the , that it was almost like the Thames. people said, 'There were never so y boats seen there together before;' and of the justices said, 'He never saw so y people together in that country.' It a very heavenly meeting, wherein the nce of the Lord was gloriously mani- d, Friends were sweetly refreshed, the le generally satisfied, and many con- ed; for the blessed power of the Lord over all—everlasting praises to His holy e for ever!

After the publick meetings were over, men's and women's began, and were the other two days; for I had some to impart to them which concerned lory of God, the order of the gospel, the government of Christ Jesus. When meetings were over, we took our leave iends in those parts, whom we left well lished in the Truth."

Peter Sharpe's gift of one hundred and acres of land, the most or all of which was probably uncultivated, might have of small present value to Wenlock stison, we find another Friend, Henry ocks, assigning to him, in 1671, a ser man named Francis Lloyd. Other eyances to Wenlock Christison of in- ured servants and of lands appear on ounty records between the above date 1676, one of the land conveyances for one hundred acres, granted him ohn Edmundson.

n the house of Wenlock Christison, Betty's Cove Meeting-house," says S. arrison, 'the first meeting of Friends hich there is any official record of pro ngs, ever held in Maryland, took . This was called a 'Men's Meet- or a meeting for business, and not for worship. It assembled on the 4th of April, 1677, for the purpose of consider- ing the matter of having the Meeting- house at Betty's Cove improved and re- paired; for it would appear that this house had become too small to accommo- date the growing Society, and had been erected a sufficiently long time at that date to need repairs."

The name of Wenlock Christison appears at the head of a list of petitioners who, in 1674, presented an address to the Gen- eral Assembly of Maryland, asking for a modification of the law with regard to oaths. The petition was referred by the Assembly to Governor Calvert, but the ob- ject was not attained until 1702. Christison himself was a delegate or burgess in the General Assembly of the province, from (probably) 1676 to 1679, when he died. He appears to have married twice, and to have had several children.

The author of the pamphlet, who ap- pears not to be a Friend, expresses doubts of the religious purity of purpose which led the Friends of those days to submit to cruel scourgings and imprisonments, and even to give up their lives for the blessed Truth. He says, (page 23):—"Although there is abundant evidence to show that however much the Friends may have dis- dained worldly distinctions and those orna- ments with which vanity seeks to adorn itself, they were, nevertheless, very emu- lous of saintly canonization, and felt a longing for that spiritual bauble, the crown of martyrdom." This expression is diffi- cult to reconcile with the spiritual utter- ances of Robinson, Stevenson, Mary Dyer, and William Leddra; but, without contro- versy, we may oppose to it a few of those words of Leddra's, written from Boston jail the day before he suffered death:

"As the flowing of the ocean doth fill every creek and branch thereof, and then re- tires again towards its own being and ful- ness, and leaves a savor behind it, so doth the life and virtue of God flow into every one of your hearts, whom He hath made partakers of His Divine nature; and when it withdraws but a little, it leaves a sweet savor behind it, that many can say they are made clean through the word that He hath spoken to them, in which innocent condition you may see what you are in the presence of God, and what you are without Him. . . He that hath called you is holy; and if there be an eye that offends, pluck it out, and cast it from you. Let not a temptation take hold of you; for if you do, it will keep from the favor of God, and that will be a sad state; for without grace possessed, there is no as- surance of salvation. By grace you are

saved, and the witnessing of it is sufficient for you, to which I commend you all, my dear friends." J. W. L.

From The (London) Christian.

CHRISTIANITY *vs.* WAR.

CAN GOD PROTECT THE LIVES OF HIS FOLLOWERS?

Dear Friend—On or about December 5th, 1870, during the Franco-German War, I was riding out of Metz on my way to Arlon, and for a few miles had as companions three German officers. I spoke to them first in English; but as they had forgotten what they had learned at school, I made myself understood in German. It was during the heat of war; Metz had fallen; Thionville, blockaded for four months, was on the eve of its bombardment. The officers asked me where I was going. I said "To Arlon." "But you are not going that road to-night!" (it was now six o'clock and quite dusk) "you must come with us, we have not grand quarters, but you shall have the best we have—dinner and a bottle of wine, and hay for your bed, and straw for your horse,—and you won't get that anywhere else round here." I thanked them kindly for their courtesy, but said that I must go forward. "But," said they, "you know the Francs Tireurs are out, and you may be robbed or murdered; *we* would not go up that road alone to-night." I answered, "If it be the will of God that I should be robbed or murdered, it will, no doubt, be done, but I know that I am safe in His hands." "At any rate," said they, "you have good pistols." I said "No, I have none; I never carry them; I do not believe in them." Bidding me "happy journey," they turned off to the village of Sémécourt, where they were quartered, and I went on my way.

The "Great Bear" shone out brightly right above the road towards Thionville; and God showed to me, with the utmost clearness, that if a Franc-Tireur were taking aim at me from behind a tree, though I could not stop him, yet that He could influence that man's mind to think well of me, and not evil, and that he would not fire at me. I was instantly filled with consciousness that the presence of God was between me and harm, and only the actual withdrawal of his protecting care could allow evil to touch me.

Soon after, near Uckange, I was halted by two guards at the end of a train of forty Krupp steel guns with their bright polished barrels, on their way to bombard Thionville (which fell a few days later); and passing these, and plunging into the dark forests of the Ardennes on my way to Hayanje, the consciousness of the immediate presence of God alone kept me from fear.

Having had to bank at Arlon, in Belg I have often ridden after dark throug Ardennes—on one occasion, with bet £200 and £300 on me, to buy stores fo starving poor round Metz—but was not never robbed, but was neither tou stopped, nor spoken to after dark, unl spoke first, which I always did.

A few days after the above, I was another Friends' War Victims' Fund missioner, traversing a path under the g of the fortress of Bitsche, with the Fr sentries above our heads. We had tha been assisting the civil poor who were s ing, and, returning, had been warned three times by the Bavarian sentries, cries of "Zuruck! Retour!" and as French fired at the German sentries v ever they got a chance, we were, hun speaking, in extreme danger. Yet, conf in the same protecting care, though no prepared to feel a ball any moment, we not molested, and reached our lodging the Crystallerie St. Louis, after a five h scramble in the dark through the fores the Vosges mountains.

Later in the war, on the battle-fie Ardenay, near Le Mans, being alone versing the pine-woods scathed and away by the shells six weeks before French having been disarmed by the mans who yet held the country, a rifl fired close to me, and again shortly afte I was never hit.

I am a believer in the immediate pre of God to his believing children who se follow Christ the Prince of Peace, an belief having been strongly put to the t I am constrained to send you this lette

THOMAS WHITWE

One of the Commissioners of the Fri War Victims' Fund, Franco-German W 1870–71.

Stockton-on-Tees, May 8th.

BIBLE-SCHOOL CONFERENCE OF W ERN YEARLY MEETING.

The Twelfth Annual Bible-school C ence of Western Yearly Meeting con at West Newton, in the limits of Fai Quarter, on Third-day the 21st of month, at ten o'clock A. M. This nual gathering has, from year to been an occasion of more than ord interest. Friends have generally l forward to it as a season of expected ing, and those who could leave homes have gone as to an annual and have not been disappointed. The ing this year has not been an excepti this respect. The house, which would about three hundred persons, was fill

y session. A season of devotion was
ved at the opening of every sitting, in
h there was often a lively expression of
er or other vocal exercise.
. Seth Mills, the President chosen last
was in the chair, and Artalissa Dor-
assisted by Richard Sims, served as
tary.
becca Spray delivered an address of
me at the first session, and responses
spoken by representatives from nearly
he Quarters. Brief reports were pre-
d from several of the Quarterly Meet-
superintendents, which gave favorable
nts of the condition of the schools. At
fternoon session of the first day, the
dent delivered his annual address,
h was full of valuable suggestions and
ctive teaching.
e following questions were discussed:
w do you prepare your lessons?" "What
s can be best used to procure prompt
dance in classes?"
e first evening was occupied with an
ss by C. W. Pritchard on "The Study
e Bible as a Safeguard against Ex-
s."
ny extracts from church history were
showing how much the Bible has been
cted, or undervalued, or disbelieved, by
who have been deluded into extremes,
r own Society, and the church at large.
e sessions on Fourth-day were largely
ied in illustrating methods of teaching
iscussions on the same.
e Conference adjourned for the regular
ng on that day, which was a season of
blessing, the Lord's power being over

committee has been standing for several
, continued or re-appointed with addi-
names, year by year, to select and re-
o the Conference a list of books suita
r Bible-school libraries, or to be recom-
ed for Christian families. That Com-
e made their report on Fifth-day morn-
nd presented a list of carefully selected
The report was preceded by a valua-
aper by Lizzie L. Hadley, on "The
and Character of the Library." She
or several years, had charge of the
ship Library at Indianapolis. The
ssion of this subject occupied the time
session, and was full of interest and

reafter the Conference will not be con-
in its deliberations to Bible-school
but like the Biennial Conference, will
l the range of its exercises.
Seth Mills was re-appointed Presi-
and Artalissa Dorland, Secretary. The
onference is to be held at West Grove,
ton County, Indiana.

From Friends' Quarterly Examiner.

REFLECTIONS SUGGESTED BY RELIGIOUS ORDINANCES.

When one sees so many good and exemplary Christians diligent in the use of ordinances which we are in the habit of ignoring, we ought to be able to show good cause for differing from them.

I think this will be effectually done, if we can show that we do possess and value above all price that of which each of the ordinances is (among Protestants at least) acknowledged to be only the figure, and that such real possession only was what was enjoined upon Christians by Christ Himself.

There are surely many besides Friends who, did they perceive this, would advance to the further conclusion, that to be now baptized in *water*, when Christ's own baptism is that of the *Holy Ghost*, and to meet at appointed times to eat bread and to drink wine together (especially when blessed by a priest) when Christ has said, "It is the Spirit that quickeneth, the flesh profiteth nothing,"—is more likely to endanger our undivided dependence upon Christ, upon what He has done and is still doing for us, than to benefit our souls. Is there not good reason to class both these rites amongst those which have had their use under the Old Covenant, but which when Christ came were gradually to give place to the realities of a "better covenant, established upon better promises?" The Jewish proselyte was washed,—and the Passover is evidently the original of the Lord's Supper.

The "shadow of the Heavenly things" was defined in all its parts, even to the very pins of the tabernacle; and the Passover in particular was so minutely prescribed, that the question could not, and never did (with one exception) arise among the Jews, as to whether, or how they ought to keep it. That exception occurred at the anniversary of the Passover, when some men, who were defiled by touching a dead body, were prohibited from keeping it; but the question was at once settled by definite instructions from the Lord Himself (Num. ix 6, &c.); nothing was left to doubt, or to human judgment. Is it therefore likely that *less* attention would be paid to directions about the Lord's Supper, had it been, as many think, an institution of Christ for the New Dispensation, binding upon all Christians, as the Passover was upon the Israelites?

Had the Apostles considered it of such vital importance, would the allusions to it in the Acts and in the Epistles have been so incidental and often obscure? and would it not at least have found a distinct place in the letter of instructions sent by them to the

Gentile churches when some wished to impose circumcision upon them? (Acts xv. 24 to 29). Observe especially the 28th verse,—"For it seemed good to *the Holy Ghost* and to us, to lay upon you no greater burden than *these necessary things*."

Perhaps some will object that if we use this argument we prove too much, because, with one exception no allusion is made to the moral law, which all Christians justly hold it "necessary" to observe; and also that no Christian now feels himself bound by the prohibition to abstain from blood and from things strangled!

As regards the first remark, if we take the passage with its context, I think we shall see that it has reference not to conduct in general, but to religious observances which, amongst the heathen, were associated with immoral practices, and which the Christian converts were here called upon to renounce;—therefore, if the taking of the Lord's Supper were, as many suppose, a newly-instituted and essential religious observance, can we doubt that it would have been introduced here? As regards the second objection, "That no Christian feels himself bound, &c."—be it so; but it is precisely on these grounds that we conceive that there does remain with the Church in every age a liberty, in accordance with the present teaching of the Holy Spirit, to adopt modifications in practice, consistent always with the spirit of Scripture, though not always with the letter.

All but Roman Catholic Christians adopt this line of reasoning with respect to that other command of our Lord, which was even more emphatically enforced on the same occasion, "If I, your Lord and Master, have washed your feet, *ye ought* also to wash one another's feet, for I have given you an example that *ye should do as I* have done to you."

Neither is it generally argued that because Christ gave directions as to the manner and appearance of persons when they fast, that therefore He enjoined fasting as a duty;—nor is it generally contended that because the Apostle James exhorts that the elders of the church should anoint the sick with oil, that this practice should be continued; and is it not a retrograde step, to look for spiritual grace through the medium of substances "which are to perish with the using?" "It is a good thing that the heart be established with *grace*, not with *meats*, which have not profited them that have been occupied therein" (Heb. xiii. 9). "Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. iii. 3.)

In that beautiful sermon in the synagogue of Capernaum our Saviour says, "Whoso eateth my flesh, and drinketh my blood a eternal life" (John vi.). The words dalized many of His disciples—they, other Jews, and like many persons could not see through the metaphor; to be wondered at that when He agai before them the same solemn truth a Passover supper with the bread and before them, they still could not see Spiritual through the Material? That meaning was spiritual, in the first ins at least, is evident from the explanatio offered after many of His disciples back, and walked no more with Him, c count of "that hard saying," for He ad "It is the *Spirit* that quickeneth, the profiteth nothing; the words that I unto you they are *spirit*, and they are

We are then almost driven to the co sion that "to eat the flesh and to drin blood of the Son of Man, that we may forever," must be to become united to by faith in His atonement, just as the we take becomes assimilated to our bo that, as the body has to be renewed da day, so must our souls partake daily,- once a month, or once a week,—o Bread of Life. "Give us *this* day our bread."

There are many similes of a like char employed by Christ in condescension t limited powers of apprehending spi realities; and instances are not wanting in which even the Apostles, who we constantly listening to His teaching, to catch His meaning (Matt. xvi. Compare Luke xxii. 36, with verse 49 Matt. xxvi. 51, 52; Mark vii. 18.

(To be continued.)

STEPHEN CRISP ON FUTURE REW AND PUNISHMENT.

"And, Friends, know for certain that is still working, and seeks to winnow and where there doth remain after a convincement, a lightness and airine any, such are easily driven with his cious winds. . . . . .

Hence all those janglings are spru about the *forbidden fruit*, what it was whether it was good for food, or not for food; upon which some have closed that primitive and first error, with Eve was ensnared, and have judged it *for food;* yea, and have fed upon it, till their knowledge hath grown great the evil than in the good.

Hence it is that another starts ques about the mortality or immortality of the Another, of the state of the soul after the of the body, whether it abides a singul sence or being. Another about the sta

e body after death. . . . Another, how long e wicked men or angels must endure the ath of God for rebellion. Another comes d says, there is no such thing as wrath or ger in God, and all that is written thereof the Holy Scriptures is but metaphori- ly spoken; and many more such like antasies and doting questions doth this th bring forth for the trial of your faith d steadfastness in the truth, by which the my is, as I said, trying and winnowing, see where he may meet with his own, d may deceive and draw away some from e faith and unity, *and teach some other y and doctrine than the narrow way of eneration.* Now, my dear and well- oved in the Lord, you are witnesses unto s day in how great simplicity and plain- ss of speech we have preached the word of d among you, from the day the Lord sent forth unto this day. . . The great doc- ne of the gospel was and is regeneration, thout which there is no entrance (into e kingdom of heaven), the only means and y to attain it, was and is the light and ace that comes by Jesus Christ, and sanc es, and purifies, and brings to Him, by om the entrance is ministered into the gdom; these things have we declared, l these things ye have believed, and in s faith are many of our faithful brethren len asleep, and their precious souls are at t with the Lord; and herein if ye abide shall do well.

And as concerning all such who seek to uble any of your minds with the things ve mentioned or any subtle and crafty estions, keep your habitations in the wer of God, and you will daily come re and more *to discern the tendency of m*, how it is a spirit that works against e cross, and causes the offence of it to se, that they might bear a profession of th, and live in a loose conversation *with- t control or judgment.* . .

And for the carrying on this kind of liber- ism divers strange notions are hatched l spread about to corrupt the minds of om they can; for the devil, who is the thor of them, knows well how to apply m to the advancement of his own king- m, and for *the easing or rather hardening the consciences of such who receive these ngs*, that they may thereupon shake off the se which sometimes they have had of the hteous judgment of God, and slight the gment of His people, and give the reins their lusts and passions. . . . . These se the feet of some to stumble, and others perish from the way of the Lord, and yet the while carry a secret bolster under m to bear themselves upon, having let in elief or *supposition*, either that there is no such wrath or judgment to be expected from the hand of God as hath been largely spoken and written by the prophets, Christ, and His apostles, and all the faithful ministers of the gospel unto this day; or (say they), if there be wrath and judgment to be revealed, *it will be but for a time*, and then they shall be restored to glory and happiness, or if they fall short of a due fitting and preparing for the kingdom of God, on this side of the grave, it's *no great matter*, for they shall have opportunities even in this world hereafter, when they shall be born in other bodies.

Some few secretly bolster themselves up and endeavor to possess others with the supposition or notion of the *finite* punishment of wicked men and devils in the world to come, and where the Scriptures mention *everlasting fire*, the sin against the Holy Ghost *never* to be forgiven "in *this world*, nor in that which is to come," "eternal judgment," "vengeance of eternal fire," "the smoke of their torment shall ascend up for ever and ever," &c., as plainly declared by Christ and His holy apostles, and gospel ministers, *these they limit only to ages.*

Another bolsters himself up with a belief, that if he doeth evil, his hell is only here in his own conscience, but when he leaves this world, all things will be as if they had not been, and the soul shall die with the body, and suffer an annihilation as well as the body, or shall be swallowed up out of all particularity, as a drop of water into the sea, and so then what matter. And thus is the evil seedsman sowing these cursed seeds of fleshly liberty and ranterism even in our day, and hath prevailed upon some to their destruction."

As to the future of the righteous, he writes, "Now, wherefore hath all this work been to redeem the soul, and to convert it, and to bring it under the heavenly and glorious power of Christ Jesus? I ask them that have known this work, was it only for a *few days or years* that we are to continue in these bodies? Or was it not the effect of the eternal love of God in Christ, that in Him our souls might be *eternally* happy?"

All ye who live in sin, know not God; and you who are disobedient, and hold the truth in unrighteousness, the wrath of God abides upon you. All ye that work iniquity, and live and die in that, are to depart from God as cursed, *to everlasting punishment.*—*G. Fox*, 1653.

Obedience to Law.—Men are not corrupted by the exercise of power, or debased by the habit of obedience; but by the exercise of a power which they believe to be illegiti-

mate, and by obedience to a rule which they consider to be usurped and oppressive.—*De Tocqueville.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 8, 1878.

CAPITAL PUNISHMENT.

The question of the propriety of continuing Capital Punishment in professedly Christian communities is to be decided upon three points.

1st. Do the Scriptures require it; 2d. Do the spirit and teachings of Christianity justify its abolition; and 3d. Does experience prove that it may be laid aside with safety to public interests. Cain was not punished by death.

The passage in Gen. ix. 6, "Whoso sheddeth man's blood, by man shall his blood be shed," from its very terms may be either a command or a declaration. Christian scholars differ as to its interpretation; some admit that it is the latter only. There is no question that under the law of Moses the death penalty was pronounced against murder. But it was also extended to eleven other crimes or classes of crime, none of which are now punished with death by any government in Christendom.

The third point is so well discussed by William Tallack in a paper printed on another page, that we refer to it. Two countries which had abolished Capital Punishment have re-established it, but this, we think, is more to be attributed to the temporary ascendency of less enlightened opinions than to a sound judgment based upon sufficient reasons.

Happily, within the last two centuries and a half, professedly Christian nations have steadily diminished the list of crimes punishable with death, and with a great decrease in the commission of some of these crimes. The application of the law of love by a practical philanthropy in the light of the great love of God to man as shown in Christ's life, obedience, and death, is a steady one, and this recognizes more and more the necessity and possibility of combining the protection of society with the reformation of the criminal. We have no doubt that this tendency will go on.

Joseph Cook, after noting that De Tocqueville regarded with religious awe the great current of events in modern history which has borne all nations toward an equality of conditions, adds, that he regards this tendency to practical philanthropy, likewise as a great providential fact. He says, "The movement is universal. It is durable. It constantly eludes interference. All events as well as all men contribute to its progress. I stand in awe before this movement, which lived before we were in the world, and will live when we are in it no more, forever."

We apprehend that this philanthropy which grapples with every social evil and misery, which has ameliorated so much the condition of prisoners, and the rigor of law, will go on until men shall substitute imprisonment for life for the death penalty, and avoid the awful responsibility of fallible men condemning a fellow to death, and taking away the life they cannot restore.

THE address of General John Pope before the Social Science Association at Cincinnati, on the 20th of Fifth month, has interest as that of an army officer who has had opportunity for many years to observe Indian management. More singularly he traces the sad attendants upon the relations of the government and people of the United States with the Indians, to the adoption of the policy of William Penn. This, he truly says, was to recognize the Indians, not as conquered peoples, but as having a title to the land they occupied, which title was to be extinguished by treaty and purchase when the whites desired more land. He admits that this policy was just and humane, but failed because it was not carried out by pure and honest men. To many minds it would seem that a just and humane policy should not be made responsible for the greed, robbery and violence of white citizens, the failure of government officials who were charged with its execution. In short, the evils of Indian wars and massacres are due to the wickedness of the American people, not to the adoption of a just and humane policy. Again he admits that until 1869, no systematic effort to Christianize and civilize the Indians was ever made by our government. He gives credit to the plan then adopted, so far as to its intent, but asserts that because of the lack of practical sense and business capacity "on the part of the Agents nominated by religious denominations, as much has been lost as has been gained by their moral character." At all events, he asserts that the physical condition of the Indians is worse, but he does not know why. Now, he should know why, if he would speak usefully on this subject and the more so as he attempts to teach the world about it. Statistics would easily have proved to him that the Indians have made a positive advance in industry under this system and have also come more under religious teach

ıg. He exaggerates when he speaks so strongly f the suffering of the Indians for want of food. e could easily know that less abundance in is regard results from the destruction of the uffalo and other game, consequent upon the dvance of white men into the regions occupied y them, and from the decreased appropriations Congress—for neither of which was the pres- t policy of the government responsible.

The cattle raising, of which he speaks ap- ovingly, has been adopted by the Agents, and he says, promises well.

His first suggestion as to placing Indians on servations in the rear, rather than in the front the march of emigration, is a good one. His cond one, as to giving them good Agents to ok after business matters, and teachers, reli- ous and secular, thus affording them opportu- ty to become civilized and Christianized, is just at our government is now doing to the very st of its ability.

THE NATIONAL TEMPERANCE SOCIETY held annual meeting in New York on the 7th of fth month. The work of the year has been osperous. The number of books, pamphlets, ., has been increased, and a great number of son leaves, books for Bible-school libraries, d other temperance teachings for Bible-schools, ve been issued, to the amount of 18,400 vol- es, and 820,000 pages of other literature. e receipts were $54,080; expenditures, $54,- 0. The prospect in temperance reform was ught hopeful. The Women's Christian Tem- rance Union extends almost throughout the ited States, and is very effective. Neal w, Theodore L. Cuyler, and others made able dresses.

'TEMPERANCE AND REPUBLICAN INSTITU- NS, an Address by Joseph Cook," has been blished by the National Temperance Society New York. Whether for the statesman, the er of his country, the Christian or the philan- opist, it contains much that is worthy of being d. He shows that republican government is perilled by whisky rings; that the church can e the nation only as it saves great cities; and y them, as it reaches the lowest classes. That bring out the subject of temperance plainly and cibly, and to offer the pledge to every person, he duty of temperance reformers; that the nse system is an absolute failure; that civil l social society is justified in defending itself law from the evils of drink; and that "moral sion for the tempted, law for the tempter," the two measures to be persistently applied the evils of intemperance are overcome. ce, 10 cents, single copy; per dozen, $1.00. Reade St., New York.

E NEW WEST.—By E. P. Tenney, President f Colorado College.

his is an admirable monograph upon that at region of our country which lies between valley of the Mississippi and the Pacific slope, and which includes Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Idaho, Montana, and a part of Dakota. This is a country as large as all of the United States which lies east of the Mississippi. This New West is thus described: "The valley of the Mississippi extends four hundred and fifty miles west of the river; we then cross the elevated buffalo plains, seven hundred miles long and three hundred miles in width; then the Rocky Mountains,—in parallel ranges from twelve thousand to fourteen thousand feet high, inclosing parks at an elevation of eight or nine thousand feet, three hundred and fifty miles wide; then a width of seven hundred miles to the Sierra Nevada. The Great American Desert is upon the western edge of the last described belt. It is from seventy-five to two hundred and fifty miles wide. No east and west line can cross the arable land all the way from the Rocky Mountains to the Sierra."

The agricultural capacities of this region, for grazing and farming by irrigation; its climate, mining wealth, scenery, population, present and prospective, are passed in review, and the importance of Colorado College as a centre of higher education and of intelligent Christian influence, vividly portrayed. For the information it conveys, the wide views it gives of the value of Christian education, and the inspiring tone of Christian thought which pervades it, this beautiful little work is well worthy the perusal of those interested in the Christian future of the great New West.

DIED.

BAILEY.—At Manchester, Me., First mo. 1st, 1878, Mary Ann Bailey, aged nearly 67 years; an esteemed member and Elder of Litchfield Monthly Meeting.

STRATTON.—Near Emporia, Kansas, at the residence of his son, J. F. Stratton, the 5th of Fifth mo., 1878, Caleb Stratton, aged 85 years. He had been a member of Cottonwood Monthly Meeting for twelve years, and an Elder for nearly nine years. The last three years of his life were full of pain and suffering, from the effects of a cancer; but the many months of physical suffering through which he was called to pass, were a season of devotion to his Master, and fraught with lessons of solemn instruction to his family and friends. The distinguishing testimonies of our beloved Society as anciently held, were exceedingly precious to him, and any innovations upon them were ever a source of sorrow to him. His love for the Society was due to no reverence for men or creeds, but to his conviction that its principles were identical with those of the New Testament. His fortitude and resignation in times of extreme bodily anguish, eminently proved his great faith in the Son of God. His prayers at such times to be permitted to depart and be at rest with Jesus, were always in meek submission to His Divine will. The last audible words he uttered were in the sweet accents of faith's fruition: "Bless the Lord, oh my soul, and all that is within me bless His holy name for ever and ever. Oh, Lord, bless my wife and children;" the wife with whom he had lived nearly sixty years, a son and daughter.

UNDERWOOD.—On Fifth month 16th, 1878, Edward Underwood, aged 78 years; a valuable member of Raisin Monthly Meeting, Michigan. This dear Friend for many years acceptably maintained the station of an Elder, being an excellent counsellor and truly a peacemaker, ever proving a kind and sympathizing friend in all the relations of life, often administering

of his substance to the wants of the needy. He lived and died in full faith and firm reliance on the exceeding riches of the mercy of God through the atoning blood of a crucified, risen and glorified Redeemer. Some of his last words were, "I am sweetly resting and trusting in Jesus—waiting to go home." Surely, "Blessed is the memory of the just."

CORRESPONDENCE.

INDIANAPOLIS, Fifth mo. 28th, 1878.

The subject of capital punishment is agitating the people of this community and indeed of the State, in consequence of the Governor recently commuting the sentence of two persons to be hung, to imprisonment for life, one here and one at Kokomo. Sermons have been preached and much written in favor of the death penalty, and but little said against it.

Charles F. Coffin delivered a very able discourse on the subject last First-day evening to a very large audience, presenting his well-known views against the death penalty. Very truly thy friend,

CALVIN W. PRITCHARD.

PICKERING, ONTARIO, Fifth mo. 27th, 1878.

Yonge Street Quarterly Meeting, held Fifth mo. 25th, 1878, was a time of refreshing to many hearts. Walter Morris, from Hardshaw Monthly Meeting, England, was with us, and it was a time of quickening to many souls present. Testimony was borne to the faithfulness of some, and unfaithfulness of other believers in Christ, who were counselled to look not to themselves, but to Him, who is our Preserver and ever-abiding Saviour.

One referred to the sad, dejected Christians, that instead of being thus, we should be lively and loving followers of the Lamb in our daily conversation and actions, and should let our light so shine before men that they might glorify our Father which is in heaven.

S. K. CHURCH.

EAGLE MILLS, IREDELL CO., N. C., Fifth mo. 14th, 1878.

To the Editor:

For the information of the readers of *Friends Review*, I have concluded to write of the progress of the cause of Christ within the limits of Deep Creek Monthly Meeting. It is composed of three Preparative Meetings—Deep Creek, Long Hill, and Hunting Creek; and three indulged meetings—Forbush Creek, Cedar Grove, and Liberty School-house. The two latter have been instituted since the 1st of Twelfth month last. The Monthly Meeting has two hundred members in all. B. K. Hiatt of Western Yearly Meeting, Indiana, having a concern on his mind to labor in the cause of Christ here, has moved his right of membership into Deep Creek Monthly Meeting. He goes from house to house, on foot, holding family meetings, and preaching Christ and Him crucified, and his labors have been largely blest.

After Julia Ann McCool, Daniel Martin and some other ministers had held meetings in the vicinity of the indulged meetings of Cedar Grove and Liberty School-house, B. K. Hiatt, in company with Jeremiah Myers felt a concern to visit families in the neighborhood, and twenty persons have been convinced of Friends' principles and have joined the Society. Over thirty have joined us at Liberty School-house, and we have had accessions at other places.

STEPHEN G. COFFIN.

NEW YORK YEARLY MEETING.

New York Yearly Meeting, held at Glens Falls, was preceded by two sessions of the Meeting of Ministers and Elders, in which the business interests of the meeting were so intermingled with praise and thanksgiving, as to prove one continuous season of worship, with loving exhortation, kind caution, counsel and encouragement in every service to which the Lord may lead.

Fifth month 31st.—The Yearly Meeting was opened at 10 A. M. Prayer, both silent and vocal, prevailed, for help and guidance in the service before it; with thanksgiving for many signal blessings and privileges. The representatives, with very few exceptions, were present. Minutes were read for the following Friends from other Yearly Meetings:—Sarah B. Satterthwaite, from London; John Henry Douglas, Elkanah and Irena Beard, Joseph Hobson, John P. Pennington, Robert Knight, Alida Clark, from Indiana; Amos M. and Phebe Kenworthy, Elizabeth L. Comstock, David B. Updegraff, Jacob Baker, from Ohio; John F. Hanson, from Iowa, and Rebecca Warrington; who, with several without minutes, were cordially welcomed, and a committee was appointed to aid them in any service to which they might be called. An invitation was given to all to exercise liberty in the truth, especially to our young men, the presence of so many of whom was gladly noticed. They were assured that there is room among us for the exercise of the most exalted gifts. The Lord is best served in the strength of our day. The mission of our Society is far from being fulfilled; let all stand in their allotted places, steadfast, immovable, always abounding in the work of the Lord.

Epistles from five Yearly Meetings were read when the Clerk informed the Meeting that two Epistles were on the table, purporting to be from Western Yearly Meeting, and it was concluded that both be referred to the representatives.

Afternoon.—The representatives were united in proposing the name of Augustus Taber for Clerk, and of James Wood for Assistant Clerk, which proposition was fully united with, and the

were appointed accordingly. Report was also made that the representatives were united, without a dissenting voice, in the meeting's accepting the Epistle from Western Yearly Meeting, signed by Barnabas C. Hobbs, Clerk, which was fully united with by the meeting, and the Clerk was requested to return the other to the persons from whom it emanated, accompanied by a loving expression of regret that those with whom we had taken sweet counsel, should from any cause become separated from the body, and with a hope that they may soon return to our fellowship, and to that spirit that gathers, rather than scatters from the fold of Christ. The minutes from one of the Quarterly Meetings included a remonstrance against complying with some directions or recommendations of the Yearly Meeting, and against accepting the late revised discipline of the Yearly Meeting. This subject was referred to a committee.

Sixth-day evening.—A meeting on higher education, addressed by Dr. H. Hartshorne, Thomas Kimber, Alida Clark and Elizabeth L. Comstock, was well attended and very interesting and instructive.

Seventh-day morning.—Prayer by seven voices, and a touching address by J. F. Hanson, from the text, "See that ye fall not out by the way," exhorting to kind and loving deference to the judgment and feelings of others, each esteeming others better than himself. That the fathers, by loving entreaty and kind consideration for the interests of the sons, turn none away by a want of all due allowance for the different light and influence with which they are blessed; and that the sons grieve not the fathers by a disregard of the wishes and entreaties of those more experienced in a life of devotion to the cause of Christ. Let none, by prejudice or otherwise, ignore any service or instrumentality which the Lord may bless. Keep in the ranks, dear friends, and aid by your loving influence and adaptation to the needs of the hour. He besought us to stand united in the service of Christ; warning the young men against the seductive influences of secret organizations, and all the temptations surrounding them; closing by a very hopeful view of the future of our Society, as evidenced by the increasing life and vitality that almost everywhere prevailed in our borders. He was followed by J. Hobson, who encouraged parents, as they desired their children to follow them, to be sure they follow Christ in faithful, loving obedience; at the family altar to bring their loved ones to the throne of grace, not alone in silent desires, but let them hear you pray; and at your meetings, if you would keep them with you, see that you set before them as good, if not a better table, than they will find elsewhere. Though an hour was thus spent before the opening minute was read, yet the Clerk expressed the sense of the meeting when he said: The timely and pertinent counsel, and the access at the throne of grace, bears evidence that the Lord is with us, and has blessed us this morning.

A proposition from one of our Quarterly Meetings, for a conference of all the Yearly Meetings for the consideration of subjects of common interest to our Society, was referred to a committee without discussion. Adjourned to Second-day morning.

Afternoon.—A meeting on Bible-schools was held. The statistics were mostly omitted, as they would be read in the Yearly Meeting, and the meeting was devoted to addresses on "The prayerful study of the Bible, as a means of communion with God," "The difference between the reading and the reverential study of the Bible," "What is communion with God?" "How does the prayerful study of the Bible lead to communion with God?" A very instructive and interesting meeting.

In the evening a meeting on missionary work.

Meetings in the tent opposite the meeting-house, mornings and evenings, more especially for the public, were largely attended.

First-day, Sixth mo. 2d.—Meetings in the meeting-house and tent, at 10½ A. M. and 4 P. M., and 7½ in the evening, all of which were attended to the capacity of each place. It was estimated that 3,000 people were present, and the Gospel was preached in the demonstration of the Spirit and of power. It is safe to say, the word of the Lord did have free course, and was glorified, accompanied by many prayers that the seed sown may find lodgment in many hearts, and bring forth much fruit to the glory and praise of the great Husbandman.

MISSIONS.

At the annual meeting of the British and Foreign Bible Society, held in London on the 18th of Fifth month, the annual report was read, and an abstract is given by the *Christian World:*

"In France 59 colporteurs were now at work, whilst at the Paris Exhibition the Bible could be purchased in 146 languages. In Germany 448,000 copies of the Scriptures have been issued during the past year, and 67 colporteurs were at present in the service of the Society. Good work has been also done in Austria and Italy. Even in Spain 22 colporteurs have been employed during the year, and 16 were still actively at work. In Russia no less than 551,000 copies have been put into circulation. The Society's work had been also prosecuted in Turkey; the Moslem faith was antagonistic to Christ, and the Moslem yoke was one of cruel bondage; none, therefore, could regret that the one should decay, and the other be broken. Some 32,000 copies of the Scriptures had been circulated in European Turkey, Greece, Syria, Palestine, Egypt, and the Ionian Islands. The Indian auxiliaries have been also actively at work. The total receipts for the year have been £212,303 15s. 7d., whilst the expenditure has amounted to £822,765 18s. 1d., being £10,475 5s. more than in any previous year. This increase was wholly due to the extensive and costly effort made in connection with the recent war in the East of Europe."

Pastor Theodore Monod, in a recent address at Exeter Hall, stated that there is now in France "a striking movement to-

wards Protestantism," both affecting the lower classes in some localities, and including also "some of the philosophic thinkers and writers of the country."

At the opening of the "Kiosk" for the distribution of Bibles at the Paris Exhibition, "thousands, men and women, soldiers, sailors, officers, policemen, priests, rich and poor," from different countries, eagerly pressed to the windows to secure a "portion" of Scripture. More than 15,000 persons, including (besides Europeans) Turks, Arabs, Chinese and Japanese, received a present of some part of the Bible. The free distribution hereafter must be restricted to 10,000 a week, for want of funds to do more.

"In the east of Tinnevelly, India, in seven months, more 16,000 natives, hitherto unconverted, have sent in their names to Bishop Caldwell," and have placed themselves under Christian instruction.

THE BIBLE AND CAPITAL PUNISHMENT.

The *Prison Magazine* contains the following letter on the Scriptural aspects of Capital Punishment: —

"A letter of inquiry as to the above subject, in the last issue of the magazine, induces me to offer a very brief reply.

"The question suggested is,—'Is Capital Punishment, under any circumstances, consistent with the teaching of Holy Scripture, especially with that of the New Testament?'

"Many of those who disapprove of Capital Punishment assert that it is contrary to Biblical sanction. But I must acknowledge that it appears quite plain to me that the Old Testament sanctioned it, both under the Noachian and Mosaic Dispensations. But then, the social and general condition of the Israelites was very different from our own, in a multitude of ways. For example, they appear to have had no regular system of prisons, in those primitive ages, for the safe custody of criminals; though special political offenders were occasionally confined in the dark dungeon of some stronghold, in the days of the Jewish kings. Even the New Testament, so far at least as its letter is concerned, does not distinctly forbid Capital Punishment. But then, neither does the New Testament distinctly forbid slavery, nor polygamy. On the contrary, its literal text supports Slavery, as in the precept, 'Servants, obey your masters,' which should be rather rendered '*Slaves*, obey.' Again, the Apostle Paul sent back a *slave*, Onesimus, to his master. Nevertheless, the just and merciful *spirit* of the New Testament is, by general admission nowadays, held to condemn both slavery and polygamy. Does not the same *spirit* of Christ's teaching condemn Capital Punishment likewise?

"For I think the question may fairly be narrowed down to this—'Is it Scriptural and right to put men to death, if experience proves that it is *not absolutely necessary* to do so?' Then the matter becomes resolved into an investigation of the actual modern facts connected with the operation of Capital Punishment, or with its abolition.

"Now the experience of those countries which have tried abolition, may be, in general, and with scarcely any, if any, exception, appealed to in favor of such a course. For example, Portugal has abolished Capital Punishment for thirty years past. Yet the Lisbon correspondent of the *Times* recently wrote, 'Crimes of a startling nature are uncommon here, the use of the knife being by no means so general as in Spain or Italy.' He adds that the class of men who carry knives 'is daily becoming less numerous.'

"Belgium, about the year 1830, abolished Capital Punishment for five years, without any increase of murders. Nevertheless, the capital penalty was restored, and in the following five years murders increased more than fifty per cent Subsequently, Belgium has a second time abolished Capital Punishment (virtually), no execution having taken place for eleven years. Holland, also, has absolutely abolished it for about sixteen years; and the late Dutch Minister of Justice informed me that no insecurity to life had resulted. In the United States, five States (Wisconsin, Michigan, Rhode Island, Illinois, and Maine) have abolished the death punishment. The other States, generally, retain it, and murders appear to be more numerous in the latter than in the former. The Governors and prison officials of the abolition States have repeatedly declared that, since the abolition, murderers have, first, not increased, and, secondly, they are *far more certain of punishment than before.*

"Even in Italy, the country where the carrying of a knife or dagger is an hereditary custom, it is found that murders are far more numerous in the provinces (as Naples and Sicily) in which Capital Punishment is inflicted, than in Tuscany, where it has been disused for forty-five years.

"Doubtless, when one learns the horrible details of particular murders, it is not surprising to hear the exclamation, 'Hanging is hardly bad enough for such wretches!' But we must look at the question in the breadth of its bearings, and in regard to the *general* effect of the penalty. Does the gallows deter in *general?* In January, 1875, three men were hanged in one day at Liverpool; whereupon the *Times* expressed a hope

that 'this terrible example may prove a turning-point in the character of the town and conutry,' and also 'administer a decisive check' to crimes of violence. Nevertheless, at the following summer assizes, the calendar was pronounced to be 'the blackest on record,' there being *six* cases of murder from Liverpool alone, and more than twenty local committals for manslaughter or other violent crimes.

"It is, indeed, matter of the greatest notoriety that the death penalty often provokes further murders. The horrible murder with mutilation, at Whitechapel, in 1875, was speedily followed, after sentence, by quite a series of similar horrible mutilations, as at Blackburn and elsewhere. The fatal sentence of the four pirates at Newgate, in 1876, was also immediately followed by several homicidal attacks on ships' officers in British ports, as at Hull and London. I could fill pages with similar instances of special outbursts of murder immediately following special inflictions of Capital Punishment.

"That Capital Punishment may deter *some* persons from murder, I do not deny. Others, as the drunkard and the madman, or the infuriated subject of rage and jealousy, it utterly fails with. And it has yet to be shown that it is even *equally* deterrent with a more certain penalty, such as life imprisonment.

"Again, it has often caused the escape of the worst of criminals. Some twenty years ago a woman was tried at Chelmsford for poisoning a person. The evidence was strong, but the jury did not think it was strong enough to hang her. Hence she was acquitted. But afterwards it transpired that she was guilty; and, further, subsequently poisoned several other persons, and was eventually hanged. But for the *irrevocable* penalty, she would, in all probability, not have escaped permanent imprisonment on her first committal. Many such instances can be adduced.

"Just one other remark. It has been said that the sentence of death often causes criminals to repent and prepare for Heaven more certainly than they might ever do otherwise. I believe Divine Grace can work miracles, and that it often does accomplish wonders; but I confess to little faith in these special 'preparations for Heaven.' One such condemned criminal, who had been duly 'prepared' for death at Newgate, unexpectedly received a commutation, whereupon he returned his books of devotion to the Chaplain, with the remark that he now had 'no further use for them.'

"Death-bed repentances are very fallacious, if not altogether so. The Rev. Samuel Marsden, a colonial missionary of long experience in Australia, states that, 'amidst a considerable number of condemned prisoners whose cases came under his observation, and who in the prospect of death appeared to be really penitent, but who did not eventually suffer death, he did not know of *one* solitary instance in which the *subsequent* life of the individual proved his sincerity. Every one relapsed into evil.' Could the 'repentance' of these have been genuine, or availing with God, had they been executed?

"I have no sympathy whatever for murderers, as such; but I believe Capital Punishment is shown, by long and wide experience, to be not the best means of diminishing murder. Neither, *therefore*, does it appear to be of Scriptural obligation.

"WILLIAM TALLACK."

FRIENDS' FREE READING-ROOM AND LIBRARY, GERMANTOWN.

The Annual Report of "Friends' Free Reading-room and Library," at Germantown, Philadelphia, presents some features of interest. The Library and Reading-room are intended for the free use of all classes, but especially for those whose means do not give them free access to other sources of reading matter. Although fiction is excluded from the Library, an increasing number of those for whom it is designed, avail themselves of its benefits. The managers say: "The Reading-room continues to be largely used, not alone by the working classes, but by many others of our fellow-citizens, who gladly avail themselves of this valuable collection of books, as well as the carefully selected periodicals and papers, and we believe that the constant use of books and magazines free from the pernicious tendency of so much that is published in the present day cannot fail to exercise an influence for good upon the many who frequent the Reading-room." There have been 539 volumes added to the Library during the year, making a total of 8,177 on the shelves.

That only four books should have been lost in the year speaks well for the good intent of those taking out books, and the benefit of "systematic examination of the register book, and the notification of parties who have books long overdue." The total expenses of the Library for the year have been $2,462,-56, of which $1,022 13, was spent for books, periodicals and binding.

There have been 432 new applicants for books, and over 1,000 are using the Library. The number of visits weekly to the Library has averaged 404 against 275 last year, the total being 18,974.

For Friends' Review.

CALLED OF GOD.

The following extract is from the report of the Committee on the Board of Education, submitted to the Presbyterian General Assembly, in session at Pittsburg last month. It shows the perils involved in the constitution of a ministry, in any religious organization, the call and qualification of all of whose members is not of God.

The committee, after referring to the changes made in the institutions of learning, so as to secure students in every way worthy of being received, states that it has come to pass, in the belief of many in the Church at large, that not a few students are sent forth at last to the sacred work of the Ministry, who might, better for themselves and the Church, have been kindly but firmly dissuaded from entering upon it. Hence follows the expression of opinion, which is growing emphatic from year to year, to the effect that there are too many ministers now in our Church, when, in fact, what is really meant is that there are too many whose original gifts and previous training were not such as properly to qualify them for the work of the ministry. Your committee would therefore express their great satisfaction derived from reading in the report of the Board the following words: "With this improvement in hand, the Board is resolved to be more careful in its scrutiny of the reports and more exacting in its requirements." Your committee is of the opinion that when the belief shall once fairly obtain throughout the Church that this is actually being done, the principles applied in building a house of selecting the best timber and laying aside the weaker sticks, for purposes in which they may still be very useful, is being brought to bear faithfully and perseveringly upon the sending of men into the ministry of the Gospel through the Board of Education, then we shall soon hear far less of the chronic complaint, unfounded in fact and unsustained by evidence, that there are too many ministers now, and that the Board of Education does more harm than good by taking up and supporting men who might better have served the Church as Christian farmers or blacksmiths, or that the old way of training young men under the personal care of an experienced pastor is after all the better way, and the like. The committee also recommends that article 6 of the rules of the Board be so amended as to read "If at any time there be discovered in a student such defect in capacity, diligence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be the sacred duty of the Board to communicate, without delay, the information received to the Education Committee of his Presbytery, and if, on careful inquiry on the part of Presbytery, no satisfactory explanation of the defect can be obtained, or if no response be received by the Board from Presbytery or from its Committee on Education, within the current quarter, it shall be the duty of the Board to withdraw its aid altogether."

SCIENTIFIC NOTES.

Do Bees gather Honey?—Professor C. V. Riley says that they do not, and asserts that they *make* it by a process of semi-digestion and accretion.

Deodorizing Carbolic Acid.—The disagreeable smell of carbolic acid may be removed by mixing the crystallized acid with double its weight of gum camphor and beating the mixture thoroughly together.—*Fortsch. der Zeit.*

New Iron Mountain.—In New Mexico an iron mountain has been discovered in Colfax county, which is 10,500 feet high and which is supposed to contain more ore than the iron mountain of Missouri.—*Fortsch. der Zeit.*

Electric Meteorology.—In the *Atti dell. R. Accad. di Napoli* for 1877, Palmieri gives a resumé of his twenty-seven years observations upon atmospheric electricity and a description of his principal instruments of observation. By means of simultaneous observations at the University Observatory and at Capo di Monte at Naples, as well as at the observatory at Vesuvius and by comparisons with observations on the Little St. Bernard and in Moncalieri, he finds that in dry, clear air, where the distribution of positive atmospheric electricity is normal, the strength of the influence diminishes with increasing height. This result is different from that which has been obtained by other observers, which he explains by stating that comparisons should not be made between conductors of different lengths, but that similar conductors and instruments should be watched simultaneously at different heights.

Early Use of Iron.—The oldest pieces of wrought iron which are known are, probably, the sickles which were found by Belzoni under the pedestal of the sphynx in Karnak near Thebes; the blades which Wyse found imbedded in the wall of the great pyramid and the piece of a saw which Layard dug up at Nimroud. These remains are now owned by the British Museum.—*Fortsch. der Zeit.*

Official Paper.—Professor Reuleaux recently gave a discourse before a commercial meeting at Leipsic upon the character of the paper employed in the public offices, which he regarded as a striking evidence that the giving of contracts to the lowest bidder exerts an injurious influence. The paper which is now delivered consists almost entirely of wood, and in the course of ten or fifteen years we may reasonably anticipate that the official records, which are of the greatest importance to families, will be destroyed through the natural process of decay. Such a serious evil would seem almost incredible, if it was not sustained by weighty evidence. But as long as our officials hold to their present course, and so long as they buy only what is cheapest, and what, as a necessary consequence, is also bad, we have no right to anticipate any improvement.—*Pap. Zeit.*

Drowned by an Octopus.—The stranding on the New England coast of the enormous "squid," whose carcass has been exhibited at the New York Aquarium, has raised belief in stories of accidents from large cuttle fish. In *Nature* is an account of a young Indian woman having been seized by one of these animals and drowned while bathing. A party of Makah Indians were on the south shore of Vancouver's Island. A young woman having separated herself from the others to bathe, did not return in the evening, and after having searched for her in vain, the next morning the rest of the party were about to continue their journey, when, on rounding the first point, they saw the body of the woman as if seated on the sandy sea bottom, with a large octopus attached to it, which, according to Dr. Colmie's informant, resembled a "fifty pound flour sack, full." A tradition exists among the Chinisgau Indians that "a two-masted vessel, manned in part or whole by men with obliquely placed eyes, and wearing queues (at Milbank Sound, latitude 52, about seventy years ago), was seized by an enormous squid, whose tentacles had to be chopped with axes ere the craft was clear of it. The ship is said to have been wrecked further south on the coast, in consequence of the evil influence of the monster."

Disputing.—In the heat of the struggle, each partisan is hurried beyond the natural limits of his opinions, by the doctrines and the excesses of his opponents, until he loses sight of the end of his exertions, and holds a language which does not express his real sentiments or secret instincts.—*De Tocqueville.*

Our Lord said, that of the day and hour of his coming, and of the end of the world, knoweth no man, and those who cannot have patience with fellow professors of the Christian name, because they fix a time when Christ shall come, commit practically the same mistake they condemn in others; they say in their hearts, "He will not come for indefinite ages." But whenever He does come, whether to-day or a thousand years hence, it will be sudden and unexpected; and the uncertainty in which men are left as to the hour is that they may be ready every moment.

The promises of Jesus are not to us like the legacies of one long dead; they are not the words merely of a great philosopher, like the Grecian Sage, whom death has severed from all personal contact with our modern life. They are the assurances of a living and present, though unseen friend, and when so accepted they are full of power.—*Wm. M. Taylor.*

The Secret of Success.—There is only one way of being really successful, and it is to get our training at the feet of Christ. It is he who prays that is strong. We feel that the work is so great that it is beyond us. We must have the power of the Holy Spirit. Let us remember that our motto is, "My class for Jesus;" and the way to have this joy is to offer our girls to Christ, morning, noon, and night, for this is the true means to success.—*Marianne Farningham.*

NATURE SPEAKS OF GOD.

Why comes this fragrance on the summer breeze,
The blended tribute of ten thousand flowers,
To me, a frequent wanderer 'mid the trees
That form these gay, though solitary bowers?
One answer is around, beneath, above;
The echo of the voice, that God is love!

Why bursts such melody from tree and bush,
The overflowing of each songster's heart,
So filling mine, that it can scarcely hush
Awhile to listen, but would take its part!
'Tis but one song I hear where'er I rove,
Though countless be the notes, that God is love!

Why leaps the streamlet down the mountain side,
Hastening so swiftly to the vale beneath,
To cheer the shepherd's thirsty flock, or glide
Where the hot sun has left a faded wreath,
Or, rippling, aid the music of the grove?
Its own glad voice replies, that God is love!

In starry heavens, at the midnight hour,
In ever-varying hues at morning's dawn,
In the fair bow athwart the falling shower,
In forest, river, lake, rock, hill and lawn,
One truth is written: all conspire to prove,
What grace of old revealed, that God is love!

Nor less this pulse of health, far-glancing eye,
And heart so moved with beauty, perfume, song;
This spirit, soaring through a gorgeous sky,
Or diving ocean's coral caves among,
Fleeter than darting fish or startled dove;
All, all declare the same, that God is love!

Is it a fallen world on which I gaze?
Am I as deeply fallen as the rest,
Yet joys partaking, past my utmost praise,
Instead of wandering forlorn, unblest?
It is as if an unseen spirit strove
To grave upon my heart, that God is love!

Yet would'st thou see, my soul, this truth displayed
In characters which wondering angels read,
And read, adoring; go, imploring aid,
To gaze with faith, behold the Saviour bleed!
Thy God, in human form! O, what can prove,
If this suffice thee not, that God is love?

Cling to His cross; and let thy ceaseless prayer
Be, that thy grasp may fail not, and ere long,
Thou shalt ascend to that fair temple where
In strains ecstatic an innumerous throng
Of saints and seraphs, round the throne above,
Proclaim forever more, that God is love!

Thomas Davis, 1859.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 4th inst.

THE EASTERN QUESTION.—In the British Parliament, on the 3rd, documents respecting the Congress were presented, and it was announced that Germany had issued invitations to a Congress of the Powers who are the signatories of the treaties of 1856 and 1872, to meet in Berlin on the 13th inst., to discuss the stipulations of the preliminary treaty of San Stefano. In giving this invitation, the German government states that it understands that in accepting it, the British government consents to admit the free discussion of the whole contents of the said treaty, and is ready to participate therein. The British government has accepted the invitation.

It was announced in both Houses that Lords Beaconsfield and Salisbury and Odo Russell will represent Great Britain in the Congress. No official announcement has been made in other countries, but it is reported that the other members will be Prince Bismarck and Count Von Bulow for Germany; Count Schouvaloff and M. D'Outril, Russian Ambassador at Berlin, for Russia; Count Andrassy and Von Haymerie for Austria; M. Waddington and De St. Vallier for France; and Count Corti and Count de Lounoy for Italy. It was not known who will represent Turkey.

The Greeks are reported to be much dissatisfied with the agreement between England and Russia, as they had expected that Thessaly, Epirus, and Crete would be annexed to Greece. It is possible that the Greek army may re-enter Thessaly.

A dispatch of the 3rd from Bucharest says that England has promised to recognize the independence of Roumania.

TURKEY.—Advices from Constantinople on the 28th ult. stated that the advance of a part of the Russian cavalry, which had caused some uneasiness, had been disavowed by General Todleben, and they had been withdrawn, General Todleben manifesting great care to avoid exciting suspicion or irritation.

A dispatch of the 2nd inst. said that in consequence of the failure of the commission from the Porte to pacify the Mohammedan insurgents, the Russians and Bulgarians had attacked the positions of the latter, but had been repulsed everywhere except near Ortraheni.

Sadyk Pasha, the Premier, has resigned, and Ruchdi Pacha has been appointed in his place. The appointment by the Sultan of his brother-in-law, Mahmond Damad Pasha, as Minister of War, without consulti Sadyk Pasha, is said to have caused the latter's reti ment. Later accounts state that both these Minist have been displaced, Safvet Pasha and Phasphore M tapha Pasha being appointed respectively Minister Foreign Affairs and Minister of War.

AUSTRIA.—Count Andrassy, on the 28th ult., formed the delegations that military preparations w deemed necessary, because if the Congress should le to a European understanding, the time would h come for changes in all frontier relations, which mi cause complications. The government wished strengthen its forces in border provinces, and so defensive positions. It would strive for the maint ance of peace, and resolutely defend both Europe and special interests.

GREAT BRITAIN.—At Macclesfield the weavers a spinners who had struck have agreed, unconditional to return to work at the 10 per cent. reduction manded by the masters.

GERMANY.—Another attempt to assassinate the E peror was made on the 2nd inst. While driving Berlin, he was fired at from a house, and w wounded with small shot in the face, head, arms, a back. It was hoped that his injuries were not dang ous. The assassin, when arrested, attempted to co mit suicide, and wounded himself seriously. He knowledged that he had accomplices, and fears entertained of the existence of a Socialist conspiracy

FRANCE.—During the first week of the Exhibiti when the arrangements were far from complete, number of visitors was 201,600; the second we 252,400; and the third week, 302,400. On the 1 ult., 103,000 visited it, at one franc for admission.

MARINE DISASTERS.—On the 31st ult., three G man iron-clad war steamers were passing through English Channel, bound for Plymouth, England, a afterward for Gibraltar. When about seven mi south east of Folkestone, two of them, the Koenig W helm and the Grosser Kurfurst, in trying to avoi merchant vessel, came into collision, throwing the ter on its side, and causing it to sink in five minut Of 497 persons on board, 217 were saved.

The steamer Idaho, of the Williams and Guion li from New York to Liverpool, struck on some rocks Saltee Islands, near the south east coast of Ireland, a thick fog on the night of the 1st inst., and sank twenty minutes. Passengers and crew were all sa in the ship's boats, but with the loss of a.l th property on board, and many of them with little cl ing.

DOMESTIC.—Professor Spencer F. Baird has b chosen to succeed the late Professor Henry as Sec tary of the Smithsonian Institution.

A tornado passed over the town of Richmond, M on the 1st inst., totally destroying over one hund houses, about half the buildings in the place. Fift persons were killed, and about forty more seriou injured. In the track of the storm northward fr the town, growing crops were much damaged, t and bridges destroyed, and stock killed, but no hou were reported destroyed or lives lost.

CONGRESS.—Both Houses have adopted a resolut fixing the 17th inst. for adjournment. The Senate adopted a concurrent resolution approving the rec mendations of the Committee on Foreign Relations specting the award made by the Halifax Commiss on the Canadian fisheries. An amendment to the p route bill, restoring to the President, Vice-Presid and members of Congress the franking privilege communications, written or printed, not exceed two ounces, was lost by a tie vote. The House passed the Consular and Diplomatic appropriation b as arranged by a conference committee.

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For Friends' Review.

CONFORMED TO HIS IMAGE.

The heart which has the least knowledge God, longs, at times, after personal comnion with Him, and conformity to His l. God's Spirit awakens these desires o's cry was but the utterance of the comn heart of man when he said: "Oh that knew where to find Him! that I might ne even to His seat." This inquiry after d, if it avail anything, must be something re than a passing wish; it must be pertent. The fullest satisfaction for this art-thirst is when God, who commanded light to shine out of darkness, shines in hearts to give us the light of the knowlge of Himself in the face of Jesus Christ. Looking with faith into His face, upon His character, we see and know God. "He that hath seen me hath seen the Father." For the soul athirst for God, for light, peace and reconciliation, thus to look with trust and love to Jesus Christ, is to receive repentance and to believe. It brings the soul the rest promised by Him to those who come to Him.

But the knowledge of God and of communion with Him is an ever-growing one. To live in accord with Him, to be in harmony with Him, there must be obedience to His will. The very calling of grace is, "elect unto obedience." The grasp of faith upon Christ's blessed atonement gives relief from old sins, and comforts the heart with reconciling love. Yet the terms of permanent concord with God are found to be that we keep His commandments; and one of the gladdest notes of gospel truth to the heart athirst for righteousness is that the very righteousness of the law may be fulfilled in believers "who walk not after the flesh, but after the Spirit."

The Christian traveller finds that to walk in the Spirit and fulfil the righteousness of the law, requires close watchfulness and persistent resistance, with prayer, against the temptations of Satan and the flesh. As he is steadily "minding the Spirit," he finds that sin has not dominion over him, and that he is not under law, but under grace. In this path he grows in the knowledge and peace of God, and becomes more and more established in righteousness. Yet often he finds the plague of his own heart, which would betray him into sin, and sooner or later, perhaps, the cry is raised, "Create in me a *clean* heart, oh God." He finds need for conformity to God, not only by obedience to His will, but by a more complete restoration through the work of Christ, to the divine image in purity and love in which man was created.

Happy for him now will it be if he prays in faith, if he believes that Christ is "able

to do this," and making an unconditional surrender of himself to Christ, he abides the baptism of purification.

According to his faith it will be unto him, and he may know that "behold *all* things are become new, and all things of God."

Still there is no sitting down to rest in any state attained. The whole heart is still bent on following the Lord Jesus in the way. With the eye looking unto Him, forgetting the things that are behind, he presses forward in the holy race for the prize Christ holds out for those who win by a faithful running in the way of His service. He runs not as uncertainly, having the mind of Christ, an ear attentive to catch the whisper of the Spirit of his Lord, he fights not as one that beateth the air, but as one who wars effectually for God with spiritual weapons.

He keeps his body under, controlling all those appetites and active powers of his nature, which God has given him to be used to His own purposes and glory, not to be allowed to go beyond the limit of holy use. To such a man, to live is Christ.

THE RIGHT OF WOMEN TO PRAY AND SPEAK IN THE CHURCHES.

BY ASA MAHAN, D. D.

The city of Northampton, Eng., is the abode of the celebrated infidel, Bradlaugh, who has a most fascinating power in infidelizing the masses, the laboring classes especially. So completely was this class, in this city, the mass of them being shoemakers, leavened with his sentiments, that no speaker such for example as even Messrs. Spurgeon and Varley, could draw them to hear the gospel. So I was informed, when spending a Sabbath there soon after my arrival in England. Quite three years since, a lady from that city came to London and attended a conference on Scriptural Holiness. Here she sought and received "the baptism of the Holy Ghost." On her return her spirit was stirred within her at the state of irreligion and morals around her. Finding an old and forsaken theatre there, which would seat an audience of at least three thousand, she engaged, put in order, and opened the place for religious worship on the Sabbath, she conducting the services, and being the exclusive speaker. For the space of these three years that place has been crowded to its utmost capacity every Sabbath, by most orderly and attentive audiences—audiences constituted almost wholly of the very class who could, by no influence, be drawn to hear any preacher in this kingdom. It is affirmed that those audiences prefer the ordinary discourses of that woman to any ex discourses from such a speaker as Mr. V ley, for example—such cases having b tried. The result has been that infideli with its attendant abominations, has ceived, and is receiving, its death-wound this place, there being in connection w these services a constant ingathering souls. What could be accomplished throu no male speaker, God has accomplish through a woman.

A young lady of very superior educati daughter of a retired officer in the arn from Dorking, attended the conference Brighton, and was there baptized with t "Holy Ghost." In Dorking, a new h had just been completed and advertised rent—a hall containing a lecture room wh would seat from 1,200 to 1,400 individua with a large room on the ground floor tended for a liquor saloon. The avowed termination of the proprietors of the h was, that no religious services of any ki should ever be held in it. On her retu home the young lady referred to went to very wealthy uncle residing in the pla a man of God, laid her plans before him, a requested him to donate a sum sufficient hire the hall for the term of years for whi it had been advertised. Having obtain her request, she leased the entire hall in h own name. Having gained this end, h first step was to secure the Teetotal Te perance Pledge, and with that to visit t individual who had been named to her the most hopeless inebriate in the pla This man received her with gross abu Before she left him, however, angels claimed, "Behold he prayeth." His w the first name attached to that pledge, a since then he has been "known and rea of the whole community as one of the brig est monuments of Divine grace. The tended liquor saloon was opened as a cof saloon, furnished with the means of use information, and has, from the beginnin been a great centre of attraction to t masses, who had been accustomed to spe their leisure hours in the death-dens arou them. Here they spend those same hou in wholesome converse, refraining ev from smoking, which is allowed. The l ture hall was immediately opened for re gious services on the Sabbath, and from t beginning to the present time it has, fro Sabbath to Sabbath, been most dense crowded by most attentive audiences, th young woman conducting all the service Rev. W. E. Boardman, who spent seve weeks in the place a short time since, stat to me that at that time women, who had rived late, would often be seen standing ou side weeping, because that, on account of t

rowd, they could not get within the harmed circle of the speaker's voice. The esult has been, the ingathering being con- ant, and never greater than at present, ot only the und oubted conversion of a great umber of souls, but a visible change in the orals of the masses of non-churchgoers in e place. Such is God's work through oman. When "under the power of the pirit" she does what inspiration affirms we all do, that is, "prophesy," I, for one, ould be slow to condemn what God so sibly, by the presence and power of His pirit, blesses, and has blessed ever since e days of Elizabeth Fry. I, too, would ry carefully study my proof-texts before I ould array my Bible against a custom so sibly sanctioned by the Spirit of grace.—*hristian Advocate.*

EXTRACTS.

THE true Christian is happy far above all her persons, for various reasons: because, ough his sins have been many, he is rec- ciled to the Father, through the media n of the Son; because, notwithstanding s natural weakness, he is enabled to walk the way of righteousness, by the power the Holy Spirit; because a sense of divine ve and approbation dwells in his heart; cause he is taught to regard every tribu- ion as a moral discipline directed to eater good; and lastly, because he is ani- ted by the expectation of a future joy, rfectly unsullied in its nature, and eternal its duration.—*J. J. Gurney.*

THE Apostle says that when men do not e to retain God in their knowledge, He es them up to a reprobate mind. So, as would appear, when they do not like to ain in knowledge the doctrines He has ealed in his word, He gives them up vanity of intellect, so that, professing mselves to be wise, they become the posite.—*A. Phelps.*

MENCIUS, the greatest of the Chinese re- ous teachers after Confucius, said, "I e righteousness, and I love life. If I not have both I will hold to righteous- s though I should lose life."

ANCING.—Bishop Whittle, of Virginia, has ntly severely condemned the practice of nd dancing. He said:—"Many of our est and best people, ministers and lay- , judging the tree by its fruit, have be- e alarmed lest the effect of this dreadful of round dancing shall be not only to re pure and undefiled religion, but even ap the very foundations of all social vir- tue and morality." His predecessor, Bishop Johns, has used very severe language on the subject, of which he thought experience had confirmed the truth.

From Friends' Quarterly Examiner.

A FEW REFLECTIONS SUGGESTED BY RELIGIOUS ORDINANCES.

(Continued from page 678.)

Archbishop Whately has, in one of his works, made some very striking observations with regard to forms of worship, which are the more remarkable as coming from an unprejudiced quarter. He writes:

"Among the peculiarities that distinguish the Christian revelation is not the omission only, but the *exclusion* of any sacrifice except that offered up by the Founder of the Religion in His own person; of any sacrificing priest except Him, the great and true High Priest; consequently, the exclusion of any priest on earth, except as *every one of the worshippers* was required to present himself 'a living sacrifice, holy, acceptable unto God.' And when it is remembered that the gospel was introduced by men, and among men, whether Jews or Pagans, who had never heard of or conceived such a thing as a religion without priest, sacrifice, altar, or temple, is it possible that Christianity should be without them, if it had been invented by *man?*

"The absence in the New Testament of a precise code of laws, and the substitution of sublime principles, is a not less striking instance of Divine wisdom and goodness than that presented to us in the absence of all formularies, the total omission of liturgies, catechisms, and creeds. There is no mode of explaining such an omission, except by concluding that the Apostles were supernaturally restrained from drawing up any such forms. This is confirmed by the fact that, soon after the age of inspiration, when men were left to act on their own judgment, they did draw up such formularies. In this omission, therefore, we have the monument of a miracle. The Scriptures are in themselves a proof of their having been composed under superhuman guidance, since they do not contain what we are sure they would have contained had the writers been left to themselves. Had the Apostles recorded the particulars of their own worship, &c., these would all have been regarded as parts of Scripture, and would have been scrupulously retained, however inappropriate—through changes of manners, tastes, and local and temporary circumstances—they might have become.

"The Jewish ritual—designed for one nation and country, and intended to be of

temporary duration—was fixed and prescribed. The same Divine wisdom from which both dispensations proceeded having designed Christianity for *all* nations and ages, left these points to be determined according to the *principles* which had been laid down by Divine authority; while the application of these principles, in particular cases, was left to the responsible judgment of man. When the Mosaic code was abolished, our Lord and His apostles did not substitute in its place any other system of rules; they laid down Christian *principles* and sought to implant Christian *disposition.*"

In our very just reverence for the Holy Scriptures, I think we may sometimes mistake the position in which they were designed to stand with respect to the generations that were to come—of which ours is one—and hence has arisen a good deal of needless anxiety and distress about obscurities in Scripture, which we are not now in circumstances to dispel, and about which we have no need to perplex ourselves.

The detached books—composed at different places, at different times, by persons in very different positions in life—have indeed been preserved to us as most precious depositories of the Divine mind, and of the facts of God's dealings with mankind; the whole is a gift of God of incalculable value, "profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c.; but it is not a *statute*-book in which we are likely to find a legal prescription for every case, irrespective of circumstances. And it is *because* it is not a rigid code, like the Jewish law, that it is so universal in its applicability and powerful in its influence. While it binds over all to be conformed to the spirit of its teachings, and is defined enough in its doctrines for all practical purposes, and is absolutely unchangeable in its moral tone, yet it leaves the individual conscience to "be guided by the Spirit of Truth into all Truth." In fact, one strong evidence of the inspiration of the Scriptures seems to me brought out by their general adaptability to meet spiritual and temporal need of all kinds; they point us continually to *Christ* and to the *present* teaching of His Spirit, and "where the Spirit of the Lord is, there is liberty"—a liberty in which we shall do well to "stand fast," seeing that it is "Christ Himself who maketh us free."

The stringent form of many of its precepts may convince us that its dictates are not to be followed unintelligently,—otherwise, how should we obey such injunctions as these?—"If thy right eye offend thee, pluck it out," &c; "Whosoever shall compel thee to go a mile, go with him twain;" "Give to him that asketh thee, and from him that woul borrow of thee, turn thou not away" (Mat v.).

Of course it is quite possible to abus such liberty, and to "wrest the Scripture to our own destruction;" but I write fo those who are faithful in desiring tha "every thought may be brought into ca tivity to the obedience of Christ," and wh are willing to test their conclusions by th "written word;" and for these, the teachin of the Holy Spirit can never be out of ha mony with the teaching of Scripture. Thu St. Paul gave the Corinthians instructio to avoid abuses in the observance of th Lord's Supper, and, in doing so, alludes t his having received an account from h Lord of that last solemn passover, and the way in which it should henceforward l regarded as a memorial of the true Pasch Lamb, and of His blood shed for the r demption of sin, rather than as a momen of the deliverance of Israel from Egyptia bondage; but I do not see the *sequitur* tha therefore, it was appointed by Him as rite to be observed by Jews and Gentil alike for all time to come. Though it evident that in that church, at least, the was a commemorative meal, which had be introduced by the Apostle Paul, as he h hoped for their profit, it had quickly laps into an occasion for disorder, which he shar ly reproves.

The strong tendency of the Jewish mi to cling to the "shadows," after the "su stance" had come to supersede them, h been already alluded to. It often called t strenuous efforts on the part of the Apos Paul (even after the Gentile converts h "rejoiced for the consolation afforded then by the first pastoral epistle) to keep the free from the bondage of the ceremonial la The Epistle to the Galatians and much that to the Colossians, as well as that to t Hebrews, were written expressly for th purpose. "Now after ye have known G or rather are known of God, how turn again to the weak and beggarly elemen whereunto ye desire again to be in bondag Ye observe days, and months, and tim and years. I am afraid of you, lest I ha bestowed upon you labor in vain" (Gal. 10, 11). "Let no man judge you in m or in drink, &c., which are a shadow of go things to come, but the body" (or su stance) "is of Christ. . . . . Wherefore ye be dead with Christ from the rudime of the world, why, as though living in t world, are ye subject to ordinances (Tou not, taste not, handle not; which all are perish with the using), after the comma ments and doctrines of men?" (Col. ii. &c.; see also Heb. ix. 8 to 15).

But it is not only the *Jewish* mind that raves outward and tangible aids to devotion. It is an instinct in our nature, against which we must strive if we "would walk by faith and not by sight." It shows itself in all forms of idolatry (with the exception perhaps of the altar to the unknown God at Athens) in which, as the Apostle Paul shows in Rom. i., when they knew God they glorified Him, not as God . . . but changed the glory of the incorruptible God into an image made like to corruptible man, &c., who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." And does not the continued danger of this tendency obtain a solemn emphasis from the fact that the Roman Catholics, whilst abiding by the literal words of Scripture, have made the very rite that we are considering the occasion for returning to as senseless a form of idolatry as that of those who bow down to wood and stone?

If the words alone of Scripture are to be our guide, then the Roman Catholics only exercise the required faith; for they do discern the Lord's body" in adoring the bread and wine as the very body and blood of Christ; and so difficult is it to divest the mind of early impressions, that Luther himself never rose entirely above this superstition.* Let us then thankfully dwell upon the words of Christ, which distinguished so clearly between the outward and the inward eating. "I am the bread of life. This is that bread which cometh down from heaven, that a man may eat thereof and not die." "This is that bread which came down from heaven;" "*not as your fathers did eat manna* and are dead; he that eateth of this bread shall live for ever." How well do I remember with what convincing power these words impressed my mind once when, having attended a meeting of the Plymouth Brethren, I saw the bread and wine passed round, after an hour in which I thought we had already partaken together of the Bread of Life, though not as those who eat manna and are dead.

Considering the difficulty which is experienced by many in realizing the invisible without aid from the visible, it is not to be wondered at that this rite and the rite of water baptism have not yet vanished away, sanctioned as they are by early usages.

The advice of St. Paul, with reference to a kindred subject of discussion, may be adopted in this, when, to quiet and heal the divisions arising out of different degrees of emancipation from the Jewish Law, he wrote: "Let not him that eateth despise him that eateth not, and let not him that eateth not, judge him that eateth,—he that eateth, eateth to the Lord, and giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks."

But this being so, may I here solemnly urge upon the latter class the responsibility that rests upon us, if we contend for spiritual communion only, of accepting and practicing it in its fulness; that it be to us, when we assemble for worship, a reality and not a theory—a feast as well as a Eucharist. Let us not forget that "we, being many, are one bread and one body, for we are all partakers of that one Bread," and, if so, that we are members one of another in being members of Christ; so that we ought to rejoice or suffer in sympathy, "looking not only on our own things, but on those of others;" "bearing one another's burdens, and so fulfilling the law of Christ."

To come effectually at this experience, the "love of the Spirit," must be in ascendency over all,—otherwise the petty differences, "the many things in which we offend all," the points in which our tastes are annoyed, or our *amour propre* is chafed by the infirmities common to all, will rob us of the refreshment of true "fellowship with the Father and with the Son Jesus Christ," and one with another in Him.

But if this "love of the Spirit" does prevail, if we yield ourselves to His blessed influence, then the practical result will be manifest in our willingness to share the good we ourselves receive. As the Apostle Paul describes it: "We shall come together in the fulness of the blessing of the gospel of Christ;" we shall strive together in prayer one for another; the voice of praise and thanksgiving will be heard; the word of faithful counsel will be offered and received in humility, and thus, in the unity of the faith and of the knowledge of the Son of God, "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, will make increase of the body unto the edifying of itself in love."

ANN F. FOWLER.

OBEDIENCE.—Oh, that all could know what joy, rest, freedom, and unclouded communion a life of unconditional, perpetual, voluntary obedience brings with it, and how at last this life seems to become almost an

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* So subtle is this form of idolatry that it is now, I fear, even in England, by no means confined to the professed Roman Catholics. An instance illustrating this was told me, with grief, by a lady belonging to the Church of England, who had been present at a sermon delivered at our parish church on transubstantiation. At the close of the service she remarked to a lady in the pew beside her, "I should never have expected to hear such doctrine preached in a Protestant church." To which the other rejoined, "I do not agree with you, for I never take the sacrament without believing that I am partaking of the very body and blood of Christ," or words to this effect.

inevitable thing! A partial obedience is a very thorny path; entire obedience is the promised "easy yoke."

THE HINDU LEPER.

The fearful disease of leprosy is common in India, as it is, indeed, in most Eastern countries. At the present time there are over 200,000 lepers in India. Most of them roam at large over the country, living on charity, while a few of them settle down in almshouses and asylums provided for them in different parts of the land.

There are two forms of the disease. One is called *skin* leprosy, This shows itself in a gradual whitening of the body. A white spot appears, perhaps in the palm of the hand. A few months pass, and when you see the person again, the hand and great part of the arm are perfectly white. In course of time the whole body from head to foot becomes of a sickly white color, and remains so till death. There is no pain; the dark man has become white, but is as well and likely to live as ever. According to the law of Moses, such a person was pronounced clean.

The worst form of the disease is that in which the *blood* is corrupted. The effects of this are distressing and loathsome in the extreme. Sores break out in various parts of the body, chiefly on the hands and feet. The body literally rots to pieces. The fingers and toes go joint by joint, and frequently the whole hand or foot disappears. Old sores dry up, but others break out elsewhere. The breaking out of fresh sores causes fearful suffering, but afterwards they give little trouble, and the poor leper may pass weeks or months without acute pain. But he is dying by inches all the while. Some die in less than twelve months, others linger for ten or fifteen years.

No thorough cure for the disease has yet been found. Doctors agree in thinking that leprosy does not spread to others through simple touch; yet care is needed in dressing the sores, or some slight scratch may cause your own flesh to be poisoned and you too may become lepers.

In the city of Calcutta there is a Lepers' Asylum, partly supported by the Government. There are separate departments for men and women. Each department has three wards—one for Christians, another for Hindus, and the third for Mohammedans.

Some years ago God put it into the heart of some missionaries to visit this Asylum. It was trying work. The loathsome sights and smells they met with were sickening. They passed from bed to bed and from ward to ward, declaring the message of love ar mercy. It was a new story to those stricke listeners. Some of them had spent yea in useless pilgrimages, passing from shri to shrine, bathing in sacred streams, feei countless Brahmins, all with the hope finding health and soundness. Hope length had failed them, and in blank despa they asked; "Who is Jesus? and what c He do for us when Ram, Krishna, Durg and the Ganges have failed?"

It was months before the glad tidings h been received by any. Then a trembli voice asked, "What must I do to be saved "Believe," they said, "in the Lord Jes Christ, and thou shalt be saved." He b lieved and found peace.—*Friend of M sions.*

For Friends' Review.

OPENING OF THE NEW YEARLY MEE ING-HOUSE AT RICHMOND, IND.

On First-day, the 2nd inst., the new hou intended for the use of Indiana Yearly Mee ing was opened at Richmond for use. T *Richmond Palladium* states that althoug it had been announced that no special se vices would be held, there was a large co course of people present, of whom about tw thousand were comfortably and quietly sea ed in the house, and several hundreds we on the grounds. Charles F. Coffin open the meeting by remarking that the Socie of Friends in its early history had to co bat the idea of sacredness in building They believed that God would meet H people anywhere—in the shady grove readily as in a temple, and from that ear day to this it has not been the custom of t Society to dedicate its houses of worshi He then read a brief history of the settl ment of Friends, and formation of their me ings at Richmond, and gave a concise a count of some of the distinguishing views the Society Daniel Hill, Luke Woodar Joseph Allen, an aged minister, and Rho Coffin took part in the vocal services of t meeting.

For Friends' Review.

SERIES OF MEETINGS.

On the 18th inst. we commenced a s ries of meetings at Prosperity, N. C., a sisted by Emily E. Drake, from New Yo Yearly Meeting, Harrison Allen, of Ca Creek Monthly Meeting, and Jeremi S. Cox and others of Holly Spring. Mu seriousness on the part of many encou aged us in the belief that previous lab had not been in vain, but that a growth grace had been experienced by those wl

witnessed the forgiveness of sins through faith in the atonement. There were two more applications for membership.

Southern Quarterly Meeting was held at Holly Spring on the 25th ult., where we met with R. P. King and Professor Hartley from New Garden, also most of the ministers of their own Quarter; and the Lord blessed us with refreshing showers of needed grace. On First-day a large concourse of people quietly gathered in the shade east of the house, the latter having been already filled, mostly by the sisters. Supplication and thanksgiving arose, and living testimonies were borne to the power of the Gospel of life and salvation through Christ Jesus, our only Saviour. For a minute the congregation was thrown into excitement from apprehended danger by the near approach of a horse that got loose from his fastenings, but order was soon restored, and Friends were favored with a sense of the loving and preserving care of the Heavenly Shepherd. ISHAM COX.

[PUDLICK, N. C., Fifth month 29th, 1878.]

For Friends' Review.

EAST TENNESSEE.

Having spent the greater part of the Fifth month in East Tennessee, I wish to give a little information with regard to the work Friends are carrying on in that part of the country. I would gladly have given a detailed account of our visit, but for this I have not time, and must therefore be satisfied with putting a few brief statements under separate heads.

DR. GARNER'S WORK.

The work of our friend Dr. J. D. Garner is being continued as actively as ever. During the past winter, he has had twelve schools in operation under his superintendence, with at one time as many as eight hundred scholars.

He has also had the oversight of eight Cherokee schools in North Carolina. Great care is taken in the choice of teachers, that in addition to being well qualified for their special work, they may exercise a good influence on the moral and religious condition of their neighborhoods. At Christy's Hill, where George Lupton is teaching, and at Hopewell Springs, where Hannah Binns takes the place filled for two years by John N. Parker, Friends' meetings are held twice a week, and Bible-schools kept up. At Happy Valley and Tallassee, Friends' meetings are held once a week. The information we received as to the improved condition of some of these localities was very satisfactory.

In the course of his periodical tours among the mountains, Dr. Garner holds many religious meetings, and does all he can to discourage the use of strong drink and tobacco, as also do his fellow-laborers. He continues to distribute many Bibles and Scripture portions, and last year circulated, personally and through his teachers, nearly 700 pounds weight of books and tracts, most of which went into districts where literature is almost as scarce as the ability to read it was a few years back.

MARYVILLE NORMAL SCHOOL (WHITE).

This school has been conducted for two years by Benjamin Seebohm Coppock. It was started by Dr. Garner, specially for the help of the mountaineers among whom he labors, his design being to select the more promising young people, train them carefully, and send them back to their own neighborhoods as qualified teachers. The school has hitherto been held in the meeting-house at Maryville, but this, from the absence of desks and other appliances, has been found very inconvenient.

Some Friends of Philadelphia have just purchased, at a cost of $3,000, some premises, which with a little alteration, may be made very commodious. Here the pupils will be boarded as well as taught, and thus receive the supervision out of school hours, which is so important in moral training. Those well qualified to form an opinion believe that this Institution will meet the most pressing want of East Tennessee.

If Friends secure, as it is expected that they will, the training of a large proportion of the teachers of the district, it is manifest that they will gain a vantage ground for the dissemination of their principles, such as they have hitherto been too slow to seek.

WILLIAM FORSTER HOMES.

The first William Forster Home was established by Philadelphia Friends in 1870, and was designed to meet a want that had arisen in connection with the educational institute started at Friendsville. It was found that the young women who came to this school, often from a considerable distance, had difficulty in procuring suitable lodgings, and it was thought by furnishing them with such in a well directed home, a domestic training might be given them, which would prove very valuable to them in after life. The experiment has worked satisfactorily, and has been conducted with such economy that 110 cents per week has covered the expenses. On the occasion of E. L. Comstock's visit in the early part of this year, she became convinced that a similar home was equally needed for the young men. A second house has accordingly been taken, and it is hoped that it will be ready at the re-opening of the school. It may be well to mention in this connection that Wm. Russell, who for six years has successfully worked the Friendsville Institute, is now leaving, and that there is therefore an opening for a well qualified Friend in his place.

EVANGELISTIC WORK.

The work of the preaching of the gospel has been actively prosecuted during the past winter by many Friends. Jesse McPherson, of Ohio, has been led to give himself to this service, and the Lord has greatly blessed him in it. In a little more than three months he and Dr. Garner held 125 meetings, having series of meetings at many different points, with marked results. So eager were the people to receive Friends' teaching, that sometimes twenty invitations would reach them in a single week.

Jeremiah A. Grinnell, David Bowles, W. P. Hastings, and Benjamin S. Coppock, in addition to Friends who have come with certificates, have also done what they could, but have found themselves quite unable to occupy all the places where there was an open door. Here also it has been

found that, as the evangelists prosecute their labors, it is useful, if the work is to be solid, that pastors and teachers should follow them, and after apostolic example, exhort, teach and confirm those who are gathered. The prayer of some of the laborers has been that the Lord would send those whom He has qualified, thus to instruct and build up the young and ignorant.

MARYVILLE NORMAL INSTITUTE (COLORED).

This Institution is carried on in a large brick building, built in 1873-4, with funds obtained by Yardley Warner, and contributed to a large extent by English and Irish Friends. It is of great importance to the interests of the colored people. A large day-school for the children of the neighborhood is connected with normal classes for training teachers; so that it is like another Southland, minus the boarding accommodations. Last Second month they had 209 scholars on their list, with an average attendance of 131; forty of these were in the training class. Fifty-four teachers have already been sent out, and many of them have been working during the past winter in Tennessee, Georgia, and North Carolina. They are decidedly in request, and hold their own well against students from Fisk University. This is due to the excellent practical training of Wm. P. Hastings, a man admirably qualified for his post, whose principal fault is that his enthusiasm and industry are apt to carry him beyond his strength. The amount required to keep this work on foot is about $1200 a year. For three years this has been supplied mainly by New England Yearly Meeting. The fund they were drawing from being now exhausted, it is needful to devise some fresh means. I venture to express a confident hope that Friends will not suffer so useful a work to fall through. If one Yearly Meeting does not feel able to bear the burden, surely it might be sustained by two. Indiana Yearly Meeting has Southland and the Mexican mission, Philadelphia has her important and costly educational work in Virginia and North Carolina, New England has the mission on Mount Lebanon; what Yearly Meetings are there who will say, "we undertake Maryville Institute and the colored people of Tennessee as our missionary work?"

STANLEY PUMPHREY.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 15, 1878.

NEW YORK YEARLY MEETING.

New York Yearly Meeting had in attendance about two-thirds of the number usually present at New York City. A united interest in the welfare and work of the church, and a spirit of love with desire that the Master's cause should prosper, seemed to prevail. Many of the meetings which had much declined have begun to revive. A few which had gone down have been reorganized. An earnest evangelizing spirit has been awak- ed, and the series of meetings held unc the auspices of the Committee on Gene Meetings have been crowned with fruit the conversion of many, some of whom ha joined the Society. The number of min- ters has not increased much within the l three years, but many of the members a more ready to help others than formerly.

As in all the Yearly Meetings whe hearty efforts have been made to preach t gospel to the conversion of souls, and whe there are a good many spiritual babes a children requiring the nurture of the churc the lack of pastors and teachers is felt. T petitions for these gifts, for wisdom, f guidance, and for the ordering of the chur by Christ Himself, offered during the Year Meeting were many, and sprang from heartfelt need.

The mission work of the Yearly Meeti among the freedmen, the brotherly help e tended to schools in connection with so meetings of Friends in the South, and t hearty and liberal response to the call f mission teachers for the Indians, all e denced that the overflowing grace of Chri was felt among them.

A sincere desire to hold in the life hearts brought into the liberty of the go pel, to the spiritual views of Christian do trine and practice which characterized t primitive church, and which were exemp fied by the founders of the Society of Friend exists among the concerned members the Yearly Meeting. Many hearts unit in prayer that God would carry forwa His own work with power, and so direct that holiness, righteousness and truth, pea and joy in the Holy Spirit might exte through their church organization.

By an accident, the report of the latt part of the Yearly Meeting did not arrive time for this number, but will appear ne week.

MARRIED.

HERBERT—GOVE.—On Fifth mo. 21st, 18 Geo. C. Herbert, of Lynn, Mass., to Lucy T., daugh of Edward L. Gove, of Seabrook.

DIED.

TOWNSEND.—At the residence of her son, D. Townsend, near Martinsville, Clinton Co., O., on t 21st of Fifth month, 1878, Abigail Townsend, in t

83d year of her age; an esteemed member of Newberry Monthly Meeting. This dear aged mother often spoke of her loving Saviour, and the precious words that fell from her lips will long be remembered by those who loved her.

LAING.—Fifth mo. 4th, 1878, at the residence of her son, Joseph S. Laing, at Adrian, Michigan, of paralysis, Abbie Laing, aged 83 years. Although her faculties were somewhat impaired a few months previous to her decease, yet she was always clear on the subject of religion. Five weeks previous to her departure she nearly lost her sight, yet she often repeated half of the chapter which speaks of Christ's baptism, and of John's testimony concerning him as the Son of God; and other portions of Scripture which she had for so many years taken great delight in perusing. She often referred to her husband's deathbed words with seeming pleasure: "Don't weep for me, our separation will be short." About her last words were, "Yes, I am coming; it is Abbie—it is Abbie. I am coming as fast as I can," and peacefully she fell asleep in Jesus.

ERRATUM.—In the article, "The Contrast," on the first page of last number, near the foot of the second column, *Young Men's* Boarding School should be *Yearly Meeting*, the printer having misunderstood an abbreviation in the manuscript.

LONDON YEARLY MEETING.

London Yearly Meeting on Ministry and Oversight was held Fifth mo. 20th, 1878. The first meeting was largely attended, including a considerable number of those in younger life. Prayer and thanksgiving were offered, and the words "Thank God and take courage," quoted as the feeling apt for the occasion. Certificates were read for Barnabas C. Hobbs from Western Yearly Meeting, America, and called forth remarks upon his prospect for service on the Continent, in seeing some of those in authority, especially with respect to war and liberty of conscience. Expressions of sympathy, and desires for his preservation in the contemplated service were made. The certificate of Rachel Binford, of North Carolina Yearly Meeting, was then read, followed by expressions of good wishes and prayer for her. A committee was appointed to arrange for the holding of public meetings during the Yearly Meeting.

Fifth mo. 21st.—Reports from the remaining Quarterly Meetings were read, all differing in character. In that from Bristol and Somerset, it was named that in one Monthly Meeting the right use of the Scriptures in our meetings for worship had claimed consideration. It was thought that by these reports the Yearly Meeting got much better idea of the condition of the meetings composing it than it did by answers formerly given to the Queries.

A Friend thought that this meeting should not quench upon the duties of the meeting at large, and that the points specially to be looked to by it were the care and help of the ministry and the shepherding of the flock.

J. B. Braithwaite spoke upon the importance of those present being rightly there in the true apostolic succession, and that they should be temples of the Holy Ghost.

B. C. Hobbs felt that he was among those who loved the Lord. Our fundamental principles led us to do our whole duty to God and man. He spoke of God's eternal truth; that the mercy seat will cover nothing but what is in the ark; of the necessity of all reading the Scriptures constantly and prayerfully, and addressing the understanding as well as the hearts of the hearers, holding the truth as it is in Jesus in its right proportions. A brief summary of the reports from the Quarterly Meetings was read, and with some alterations, adopted.

Rachel Binford spoke upon the positive influence each had in that "he that gathereth not with Christ, scattereth."

Several Friends spoke, among them Isaac Brown and J. J. Dymond, the latter upon the two objects of our being a separate church,—some think for the maintenance of certain principles, others for the spreading of the gospel, both being true.

Afternoon.—Walter Robson gave a short and interesting account of his visit to the Yearly Meetings of America last autumn, acknowledging the great kindness and help received from Friends there, and the refreshment and comfort to his own soul.

Theodore Harris recounted his visit to the Cape of Good Hope, with Isaac Sharp and Langley Kitching, and the open way in which they had been received by the various Christian bodies there. Theodore Harris attended the annual meeting of the Bible Society in Cape Town, and a large number of meetings held in the interest of the Bible Society in the principal towns of the colony.

Dougan Clark gave a stirring address on the baptism with the Holy Spirit, which concluded the sitting.

London Yearly Meeting began Fifth mo. 22d, 1878. It was more largely attended at the first sitting than usual, though many of the upper seats were vacant. After thanksgiving, praise and prayer had been offered, the opening Minute was read and the names of representatives called. On the clerk proposing to read the certificate of Barnabas C. Hobbs, the question was asked whether by so doing the question would be prejudged as to which body we should correspond with as Western Yearly Meeting, which was answered in the negative, and that the certificate was verified by the Meeting for Sufferings. A Friend from Ireland, not a representative, wished to address the meeting as to B. C. Hobbs, but was not allowed to enter on the subject. It was afterwards stated that Irish Friends, not representatives, are not members of London Yearly Meeting, though, no doubt, the expression of their views would generally be courteously heard. The certificate of Rachel Binford was then read.

The meeting next decided that an early sitting should be taken to consider the peace question, and it was stated that Henry Richard would address young Friends on the peace question the next Third-day night. The Epistles from Ireland and from the American meetings as far as Ohio were read. Walter Robson stated the sad circumstances of the burning of the Boarding School building of this Yearly Meeting, and the need for help to assist in re-building it.

Afternoon Sitting.—This was occupied by reading the remainder of the American Epistles. It was decided to read both those from Western

Yearly Meeting. Prayer was offered for right direction and many expressions of desire, that whatever action was taken by the meeting, it might be with a view to the restoration of unity in the body. A suggestion was then made that a Friend present, who had attended the Yearly Meeting, should simply give the facts of the case, but this was objected to, and not carried out. The discussion, which was conducted with great love and forbearance, though with decided difference of opinion as to the wisest course to pursue, occupied two hours. It was finally decided to reply to the large body, whose Epistle was signed by B. C. Hobbs. It was stated that with nine or ten exceptions, the secession was confined to one Quarterly Meeting, only affecting about three hundred members. The Epistle of these latter Friends was left to the Meeting for Sufferings for reply. A suggestion to appoint a few Friends to visit them was not then further entered on.

Fifth mo. 23d.—At the opening of the meeting prayers were offered. The subject of war was now considered, preceded by the reading of the minutes of the Meeting for Sufferings. J. B. Braithwaite spoke of the great interest which John Bright had taken in the action of the Meeting for Sufferings, and his having asked that their petition in favor of maintaining peace should be read from the bar of the House of Commons. He and others referred to the sympathy felt for him in his affliction. Louis Appleton thought a petition should be sent to Parliament from the Yearly Meeting. J. J. Dymond was tired of petitioning, and suggested a paragraph in the General Epistle on the subject of peace, which should be printed separately for wide circulation. Wm. Graham objected to the efforts of the Meeting for Sufferings, as to the neutrality of the British nation in the Eastern question, as too low ground. John Taylor thought the great resource was in prayer. Francis Frith advocated action on the sole ground of the unlawfulness of all war. Joseph Armfield concurred in this. Wm. Pollard doubted the avail of any further petitions,—thought great watchfulness as to the actions of the Government was needed at present; approved of the issue of a document or paragraph in the Epistle, and would appoint a deputation to call the attention of Christian churches to this subject at the time of their annual meetings, synods, &c. Then adjourned.

Afternoon.—The meeting entered on the consideration of the state of the Society, J. B. Braithwaite quoted the text, "All my springs are in Thee," and asked that hearts might be lifted up that the Lord's presence might be with us, not less needed now than two hundred years ago, or at any time since. "Without me ye can do nothing," expressed our perpetual need. He spoke of the high value we should place upon the Old and New Testaments as written by inspiration. The Holy Ghost was one with the Father and the Son, to convince of sin and to bring us to Christ, incorporating us with the universal Church. "Know ye not that your bodies are the temples of the Holy Ghost?" Christ should be in our families, our business, our professions, limiting, guiding, directing us. The church is the body of Christ—the Head. He should be known as a safe guide for us in our households and business duties—what a knowledge thus to follow Christ. Christ is in the Christian, and He realizes more and more h dependence upon Him, that his every need ma be supplied. Let us seek that the silence of ou meetings be real worship, that the ministr reach to the hearts of the hearers, that God all things may be glorified through Jesus Chris now and forever.

B. C. Hobbs quoted the text, "All Scri ture is given by inspiration of God, ar is profitable for doctrine, for reproof, f correction, for instruction in righteousness &c., and spoke of the Old Testament read in the light of the New; that one fitted the other as lock and key. Under the Law the was a true union of Church and State, and a duties, religious and civil, were there pointed ou Now we are to use the Bible, but to look up heaven itself for direction.

Joseph Hopkins spoke as to the application the Queries which had been read at the con mencement of the meeting; that in them we ha ourselves put up a high standard, and one w ought to try to attain to.

Charles Taylor spoke of the advantage Bible-classes and family Bible reading, sugges ing that there should be a pause before as we as after reading. He also referred to the priva reading of the Scriptures; how many had recei ed benefit from it. He thought that heads families should explain and expound it to the households.

Joseph Armfield said the Bible was often rea too rapidly to receive the most good from it. to its use in meetings, he disapproved of being read in a meeting regularly as a part it.

Another Friend recommended evening rea ing of the Bible in families.

James Clark said our meetings would be grea ly helped if all lifted up their hearts in praye even the prayers of the children might help mee ings greatly.

A young man said we must be alive unto Go or dead, and that all would not avail except have love to God, and are filled with the Spir We should also recognize the liberty of the Spi in our meetings.

J. J. Dymond said we were a small Socie with a great deal of work. It was a general pe tion with us, "The harvest truly is plenteous, b the laborers are few. Pray ye, therefore, t Lord of the harvest that He will send forth mo laborers into His harvest;" and we feel a gen al inability to fill up what is lacking; but do make the best use we can of the means at han We ought to be more faithful in the use of the means. We want more power, and this may obtained by the faithful exercise of prayer. C Lord says, "All power is given unto me in hea en and in earth." Let us then pray without ce ing; thus shall we find ourselves equipped. T strengthening of our Society must be by mo watchfulness, a lively ministry, a greater wre ling for blessing, prayerful Bible reading. also referred to the blessing received from fam worship; said, carry the spirit of prayer into c business, our daily duties; the Spirit helpeth c infirmities.

William White spoke of the smaller meetin Some Friends seemed hardly to want them larged, and seemed to think a small meeting an vantage, and so after a time they died out. Ea

riends wanted others to partake with them of
ıe blessings their own souls realized.

Isaac Brown looked back three years and ten
ears, and was thankful for the present. What
it the Society wants? "I am come that they
ight have life, and that they might have it
ıore abundantly." Was there life at the root?
his question might be looked at in three
spects, life through Christ, life in Christ, life for
hrist. Life through Christ was life from the
eath of sin through Christ alone. Life in Christ
as after life through Christ, being then in Him;
I am the vine, ye are the branches." But
ive in Christ, let our whole life be *for* Christ.
e was comforted by the formation of the Young
en's (Friends') Christian Associations, and the
oung Women's (Friends') Christian Associa-
ons, which had been formed of late. Thus we
e the life for Christ become apparent. Was it
with the older and middle aged Friends?
orning by morning do we seek to do the Lord's
ll, living one day at a time, concern and
ıxiety laid aside, all trusting and depending on
arist. A dying father told his five sons, called
ound his bed, that in cases of business difficul-
he had always retired in prayer for guidance,
d he had been thereby greatly blessed.

William Fowler thought this a peculiar time
the very foundations of Christian belief were
ing assailed, and he hoped our full acceptance
Christ in all His offices would be referred to in
e General Epistle, and repeated the text, "We
ow not the things of God except by the Spirit
God."

Permission was given to Mary A. Backhouse
d B. C. Hobbs to hold a meeting with those
ıo speak in meetings, but are not acknowl-
ged as ministers, and others who think that
ty laid upon them.

The Epistle for New York Yearly Meeting was
ıd and signed to be forwarded in time for the
esent year. Then adjourned.

IOWA PEACE SOCIETY.

The Tenth Anniversary of the Iowa Peace So-
ty was held at Iowa City on the 20th of last
nth. On the 19th (First-day) two preparatory
vices were held in the Opera House, kindly
ced at the disposal of the Society by the own-
. The first of these was somewhat thinly at-
ded, but a full house assembled in the even-
, when Dr. Healy, of Ottumwa (Congregation-
t) preached an excellent peace sermon.

The meeting for the transaction of business
s held in the parlor of the Congregational
urch; Joseph D. Hoag, Vice President of the
iety, presiding in the absence of Joseph A.
gdale, the President.

An admirable essay was read by Joel Bean, of
st Branch, giving rise to interesting remarks
n several ministers present.

Five resolutions, recognizing the progress of
ce sentiments; condemning war and recom-
nding arbitration instead thereof; pronounc-
standing armies a productive source of war,
ng Christian ministers to denounce war as at
imes inconsistent with the teachings of the
w Testament; condemning military drills at
ools and colleges; and thanking the friends
o had in various ways assisted at the anniver-
, were passed unanimously.

The following were elected officers for the ensuing year, viz.:—

President—Charles Hutchinson, Oskaloosa.

Secretary—Professor G. L. Pinkham, Iowa City.

Treasurer—Dr. Jesse Coulson, Iowa City.

Vice Presidents—Joseph D. Hoag, Joseph A. Dugdale, Francis Ward, Alexander Burns, D.D., Hon. Edward Wright, Lawrie Tatum, W. R. Cole, Geo. N. Power, D.D, Hon. Elias Jessup, Hon. Senator Woolson, N. R. McConnell.

Executive Committee—Joel Bean, Dr. Healy, D.D., A. F. Foster, Clarkson T. Penrose, Wm. Hanna, Barclay Hinchman, G. F. Magoun, D.D., Greenberry P. Wood, Hon. Jno. A. Parvin, Dr. Jesse Coulson, Ruth Dugdale, Hannah Bean, Addison Naylor.

THE BOSNIAN REFUGEES.

From a private letter from Edinburgh, received by a Friend in this city, the following is extracted:

"The condition of the poor suffering Bosnians is, I think, worse than ever; because the longer the suspense continues, the more exhausted are their resources, and the more suffering are the poor wasted bodies. If our country of Great Britain would have withheld the appearance of sympathy with Turkey, there might have been a degree of safety for the return of these refugees; but since our ships were sent and troops called out, there has been a degree of revived ferocity, and the poor people look to their beautiful Bosnian woods from the barren Dalmatian frontier, but dare not go over even for a little wood for fuel! Several who have done so have been ruthlessly massacred. We wish the dear Americans would send them a ship-load of Indian corn. We remember how kindly the Lancashire famine brought forth tangible sympathy, and the Irish famine too—and we read of your last year's crop being so plentifu that some of it has been used for fuel."

[Contributions sent to the office of *Friends' Review*, would be put in the way to be forwarded.]

ITEMS.

THE report to the General Assembly of the Presbyterian Church on the work among the Freedmen during the year ending Third month 31st, showed "that there were under the care of the Committee 49 ministers, 27 catechists, and 53 teachers; in all, 129 missionaries," an increase of 11 missionaries over last year. "The whole number of churches is 139; added on examination, 927; whole number of communicants, 10,257; Bible-schools, 120; scholars in the same, 7,456. There is an increase over the previous year of 11 churches, 368 communi-

cants, and 364 Bible-school scholars. This increase does not include 80 churches transferred to the Board of Home Missions. The educational institutions are—37 parochial schools, with 3,989 pupils, 4 schools less, and 241 pupils more than last year. There are 3 chartered institutions, 3 normal schools, and 3 graded schools. The financial statement shows the receipts from the Freedmen's churches and schools for self-support to have been $12,670 93, an increase over last year of $1,043 77; from white churches and individuals, $37,234 48; whole amount from all sources, $50,833 95."

On the appeal of Isaac M. See, a minister of Newark, New Jersey, who was censured by his Presbytery for admitting women to his pulpit, the action of the Presbytery was sustained by the General Assembly.

In the year just closed, visitors to the British Museum, including readers, numbered 699,511. During the year, 150,000 people were treated by the medical staff of St. Bartholomew's Hospital, London, says the *Christian World.*

In the Congregational churches in England there is a number of able men who have adopted rationalistic views. At the meeting of the Congregational Union on the 7th ultimo, at London, the following resolution was offered, and after discussion, was adopted by a vote of 1,000 to 20:

"The Assembly appeals to the history of the Congregational churches generally, as evidence that Congregationalists have always regarded the acceptance of the facts and doctrines of the Evangelical faith, revealed in the Holy Scriptures of the Old and New Testaments as an essential condition of religious communion in Congregational churches, and that among these have always been included the incarnation, the atoning sacrifice of the Lord Jesus Christ, His resurrection, His ascension and mediatorial reign, and the work of the Holy Spirit in the renewal of men."

Even the Congregational Church thus evinces what is true of any organized church, that it is impossible to maintain united worship and work for Christ without some doctrines well understood and commonly accepted.

For Friends' Review.

REMINISCENCES OF TRAVEL.

V.

Soon after our arrival at Cairo, an American gentleman, whose home was at the same hotel where we were stopping, pressed us to unite with him in forming a party to take trip up the Nile to Thebes. We at first fe considerable hesitancy at entering into th arrangement, as it would very much enlarg the original plan of our visit to Egypt, an require for its accomplishment double treble the time we had allotted to that pa of our journey. But the picture present was so attractive, and the health-promoti tendency of the trip, represented to be wonderful, that we were induced to yiel As a preliminary step, we immediately e gaged a dragoman to be our interpret and have charge of conducting the expe tion. In this matter we were favored b yond what falls to the average lot of trav lers there, as many of those assuming to qualified for the position, and securing e gagements, have very little knowledge the English language, and are not mu more than mere servants. Our's, on t contrary, had been educated in Englan had spent a year in this country, had ju returned from attending on an Americ party to the Second Cataract, and bei familiar with the Arabic dialect, and of ge tlemanly character and deportment, serv not only as guide and leader, but also as companion, from whom, as we passed alon we obtained much interesting and instru tive information. As he was a responsib man, of sufficient pecuniary ability, we ent ed into a written agreement with him to h a dahabéeh (the usual travellers' boat), a lay in an ample supply of stores for t trip, and convey us, (a party of five) Thebes and back, for a given sum, wh was to include all expenses—donkey hi presents, backshish, and everything incid to the trip, with the right on our part stop to view ruins, etc., at any point points at our will, provided we did not tl use more in the whole than eleven days, twelve hours each, counting between sunr and sunset, making a total of one hund and thirty-two such hours. If more ti than this was used, an additional paym was to be made. He having in pursua of this agreement engaged a suitable boa a Cairene gentleman, the owner courteou called on us, and complimented us by se ing his carriage on two different occasio to give us drives through and about city, attended by a man to run ahead of through the streets and scatter the cro by flourishing a long whip, and shouti "Yemeenick!" (to the right), and "She lick!" (to the left).

After much delay in getting the b ready (a thing proverbial with the renes), we went on board First month to commence our "life on a Nile boat." this was to be our home for weeks, a b

escription of it may be given. It was ng and narrow, being very sharp at the ow, the length from it to the stern (meas- ed over all) being seventy-two feet, and s breadth amidships, twelve to fourteen et. The afterpart was raised above the vel of the deck, and was fitted up with a at, well lighted saloon of twelve to four- en feet square, in which we generally took ir meals, and sat to read, write, etc. There as also a saloon near the stern, and cabins at e sides for sleeping apartments. It was la- en rigged, with one enormous triangular sail early eighty feet in its greatest length) ward the forward part of the boat, and a naller one at the stern, and a large Ameri- n flag (the stars and stripes) floating at ir mast-head. The arrangement for cook g our meals was near the prow. Our ew consisted of a captain (Reis), pilot, ok, waiter, and ten sailors. Their cooking rangements were entirely distinct from irs. To be prepared to fully appreciate e character of a trip on the Nile in a sail at, it should be remembered that there is "ebb and flow" of tide in the river, but constant downward current from south to rth; therefore, to make satisfactory pro- ess up stream, a north wind is essential. his we soon tested, and found that one es- ntial preparation for such a trip was the ssession of a good supply of that excellent rtue, patience. In the absence of the sired wind, if there is no opposing wind at e time from the south, the practice is for ost of the sailors (in our case eight of em) to go on shore, and with a rope tached to the boat, tow it forward by wly walking along the bank during most the day, in which time they gain an ad- nce of fifteen miles or more. But when e wind is from the south, the boat is run the shore and made fast to a stake driven for the purpose, there to lie till the wind anges or lulls. We were early initiated o all this. On taking a view of our sur- undings the next morning after we em- rked, we saw to the west, at the distance a few miles, the pyramids of Geezeh with eir clearly marked outlines. This view as *then* very interesting. To the east we w Citadel Hill, Cairo, a very agreeable ject to look at. On taking a similar sur- y the second morning, the prominent ob- ts of the previous morning were still in ew, though slightly changed in their rela- e position, *and becoming less interesting.* ie third morning they were still there, ough a little further north, and the view them having ceased to excite any emo- ns of pleasure. In the meantime several ier pyramids had come into view on the st side of the river,—those of Abooseer, Sakkara and Dashoor, near and about the site where Memphis once stood in all its glory, about fifteen miles above Cairo. This former capital of Lower Egypt, and in ancient times evidently a great and populous city, containing very many grand temples, etc., its circumference, according to Diodorus, being upwards of seventeen miles, has been so completely swept from the face of the earth that one or two colossal statues were almost the only visible remains by which to identify its locality.

At the end of our fourth day we had reached Rigga, a distance of less than forty-nine miles from our starting point. Some members of our party had become utterly disgusted with the rate of our speed. Those accustomed to travelling by railroad from thirty to sixty miles an hour, can judge whether, under the circumstances narrated, a possession of the virtue referred to is not a requisite. The next twenty-four hours, however, the scene was entirely changed, and all sense of ennui and disgust was left behind. A strong breeze from the north propelled us forward splendidly, the force of the wind sometimes causing the boat to careen over, so as almost to dip the bulwarks under the water. This carried us forward from eighty to a hundred miles. Our average progress the remainder of our distance to Thebes (454½ miles from Cairo) was much less trying than the first four days, but was an experience of alternation, sometimes advancing rapidly under the impulse of a strong breeze or wind from the north; sometimes moving slowly by the towing power of our men on the bank, and sometimes made fast to the shore to exercise the discipline of patience. We, however, reached our point of destination, and laid up in a small inlet at Luxor (Thebes) in about fifteen days,—deemed a short passage.

The trip taken as a whole was far from being monotonous, as besides the constant sense of the historic interest associated with our position, incidents novel in their character and peculiar to that country and people, were frequently witnessed.

On the top of a precipitous rock of several hundred feet in height, called Gebel (or Jebel) e'Tayr, "the Mountain of the Bird," rising directly from the water's edge on the east side of the river, there is a Coptic convent, from which, on the approach of a "travellers' boat," (easily distinguished from the others) the mendicant friar inmates rush out and commence to cry, "*ana Christian ya hawágee*"—"I am a Christian, O hawágee" (or traveller), and (as we witnessed) several of them descend these lofty and precipitous cliffs to the river and swim to the boat for alms.

One day, under a strong wind, our boat ran aground opposite the Tomb of Sheik Sáide (Si-ee-dee). Our superstitious crew believing it to have been the act of the Sheik, our waiter, Achmet, immediately threw into the river a loaf of bread as a peace offering to his manes, with the question (in Arabic), "My dear Sheik Sáide, are you hungry? Here's a loaf of bread for you. Why did you run us ashore?" On my saying the Sheik would not get it, he replied, "Yes he will; an eagle will pick it up and carry it to him." Six of our men, three on each side, immediately sprang into the river, and with their shoulders under the sides of the boat, began to rock her, all singing in concert their usual refrain of "Hay-haylee-sah, Hay-haylee sah." She was soon loosened, and we were again on our course. One day, as we were progressing nicely before a fair wind, we were informed that we must stop at a village in view, just ahead of us, as there was a saint (an insane man) there, whose good offices and influence must be secured by paying him due respect and making him presents. We remonstrated, as we grudged losing any portion of the favorable wind we were enjoying. Our remonstrance was met by their saying it would be unsafe to omit it. If we did some serious disaster would certainly befall us. The men of our party landed with the captain and several of his men, to witness what should occur. On attaining the summit of the high river bank, we saw a group of people, grown persons and children, on approaching which we discovered a large man, perfectly nude, sitting on the ground in the middle of a ring of ten to twelve feet diameter, formed of corn stalks laid on their sides to the height of twelve to eighteen inches, which marked the boundary beyond which the crowd should not approach. Our captain stepped within the ring and handed the "saint" a few Egyptian coins, which he immediately threw away with his utmost force. One of the sailors who was suffering from rheumatism, kissed his hand, and some presents were left in charge of a person for him. We then returned to our boat, immediately to experience the direct reverse of what was hoped for. A flurry of wind struck the boat with such violence as to disable the rudder to such a degree, that if it had not been for the ingenuity and energy of our dragoman, who effected some temporary repairs, our further progress would probably have been obstructed for days: a disaster of the very character which our officers and crew supposed they had secured immunity from.

E. H. B.

Philada., Sixth mo. 5th, 1878.

SCIENTIFIC NOTES.

Sun Spots and Magnetism.—M. Faye h re-examined the data upon which W founds his sun spot period of 11.11 yea and also those upon which Lamont, Loom and Braun base their magnetic cycle 10.45 years. He concludes that the su posed identity of the two periods is inadm sible, and that the accordance for some yea back is merely accidental. The two perio exactly corresponded about the year 186 and the deviation during the past eighte years has been so slight, that it is n strange that observers should have regard the correspondence as a permanent one. collection of favorable circumstances, whi is reproduced every one hundred and seve ty-six years, has caused this close connecti of the two phenomena. Such occasion accidental coincidences are by no mea rare in the history of science. A few yea ago a similar one was noticed between t sun spots and the vector-radii of Jupiter. *Comptes Rendus.*

The Equivalent of Gallium.—Boisba dran has estimated the value of the equiv lent of gallium—1. By cal ining gall ammoniacal alum; 2. By calcining the n trate of gallium, which is formed by known weight of metal. The small loss of material during these two operatio affect the value of the equivalent inversel so that the mean is not perceptibly change His investigations lead to a maximum val of 69.97, and a minimum of 69.66. giving mean of 69.82. After making various co parisons among the spectra of aluminiu gallium, and indium on the one side, a sodium, rubidium, and cæsium on the othe he deduces the value 69.86, which is a litt greater than that which was given by Me deljeff for the body which he predicted his theoretical classification of the element —*Comptes Rendus.*

Complementary Colors.—Chevreul h lately communicated to the French Aca emy some experiments upon the influen produced upon the appearance of color objects which are rotating, when they a compared with similar objects in repos He considers them as confirming all the e periments upon which he founded his law of simultaneous, successive, and mixed co trasts of color. At a time when the indu trial and fine arts have found the necessi of testing the susceptibility of their appre tices to delicate shades of color, and especi ly when the science of signalling is assu ing so great importance, he considers th such experiments deserve special attentio and suggests that by means of spinni tops very delicate and ready tests can provided.—*Comptes Rendus.*

Absorption of Carbonic Oxide by Living rganisms.—N. Gréhant has experimented ith mixtures of air and minute portions of rbonic oxide. He finds that a man or an imal, when compelled for half an hour to reathe an atmosphere containing only $\frac{1}{779}$ carbonic oxide, absorbs that gas in sufient quantities to saturate about half of e red globules of the blood, so that they come incapable of absorbing oxygen. In atmosphere containing $\frac{1}{1449}$ of carbonic ide, about a quarter of the red globules e similarly saturated. These results are teresting and important in relation to ysiology and hygiene.—*Comptes Rendus.*

Drying of Lake Fucino.—M. Alfred Dud-Claye gives an account of the great dertaking of Prince Torlonia in drying ke Fucino. The Lake covered an area about 15,000 hectares, with a depth rying from 9 to 22 metres. The total st of the enterprise is estimated at 50, 0,000 francs, or 3,333 francs per hectare. a financial point of view, the cost seems travagant, but the results, in preventing e disastrous periodical inundations which ve hitherto devastated the region, in creng a vast tillable area in the midst of a cipitous and sterile district, and in a saniy improvement of incalculable value, are he highest degree satisfactory. The dried face consists of an excellent arable soil, med of calcareous and argillaceous deits, brought from the sides of the neighing mountains, and of various organic ris. The lands bordering upon the lake e quadrupled in value, and an increase a similar character has been effected in e distant tracts, which profit by the genl amelioration of the country. The ardissement of Avezzano has gained in d land about one-tenth of its entire sur. For this undertaking Prince Torlonia received diplomas from the Paris and nna Expositions, and a gold medal from King of Italy.—*Ann. des Ponts et ussées.*

ood of the Herring.—According to C. ius, the herring which are captured in North Sea use a kind of very small s, of the order of *copepods*, for food. In nd month, 1872, a large number of hers were captured in the creek of Kiel. rly all which were opened, in order to rtain upon what they fed, had their achs filled with crabs, which were ly of a single species, *Temora longiis.* In the stomach of a large herring, number of crabs which had been swal d was estimated, after a careful count, 0,895. During three weeks about 000 herring were captured daily in the t. If each of these ate daily only 10,000 crabs, which is certainly a moderate estimate, there must have been a daily consumption of 2,400,000,000, and a consumption during the three weeks of over 50,000,000,000. The upper surface of the water was so alive with these crabs that they could be easily captured by thousands. These examples show that the coasts of the German Ocean, in spite of their poverty, produce an immense multitude of living beings.—*Industrie Blätter.*

AT REST.

"The eternal God is thy refuge, and underneath are the everlasting arms."

It is the evening hour,
And thankfully,
Father, Thy weary child
Has come to Thee.

I lean my aching head
Upon Thy breast,
And there, and only there,
I am at rest.

Thou knowest all my life;
Each petty sin;
Nothing is hid from Thee,
Without, within.

All that I have or am
Is wholly Thine;
So is my soul at peace,
For Thou art mine.

To-morrow's dawn may find
Me here or there—
It matters little, since Thy love
Is everywhere.

—*Selected.*

FAITH'S VENTURE.

BY ANNA SHIPTON.

"Is anything too hard for Me?"—Jer. xxxii. 27.

O, buy the field, the priceless field,
And lay thy silver down;
A thousand fold the land shall yield,
A kingdom and a crown.

Fear not,—though many a mighty foe
Against thy walls advance;
Jehovah's arm will lay them low
For thy deliverance.

O, take Him at His royal word,
That word that cannot lie;
Thy shield and sword is Israel's Lord—
Almighty Sovereignty.

Trust in His love, who holds the land;
Look to His name alone;
And claim His promise from the hand
Of Christ, the Righteous One.

He brought thee out of Egypt's chain,
And through the pathless wave,
And by a thousand ways again
He'll prove His power to save.

Then forward, soul! though all is dim
To Nature's bounded sense;
Thy every need is known to Him
Whose strength's—Omnipotence.

PICKERING COLLEGE,

PICKERING, ONTARIO,

Is expected to be opened for students, the Fall Term commencing Ninth month 3rd. Circulars will soon be issued, for which apply to

6mo.15,8t JOHN WRIGHT, Pickering, Ontario.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 11th inst.

THE EASTERN QUESTION.—All the Cabinets have accepted Germany's invitation to the Congress to meet on the 13th inst. The reply of the French government consented to participate on condition that the discussion be confined to questions immediately raised by the war. Pending the meeting of the Congress, no special change in the relations of the Powers can be anticipated.

Representatives for Roumania, Servia, and Greece will be in attendance on the Congress, to urge the claims of their respective countries. It is said the Greek government hopes to be invited to join in the Congress with full powers.

The Roumanian Chamber of Deputies has declared that its representatives at Berlin should inflexibly protest against the retrocession of Bessarabia, and listen to no representations or threats intended to shake their determination.

TURKEY.—The appointment of Safvet Pasha as Grand Vizier and Minister of Foreign Affairs, and the removal of Mahmoud Damad Pasha, late War Minister, are regarded as favorable indications. Safvet Pasha is described as of very pacific disposition, enlightened, and on good terms with all the embassies. He has also a high reputation for integrity, and understands the condition of his country, and the administrative defects which have injured it. The decree appointing him recommended that the Ministers maintain the tranquillity and security of all classes of citizens, and cultivate friendly relations with foreign Powers.

The *Levant Herald*, an English paper published in Constantinople, has been suppressed, and the office seized. The editor was ordered to be banished, but on the representations of the British Minister, A. H. Layard, the order was revoked. The reason assigned for the suppression was that the paper published false news.

Advices from Constantinople represent that the Bulgarians throughout Roumelia are perpetrating horrible outrages on the Mussulmans. General Todleben has ordered vigorous measures of repression against the outlaws.

Caratheodori Effendi has been appointed the first Turkish delegate to the Congress, Mehemet Ali the second, and Sadoullah Bey the third. The first named, who is also appointed Minister of Public Works, is said to be a Christian.

All travelling in Bosnia is stopped, the highways, and even the suburbs of Serajevo, being infested with bands of robbers, chiefly Turkish deserters.

GERMANY.—Although the Emperor's advanced age gave cause for apprehension of the effects of his injuries, his condition is improving. On account of his disability, his son, the Crown Prince, has been appointed Regent. The attempting assassin is a Dr. Nobiling, a man of education and good social position, who is believed to have been allied with Socialists, and it is likely that severe measures against that party will be attempted by the government, which will seek Parliamentary sanction for the same. The Reichstag recently rejected a bill, introduced by the government, against the Socialists; but it is asserted by the organ of the Liberal party that the Liberal deputies w voted against the bill did so because they consider the previous attempt to shoot the Emperor as the i lated act of a probably insane man, but that the la one shows arrangements and combinations which j tify extraordinary measures to save and heal the Sta and that the Reichstag would readily grant unusu powers to the government, if requested. Bismarc however, has proposed to the Federal Council the d solution of the Reichstag, that a new body may elected, thus appealing to the people. The Fede Council has agreed to this course. The electio are expected to be held in next month, and t Parliament to meet soon afterward. During the el toral period, the Federal Council will draw up bills be submitted to the Parliament, relating both to me ures against the Socialists and to the economical poli of the government.

A number of persons have been arrested on suspici of being concerned in a conspiracy with Dr. Nobili and some have been tried and sentenced to impris ment for using disloyal language respecting the Em ror. At the request of the German government, police of Paris visited the houses of some Germans that city suspected of complicity, and arrested t persons, who were released after some hours' det tion, no indications of conspiracy being found. A cialist member of the Reichstag has been sentenced six weeks' imprisonment for persisting in addressin meeting at Chemnitz after it had been declared clos by the police.

The municipal council of Gotha desired to prohi the assembling there of a proposed Socialist Congr but the legal adviser of the council gave his opin that no provision of German law authorizes such p hibition.

ITALY.—The Pope has sent a dispatch to the Em ror expressing his regret at the attempt on the life the latter, and has also directed Cardinal Franchi send urgent instructions to the Catholic clergy of C many to use every effort to prevent the spread of Soc ism.

GREAT BRITAIN.—A fearful colliery explosion curred on the 7th inst. at Haydock, six miles south Wigan in Lancashire. The earth is said to have b shaken for miles. The mine had been examine usual, and was believed safe a few minutes before disaster, the cause of which is unknown. There w 250 men in two connected pits, 18 of whom were cued directly; one of these died, and others w much affected by the "after damp." It was fe that all those in other parts of the mine had perish Parties were working night and day exploring, but t suffered greatly, and had to be frequently relieved.

DOMESTIC.—Hostilities are threatened with the nock and other Indians near Snake River, in Ic Territory. They are reported to have killed some tlers, and driven away some cattle, and to be in cor erable force. The immediate occasion of the outb does not appear to have been published. Troops collecting to go against them.

CONGRESS.—The bill repealing the bankrupt law finally passed both Houses. The Senate has passe post route bill, containing a provision for a subsid line of mail steamers from New York and New leans to Brazil; and also restoring the franking p lege in part to the President, Vice-President, and n bers of Congress: also the army appropriation striking out the provision transferring the Indians t War Department, and retaining that which forbid use of the army as a *posse comitatus;* and the defici appropriation bill. In the House, the Tariff bill been defeated by a vote of 134 to 120. A bill re-or izing the Life Saving Service, and establishing tional stations, has been passed.

Friends' Review.

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For Friends' Review.

MINISTRY OF COMMON THINGS.

n venturing upon difficult and untried hs of thought, the enquiring but untrained mind often becomes entangled in some l undergrowth of sophistry, and in its rts to find its way through this, falls into abyss of unbelief, in all that makes life th living. How far the disposition to age in such study, with no clearly defined object, or without being previously ified from healthful sources, may be the lt of too great confidence in one's own oning powers, or too servile homage to idea, we do not here claim to discuss; we do claim that a many-sided and ng culture, sought and used for the best s, is a shield against mistakes so egotistical and damaging. We propose to present briefly the part held in such culture, by the most common and easily grasped of the influences about us; for these not only of themselves hold a large place in it as presenting food for healthful thought, but when used aright, they go hand in hand with other more difficult and laborious methods of promoting it. For whatever of hard-earned strength may be gained from the discipline of prescribed study; whatever rank science, art, and literature may justly claim in advancing thought in the best sense, it is yet true that mere acquirements in these—useful as they are in union with other means of building up the structure of character—standing alone, and objectless, are no more to the man or woman who possesses them, than the wearing of a glove or ribbon, so far as the true end of culture is concerned.

But when we have started as a motive for all improvement the training of the soul for eternity, counting all truth gained in the study, and in schools, all fruits of manual labor, and of art, as the servants of, and contributors to, the advancement of those higher truths which appertain to the spirit and its hereafter, we shall see that such common things as the daily sights, sounds, avocations, and duties, which throng every earnest life, have in turn their indirect but powerful part in promoting the object to which each one of these acquirements is tributary. For the most valuable unfoldings of science are through patient, studious observation of simple natural laws and objects. All labor gains direct practical help from the same source; art, not only practical help for its manual operations, but an unfailing source of inspiration; and the strength needed to grasp difficult truths, or to recognize skillfully disguised errors, is largely gained from the inferences which we have drawn from the most common observations and experiences, even from the earliest years.

More than this, moral and spiritual truths gather from them those fine analogies and fit-

ting illustrations, which are as swift, strong wings, to bear them to the hearts and consciences of men.

We have only to turn for an example to earth's best Teacher, giving to a band of fishermen on Galilean shores, or to listening groups in Judean villages, the most vital truths, and notice the use made of common natural objects, of humble employments, of natural human relationships, and the duties which grow out of them, in impressing truths, in whose light error is unmasked, and to which true philosophy is not only a servant and messenger, but with which it is ever consonant and harmonious. We see Him pointing to the changing face of the sky, to the grass which to-day is, and to-morrow perisheth, to blooming flowers, and the fluttering bird by the way, and—strongest type of all—to the living vine, to make plain and to impress the most important truths; we see how aptly humble daily employments, such as the sowing of seed, grinding at a mill, sweeping and garnishing a house, and the making of bread, are used in the same service.

No higher truths could be presented than those which He thus advanced; none more important can ever occupy human thought. And while to the poetic sense, nature seems gifted with a more touching beauty, from its connection with such lessons from such lips, and the mission of art is elevated when employed to interpret such principles and sentiments, through the reproduction of those simple material objects used to illustrate them; common labor, too, is dignified in the connection, and we are taught that nothing can be small in the sight of God. We assert here that he who recognizes the power of such influences and uses them aright, who allows them to interpret, illustrate, and confirm the highest truth, who has applied himself to understand, and knows their harmony with that perfect law which has fallen from Divine lips, and who knows the further confirmation of their power, through their harmony with a Divine work within his own heart, has not only laid the foundation for that best culture for which we plead, but has fortified himself with a great bulwark of strength to resist error. He will, we believe, be quick to recognize false philosophies, not only because they are poisonous, but because they are distasteful to one so healthfully fed. He will, on the other hand, gather to himself every influence and every acquirement, however humble its source, which helps moral and spiritual truths to assume their true position in the heart, or which will assist him in conveying such truth intelligibly to others.

Sometimes with thunderings as from Sinai, sometimes with overturnings a tumult, the grandest lessons of life given; but oftener through quiet, continu and common influences which cluster ab our way and plead to fulfil their office ministering to our souls. For,

"Gently, by a thousand things
Which o'er our spirits pass,
Like music o'er the harp's fine strings,
Or vapors o'er a glass.
Leaving their token, strange and new,
Of music or of shade,
The summons to the right and true,
And merciful is made."

Maine. E. E. C

For Friends' Review.

GENERAL POPE ON THE INDIAN QU TION.

In a paper recently read before the Am ican Social Science Association, Gen. Jo Pope, of the United States Army, (for s eral years past in command of the Dep ment of the Missouri), has given his vie of the Indian question. He pays a trib to the justice and humanity of Willi Penn in distinctly recognizing the title the Indians to their landed possessions, he shows that the manner in which our g ernment has acted upon this recogniti under the treaty system, has been very jurious to the Indians. Whenever diffic ties have risen with the Indians on acco of the pressure of the white population, t ties have been resorted to for the purch of land and the restoration of peace, and Indians have retired from the purchased trict. This process has kept them in c stant contact with the rudest form of wh civilization. The General says:

"Often and again has the Indian, goa by swindling and wrong, or maddened drink, broken out against the whites in criminately, and committed those dread outrages at which the country has st aghast, but I do not hesitate to say that, my opinion, a large proportion of these breaks have been in the way of retaliati With the great throng of emigrants pressing westward, with equal eagern and in greater numbers every day, who tell what is happening to the Indian? Indian country is penetrated everywhere the seekers for gold or for land; highw are made through it without his consent, the game driven off or destroyed. No will say, even if he can, what outrages committed upon the Indian by irrespons crowds of white men, the bummers of real emigration, flocking into his count but judging from what these same wh men do to each other, the imagination m

highly inflamed to conceive what they uld do, and doubtless have done to the lian. What the white man does to the ian is never known. It is only what the ian does to the white man which reaches public."

eneral Pope thus clearly sets forth that ian wars, with all their bloodshed and barity, both to the Indians and to many ocent white people, and with all their im- ise cost to the government, usually result n the lawless crowds of adventurers who ede the actual settlers, and for whose of outrage, retaliation falls upon the in- ent and helpless.

he result of successive wars and treaties been that the government has gradually ossessed the Indians of the greater part eir lands, and has, by the destruction of e, deprived them of their usual means of sistence, and until a recent period it has e no systematic effort to civilize or stianize them.

eneral Pope considers that the "reser- on system" has now become a necessity; at each tribe being restricted, for a time ast, to a given locality, it may be both ected and controlled by the government, so far as necessary, be subsisted also. he insists, for the best of reasons, that e reservations should be located in *the* of the advancing emigration, instead of e front of it, as heretofore. Each tribe ld be placed in the vicinity of a com- ity in which no hostile feelings towards ans exist; where the law is equally en- d upon all, and where provisions are iful. No large quantity of land would eeded, as the Indians are not to follow old methods of subsistence. A very l military force would suffice from the and might soon be withdrawn, and by separation of tribes, and location gst civilized communities, they would lily become harmless, under the opera- of law, which both protects and re- ns.

neral Pope believes that this plan of ing the reservations would cost less the present one, which necessitates the subsistence of the Indians and the ng up of large military establishments e *frontier*, where articles of actual ne- y become, through cost of transporta- expensive luxuries. It would be de- ly cheaper, when a tribe is to be remov- a reservation, to bring it at once to a at which both the Indians and the ry can be cheaply subsisted, and where is a reasonable hope that in a com- ively short time the Indians will ab- so much of the habits of the civilized unities in their immediate vicinity as to render them self-supporting and fitted for the duties of citizenship. He clearly shows that in this way one tribe of Indians after another would disappear from the frontier, and the expensive military establishments now kept up near them would have no further excuse for existence.

In connection with this plan of locating the reservations, he argues very forcibly the necessity of honest and earnest efforts to civilize the Indians. Whatever opinions and theories men may hold as to the capacity of the Indians for Christian civilization, General Pope insists that no fair opportunity has yet been offered to test it practically, and he very pertinently says that no sensible man would expect his own children to become worthy men and women were he to place them in such surroundings as those into which we have forced the Indians, and which must afflict them every day of their lives. He would exercise great care in the selection of agents. His opinion is very decided that the class of Indian agents selected by the religious denominations, under the policy of General Grant, "are far superior, in point of morals and character, to their predecessors, and that they have, perhaps with few exceptions, addressed themselves in all sincerity to the work of civilizing the Indian." This testimony is the more valuable as coming from one whose education and life-long pursuits might be supposed to prejudice him against methods of peace. But in our great satisfaction with this testimony we should not lose sight of his reasonable criticism, that "the man whose life has been devoted to religious duties, as a clergyman, cannot of necessity have had the training and experience to conduct large business operations; nor can the duties of religious instructor and business manager, especially for large bodies of wild Indians, be combined without injury to both." He believes that some, at least, of the men selected by the religious denominations have been deficient in business training and experience. In this opinion he is doubtless correct. It may be that sufficient thought has not been given to this point. As an actual fact, however, it has been found that a man who has all the requisites for a first-class Indian agent can usually find a situation much more congenial to himself, much more favorable to the highest interests of his family, and with greater prospect of permanence than that afforded by the uncertain tenure, harassment, isolation, pecuniary and moral responsibility, exposure of health, and even of life, at an Indian agency.

If, however, the government would adopt the plan marked out by General Pope as to the location of reservations, and would reso-

lutely and persistently carry it out, we might confidently expect to secure, with far less difficulty than at present, the services of men as agents who combine the essential elements of high Christian character and business talent and experience. In this connection it may be but just to say that the Indian Committee of the Society of Friends has not, as a rule, deemed it wise to recommend ministers of the gospel as Indian agents. It is believed that they have in scarcely a single instance done so, and most of their agents have proved themselves to be men of more than average business ability. They have also practically recognized the correctness of General Pope's opinion as to the proper location of Indian agencies by insisting that the small tribes in Kansas and Nebraska shall have their reservations reduced to proper limits, but shall have the privilege of remaining where they are, to work out the problem of their Christian civilization in the midst of communities of white people, and that they be governed by the laws of the United States instead of by their own tribal regulations.

Moreover, the Friends made an earnest effort, several years ago, to have the wild tribes of the plains moved *eastward*, where they could no longer hunt, where they could be easily protected and controlled, and cheaply fed. President Grant and Congress both promptly responded to this recommendation, and an appropriation was made for the purpose, but from some want of concert between the Interior and War Departments the plan was not carried out.

The Committee of Friends, through their General Agent, also took occasion, more than a year ago, to express the opinion to the Commissioner of Indian Affairs and to the Senate Committee on Indian Affairs that one important step towards the solution of the Sioux problem would be to remove such bands of them as could be induced or secured to the South and East on properly located reservations, and at once to commence vigorously the work of education and civilization amongst those thus removed. It was believed that such colonies would soon become attractive to other parts of the tribe, whose objections to removal would soon diminish, and thus the transplantation and civilization of the Sioux would gradually go on hand in hand. As at present managed, the Sioux agencies are mainly points for feeding the Indians at a heavy cost during the winter, whilst many of them leave on raiding expeditions every summer. This would be effectually prevented by colonization on reservations far to the southward and eastward; those that declined to go being left to take care of themselves.

The closing paragraph of General Pope's paper is so creditable to his heart that we give it entire:

"Having a good and careful business m to regulate his business affairs, so that shall not suffer, I suggest that through t agency of teachers, both religious and sec lar, an earnest and consistent effort be ma to instruct the Indian in all matters co ducive to his moral advancement and to l acquisition of the methods and industr which characterize the civilized rac amongst whom he is placed. If the Indi prove capable of becoming a part of our po ulation, pursuing the same avocations, a restrained by the same influences, we sh have accomplished a great and benefice work. If, however, he be unable to pro by the opportunity, and as a necessary co sequence, disappear from amongst us, we least shall not be in fault, but must acce the melancholy result as the unavoidal failure of an honest and earnest effort to right in the right way. Nothing, then, w be left us but to care for him as he is, a as far as possible, smooth his pathway inevitable extinction. If God indeed will that the once populous Indian race—our p decessors on this continent—shall shrivel and disappear before us, let it at least truly said that we, a Christian peop played our part in its melancholy histo by awaiting its final obsequies as mourne and not as executioners."

SOCIALISM IN GERMANY.

Dear Friend:—During my stay in G many the progress of the socialistic mo ment excited apprehension. Six hundr thousand votes had been cast at the l election by the Socialist-Democrats, a pa which favors in a variety of ways the rooting of the present religious and soc institutions. To meet and to counter this danger, steps were taken to establis Workingmen's Christian party. I have n before me an account of the proceedings this association, transmitted to me by Rev. Mr. Stöcker, one of the court preach of the Emperor. Mr. Stöcker has taker prominent part in this movement. The f meeting was held on the 3d of Janua Mr. Stöcker dwelt on the bright as well the dark side of Socialism. He spoke of right of the workingmen to demand grea security for their position in society; of need of some provision for the widow workingmen, and for those who become abled; of Sabbath rest, of lighter work females, etc. But, while opposed to ex ing abuses, he did not approve of the bl

tred which inspired those who sought to olutionize society. The Gospel also ght liberty, equality and fraternity, ugh not in the sense of the Socialist-mocrats. He and his friends proposed to ce themselves on the ground of Christian h; starting from that foundation, they uld endeavor to bring about a reform. Most, a member of the House of Repre-tatives, and a leading Socialist-Democrat, lied to Mr. Stöcker, inveighing against ristianity and against Christian minis-s. He told Mr. Stöcker that he and his ther ministers had better settle their ac-nt with Heaven, for their last hour was r at hand. At a second meeting the mbers of the Christian Workingmen's ty completed their organization. At a d meeting, held on the 18th of January, r success was greater still. It had be-e known that Mr. Stöcker was going to ress the meeting on the hatred of the ialist-Democrats against Christianity. leaders of the Socialist-Democrats dis-aged the attending of the meeting by r members, yet half of the audience of thousand hearers consisted of Socialist-nocrats. Mr. Stöcker proved from their publications that the Socialist-Demo-s encouraged murder; he offered a thou-l dollars to any one who would prove assertion to be true, that Calvin had ned fifty heretics; and he disproved the ge that Martin Luther "had caused the ants to be killed like mad dogs," by ing that portion of the writings of tin Luther in which he speaks against ppressions of the princes and nobles. 11 o'clock the meeting was to be closed, those who wished to join the associa-were requested to stay. The Socialist-ocrats also stayed, determined to ent further action; they sang the rseillaise," while the members of the stian Workingmen's party sang Martin ner's battle hymn, "Our God is a firm ess." More than three hundred mem-joined the association. They are now bered by thousands. Thus these men forth facing every danger, in order to the very men who hated them. At ext meeting, the organs of the Socialist-ocrat party had urged their followers to d it. The hall was crowded. Mr. ker, in his address, alluded to a declara-made by a speaker of the Socialist-ocrats, that they feared neither Heaven hell, adding that their organization on different ground; they feared God, as evident from the constitution they adopted. A practical proof of the which animated them they gave by g a large sum of money to erect a Home for disabled workingmen. The Emperor, on meeting Mr. Stöcker soon after this meeting, pressed his hand and asked God's blessing upon his efforts. Since that time Mr. Stöcker has addressed meetings in several of the larger cities. The Home Missionary Societies, the Y. M. C. Associations, and the Conservative party of the empire are in strong sympathy with the movement. It has, however, been suddenly arrested. When the first attempt on the life of the Emperor had been made, the government asked the *Reichstag* for more ample means in order to prevent similar acts of violence, but was unsuccessful, because the Socialist members of the *Reichstag* were joined by the Ultramontane members. Then occurred the second attempt on the Emperor's life. It was necessarily followed by measures which excluded the holding of meetings such as I have described. I am very sure, however, from my knowledge of the men who have been engaged in this work, that they will continue in their labors whenever circumstances admit of it. They judge rightly that, if it be necessary that the government should use repressive measures for the security of life and property, it is yet the Gospel of the Lord Jesus Christ which, in reaching and changing the hearts of men, is the only permanent remedy of this as of every other ill.

In conversation with Dr. Hegel, the President of the Provincial Synod, who, by the way, is a son of the late philosopher Hegel, and a man of eminent piety, he dwelt on the danger threatening Germany from the growth of Socialism, and spoke of our not being beyond this danger, since Europe sends us every year large numbers of emigrants who are infected by the same spirit. The danger extends still farther. We have not only Socialists among us, but also those who, like the Ultramontanes in the German *Reichstag*, are ready to join the Socialists or any other set of men by whose aid they may hope to realize their selfish aims. To us, however, as to court-preacher Stöcker and his friends, the field is open for the application of the universal remedy, the Gospel of the Lord Jesus Christ.

HERMANN BOKUM.

TEACH CHILDREN THE DOCTRINES OF PEACE.

Editor of *Friends' Review*:—In reading an editorial in *Friends' Review* of Sixth month 1st, 1878, entitled "Sanctification and Doing the Truth," I was pleased to see the high ground taken against all war, and in favor of the principles of the gospel of peace, as taught by our Saviour Himself, and pro-

mulgated by the Society of Friends ever since its rise, and in defence of which many suffered, and even laid down their lives. It is to be hoped that none in the full blaze of gospel light, who profess to be led by the pure spirit of the Prince of Peace, will in any wise lower the standard that Friends have so long upheld to the honor of Him who said "love your enemies," etc. The discussion which has been going on recently in *Friends' Review* and *the Christian Worker* on the subject, with a desire that truth will prevail, I trust will be the means that the leaders of the people, and elders in Israel may more and more see eye to eye, on this important subject, that the young and inexperienced may not be led astray on so vital a principle. It is very desirable that the youth of our day be instructed to reverence the teachings of the Bible on this as well as every other subject that has an important bearing on the interests of the immortal soul. Would it not tend to the enlightenment of the young and susceptible mind to have the subject of peace, with its attendant blessings, and the benign influence it exerts over the world, even in families and neighborhoods, dwelt upon more in our Bible Schools, for we know that impressions made on the young and tender mind will be lasting.

Mothers are peculiarly fitted for this important work. May none shrink from this duty, for while the dear children are being taught the right ways of the Lord, it will be a means of building up the Kingdom of our Lord and Saviour Jesus Christ.

E. B.

Michigan.

For Friends' Review.

OAKWOOD SEMINARY.

This Institution (the New York Yearly Meeting Boarding School, at Union Springs) awakened an unusual share of interest at the late Yearly Meeting held at Glen's Falls. I think it would be acceptable to the many members of the Yearly Meeting who could not be present, as well as to others, to give a brief account of the facts which were brought out on that occasion, relative to this comparatively new and interesting Institution. Allow me, in the first place, to make a single correction in the excellent notice given by Jonathan DeVoll, on page 674 of the current volume of *Friends' Review*.* It is not merely confined to "young *men*," but has adopted with much success the system of co-education of the sexes, and has on more than one occasion been referred to as a model of this system, which proves so ducive to good order under the managem adopted there, as well as a stimulus to stu and it has a refining tendency on many the young people. The girls' rooms are ticularly neat and comfortable, and are h somely carpeted. But my aim is not criticise, but rather to fully endorse wha DeVoll said of the contrast in the pre arrangements, buildings, &c., with their dition in former years, as well as the c fortable and home-like sensation felt ev where, as shown by the cheerful and ha countenances of the students and offic and the neat appearance of the surroundi To these may be added the high and heal situation and the beautiful lake scenery. is the intention of the managers to m considerable improvements before the op ing of the autumn term.

The annual report of the Managers, in the joint session of the Yearly Meet mentioned the improvements recently m and the satisfactory condition of the inst tion, except in the limited attendance, consequence of the hard times. Notw standing this disadvantage, it appears the current expenses for the year were $165 more than the receipts, which is more remarkable when it is known similar deficiencies in two large and hea endowed institutions in other States, h been counted by thousands of dollars. fact was stated by one of the manag which deserves to be repeated, namely, while the average expense to boarders is five dollars per week, yet this sum of five lars from each student pays the board, ro fuel, light, washing, and tuition; or other words, pays between two and th thousand dollars annually to teachers, v all the supplies, a hundred tons of coal, e or ten servants, and many incident Any one can perceive that all this is acc plished only by careful and skilful man ment, in which Friends of the Yearly M ing should have confidence.

The wide influence which this Institu has already had through the Yearly M ing was alluded to. More than a hund teachers educated there have been sent in different years; and about forty of former students were in attendance at Yearly Meeting, a large number of wh were among the active members, and in case four were counted on a single impor committee. This result appears the n remarkable when it is borne in mind the Institution has been in operation than twenty years.

The Managers desire to continually crease its usefulness. They urged the portance of establishing a fund for the

* This was not J. D.'s statement, but an error of the printer, caused by an abbreviation in the manuscript.

ent of teachers, with a view to reduce the penses to students, as well as to place it on substantial and durable basis. They stated at some had already made provision in eir wills for this object. Carried out, it uld open the advantages and instruction a much larger number of young members, which there are now about 400 in the arly Meeting between twelve and twenty-e years, or of suitable age to attend the eparatory and advanced courses. By re-cing the charges to one-half their present ount, if a fund equal in value to the ool property and buildings was raised 30,000), it is more than probable that the esent number in attendance would be at st doubled, with corresponding advan-ges.

The Yearly Meeting made a small appro-ation towards the running expenses, the t that it has been necessary for the meet-to make for this purpose in eight years; such appropriations were stated to be s needed than the general influence and istance of Friends in sending students. ple provision is now made to accommo-e one hundred boarders, and fifty or sixty students, and with the additions to the losophical, chemical, and optical appara-, the collections in natural history, and facilities for advanced and practical in-uction, it is in a condition to receive large essions to its present number.

A MEMBER.

RELIGIOUS EXTRACTS.

AM learning one lesson, at least, just now o see more of my own vileness. It is a on I would shrink from learning through mination of my own heart to know its et evil; but I have asked that I might taught what God saw it needful for me now, and I desire to leave it to His way eaching. I often fear I may lose by not rching it out for myself, and yet I believe watchfulness at the time, and not ospective self-examination, is the Scrip-l way.—*Adelaide Newton.*

VE ask the Lord that we may know the er of His resurrection and the fellowship His sufferings. He draws us by His rit thus to pray. A dream of power over and sin flits before our inward man. We k a few short stages will bring us to the , that His love who has promised will kly give us the victory. Instead of this, discover fresh evil and new forms of dage. We seem to ourselves, it may be, e thrust into the pit or sold into hopeless ery. We sink lower and lower. False isations are made against us, and we know what it is to be "reckoned with the transgressors," and even to be called, it may be, "Beelzebub," with our Master. We are wronged, misrepresented, punished, cast out, until at last our souls, imprisoned as it were within walls of granite, are brought to the end of self, and the full deliverance comes. This discipline will be, I believe, both inward and outward. Our friends as well as ourselves will think that all is lost, and will leave us alone perhaps in our captivity. But could we hear the Lord speak, He would tell us that all was well, that this discipline is really indispensable, and that these very trials are the chariots appointed by Him to carry our souls to the place of exaltation and triumph. And the believer that truly trusts, recognizes this, and saying continually to each thing, Thy will be done, reigns, as Joseph did, triumphant over every stage. (See Gen. xxxix. 1–6, and 20–23.)—*Jukes on Genesis.*

ABRAHAM really thought that his beloved Isaac must suffer, and was obliged to consent to it; but God would only have Isaac offered, and the ram burnt. And thus the Lord knows how to preserve that which is His own in you; everything, however, must be offered up—life and health, body and soul, enjoyment, relish, gifts, and virtues, and even the darling image of holiness itself.—*Gerhard Tersteegen*, 1720.

IN great religious reforms the simple affirmation of truth is not enough; there must be the corresponding formal negation of error; so that no misconception may be possible. Paul, therefore, laid the axe to the root of the tree which was to fall, to the root of that narrow and impotent legalism which had overspread the church with its deadly shadow.—*E. De Pressensé.*

FROM A LETTER OF R. SHACKLETON.

"He sent them two and two before His face." But while each disciple has his own path to walk in, and his own peculiar exercise to undergo, each has his or her own peculiar baptism to be baptized with, and will do well to be straitened within the limits allotted by the Spirit, till it be accomplished. By this means experience in good, and a growth in qualification is attained, not one looking to, and depending on another, but each receiving instruction and ability from the Head, is able to counsel and lend a hand of help to his fellow, and thus there is not only a pleasant but a profitable union, and the common cause is forwarded by it.

If those who have received gifts from on high, and have in every respect been distinguished by peculiar favors both spiritual

and temporal, will pusillanimously shrink back or ungratefully refuse to comply with the clear requisitions of duty, surely great will be their condemnation. But I hope better things of divers of you, that you will, in the first place, take diligent heed to yourselves, and then as with the heart of one man, advance under Divine direction and protection against the common enemy. So be it, saith thy tenderly affectionate father.

R. S.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 22, 1878.

In the proceedings of the London Yearly Meeting week, there was an evening conference on the subject of Home Missions, addressed by Henry Stanley Newman. The conclusion reached by that meeting seems to us eminently sensible and practical, and adapted to the present state of the Society of Friends in this country as well as in Great Britain. It was that instead of adding unnecessarily to the machinery of the church, each meeting for business should be considered a Home Mission Association. Enrolling so many of the active working membership as is now done by the Meetings on Ministry and Oversight, they have the matter immediately in their hands.

Encouragement, advice, direction and substantial aid can be given by each Quarterly, Monthly and Preparative Meeting to the work for the religious welfare of the souls which lie around the neighborhood of each meeting. Only let the church in direct trust in the living presence of her Head ask His guidance and direction, trustfully expecting that He will guide them in judgment, and it will be given. This will bring added life and interest to all business meetings, and open for the converted members a way into that line of service for which they are fitted; giving them that sense of confidence in their work, which the support, and fostering care of the church inspires, and which is so great a source of strength to all laborers.

The words of Arthur Pease in the closing session of London Yearly Meeting are adapted to the hour. It is only the fulness of the blessing of Christ which will bring rest to the soul. Thousands are unsatisfied, looking to man to help them. "There is," says some one, "a wide-spread religious pauperism." Pastors of almost all denominations find an increasing disposition among their flocks to be exacting in their demands for attention, pastoral visits, &c.

What is needed is that people throu right knowledge of the truths of the gosp of Christ, shall first come to be born aga through repentance and faith in Christ, a thoroughly sanctified by His baptism wi the Holy Spirit. Then they will kn Christ to be in them the hope of glory; ever present Saviour. They then know th they have received from Him the anointi which abides in them, and teaches them, a while they will be of all others the most di gent in the use of every right means of gra they pass from that babyhood in which th were so dependent on man; and becomi established in Christ in soul-health, are fitt to help others, instead of always expecti others to help them.

Another practical question is upon u and is referred to in the report of the Co mittee of London Yearly Meeting on Gener Meetings, as in all other similar report It is that of the need of pastors and teache for those gathered by the various evang istic efforts.

Most assuredly the Lord Jesus has led as a Society, into these evangelizing effort They are in perfect consonance with th principles of pure Christianity. A livi and pure church must evangelize, just as th primitive church did. Shall we then co clude that the Lord Jesus will not perfe the work He has begun? That He will l wanting to His willing-hearted followe who are acting under His command to prea the gospel to every creature, and not su ply the pastors and teachers the young co verts require?

We have entire confidence that as ou Society is willing to take this questio directly to the Lord, He will give the wi dom to solve it, and the gifts necessary t supply the needs of the church. If aga as in the beginning of our church, funds a liberally subscribed to a common stock f each Monthly Meeting, or Quarterly Mee ing, and an "orderly dispersion" of tho qualified to feed the lambs and sheep be a ranged, the present requirements of th church will be met. But this will requi that the whole converted membership sha dedicate themselves wholly to the Lord, an combine to do His blessed work and will.

In its mission work, the early churc used a very simple organization, which ye sufficed for the spread of Christianity i power through many heathen countrie As soon as this simple organization was d parted from, and immediate dependence o the power of the Holy Spirit in the work the gospel abandoned, sacerdotalism bega to come in. The preacher or teacher b came a priest, and through water baptis

nd the bread and wine, became more or ss considered the dispenser of grace. his deadly error is anew spreading in hristendom, and therefore it is specially im- ortant that the Society of Friends combine vangelizing powers, and the upbuilding of urches, with strict simplicity, and adher- ce to spiritual power and direction, and ot lean to forms and services of any kind ot prompted and energized by the Holy pirit.

JOHN H. WILLIAMS and his wife have ffered themselves to Friends' Foreign Mission ssociation in England, for work in India, ve been accepted, and are likely to go out ith Samuel Baker in the autumn, to Hosh- gabad, from whence Charles Gayford and his fe expect to return to England for a time. life-long dedication to residence among those norant of gospel truth,not to only gather them to the church, but watch over them, and show them all things," in the right practice a Christian life, is a grace which is as yet a arce one among Friends.

FRIENDS at New York Yearly Meeting having oluntarily raised the sum of $1200, for paying e necessary expenses of two Friends to spend year as religious teachers in the Indian Ter- ory, Elkanah and Irena Beard are expected on to go down into the Territory on this ser- ce.

DIED.

BUXTON.—In Peabody, Mass., Eleventh month th, 1877, Jonathan Buxton, aged 79 years 8 months d 17 days; a beloved member, and for many years Overseer of Salem Monthly Meeting. His daily lk among men strikingly exemplified the fulfilment the command of our Lord, "Whatsoever ye would at men should do unto you, do ye even so to them." the time drew near for his departure from earth, expressed with emphasis the language, "Christ with- the hope of glory." We reverently believe that he s entered into the rest prepared for the righteous.

HILL.—At her residence, in Randolph county, C., on the 30th of Fourth month, 1878, Ann Hill, dow of William Hill, in the 66th year of her age, ving survived her husband a little more than twelve ars. She was a beloved member of Springfield nthly Meeting. Although her last illness was very nful, she was enabled to bear her suffering with ch patience, and to speak words of comfort and nsel to her bereft children and others that were sent.

TABER.—At his residence, Sterling, Rico county, n., Fourth month 12th, 1878, Clarkson Taber, aged years; a valued member of Sterling Monthly Meet- . In contemplating the devoted life of this dear end, the language presents, "Behold an Israelite eed, in whom is no guile." Reared within the fold he Society of Friends, he early valued his home and vileges in it, while his catholic spirit recognized vir- and purity wherever found, his heart expanding in love toward all those who loved the Lord Jesus in sincerity. For many years engaged in business in New York City, in his intercourse there he proved that one may be in the world, and not of it, leaving behind a record which many might wish to inherit, incited, as we believe, in his dealings with men by the remembrance of the rule, "Whatsoever ye would that men should do to you, do ye even so to them." His missionary spirit led him out to teach in the name of the Lord Jesus, and also to seek out the tried and sorrowing ones—the outcast and the sinner, and while lifting their temporal weights, he was enabled to point these to the Lamb of God, which taketh away the sin of the world. Having settled his family in the West, his own declining health induced him to join them, with the view to restoration, if it were the Lord's will; but patiently resigned thereto, he met his bodily failure with serene calmness, giving to the many who came to look upon him a word of heavenly counsel; and when the end seemed near, desired his family not to hold him, saying, "I am too weak longer to glorify my Heavenly Father." On the 12th, at the mid-day hour, the release came, and his purified spirit was permitted, through redeeming grace, to enter into the joy of his Lord.

THE regular Annual Meeting of the Haverford Alumni will be held at the College, Third-day, the 24th inst. The business meeting will be held at 3.30 P. M., and the public meeting at 7.30 P. M., when Joseph K. Murray, of New York, will deliver an address.

NEW YORK YEARLY MEETING.

(Concluded from page 683.)

Second-day Morning, Sixth mo. 3d.—Meeting of Ministers and Elders met at 8 A. M. Prayer for power and guidance in the faithful following and obeying the command, "Go ye into all the world and preach the gospel," &c. That the work of this department of the church consists not alone in caring for ourselves, and the internal arrangements of the church, but also and more especially in aggressive work, outside of and around us. That our light should shine in such a way as shall induce many to glorify God.

S. B. Satterthwaite said, "Cast thy burden on the Lord," &c. Let us not sit under burdens which the Lord so willingly would carry for us. It is thy privilege to know that the invitation is to thee; He will carry thee and thy burden, too. To carry our own burdens disqualifies us for His service, and we dishonor Him by doubting and hesitating to accept of this, His invitation. If things look alarming, trust in the Lord. He often blesses what we call blunders and mistakes, to His glory. The humblest service of the mere child is sometimes blessed beyond the most carefully arranged. His will must govern us, or we are none of His. If we are His, holiness to the Lord becomes us, and if it is not ours, let us even then prostrate ourselves before the Lord even with this burden, in entire self-surrender, and His promise will never fail us, "I will sustain thee. Yea, I will help thee."

At 10.30 A. M. met in joint session. An exhortation was given to have patience one with another, as much with others as we need and wish them to exercise with us, nothing more

disqualifying for service than impatience. All our work requires a variety of gifts. Have faith in God first, and in one another, and in our church. Do not be suspicious and fearful, but trust in the Lord in all things.

The Minutes of the Representative Meeting were read, and approved by the meeting.

The Report from the Associated Indian Committee was read, in connection with which Dr. Rhoads gave us some very interesting facts; that there were 12,500 Indians under their care, divided into seven agencies, under the care of as many agents. There are twelve boarding-schools and two day-schools, with 956 children, instead of 105 when Friends took charge of them. All are loyal and quiet. Revolvers, which were almost universally carried in one agency, have been laid aside. E. Beard remarked that he went among them rather prejudiced against them, and was of course surprised at the advancement in civilization and education among some of them. They very generally not only revered the Great Spirit, but many now reverenced our Lord Jesus Christ as the Saviour, and as the object of their devotion. Many of even the children in the Quapaw Agency, and Bogus Charley and Steamboat Jack plead earnestly: "If you love us as you say you do, why do you not send some one to stay with us, and tell us about Jesus." A meeting had been organized at the Quapaw Mission School, and thirty-five had joined the meeting, who are leading consistent lives. On notice being given for a meeting at the Cheyenne Agency on First-day, some came fifty miles by daylight.

Meeting closed with prayer for this people, that the Lord may incline some to respond to the call, and prompt the inquiry, "Lord, what wilt thou have me to do?" A committee was appointed to solicit subscriptions to aid some one to respond, "Here am I; send me."

Afternoon.—Met in joint session. A Minute of the Representative Meeting, recording the death of Alden Sampson, one of their members, was read. Report of the Bible School and Missionary Board, reporting thirteen schools in North Carolina, four in Virginia and one in Maryland, where 1,298 children are being taught about five months of the year; fifteen Bible-schools, with 1,046 scholars. Much interest was manifest in this work, and we were exhorted to retain our zeal until subscriptions were solicited at home. The report of Bible-schools represents an increase of thirty-seven teachers and 315 scholars.

E. L. Comstock referred to her visit among the poor of East Tennessee. Seventy-two thousand, between ten and twenty years of age, unable to read or write. Dr. Garner's labor among them is much blessed. Seven meetings established among them; two Monthly Meetings and one Quarterly Meeting. This aid received from Friends alone, there being no provision for schools by the State, with an empty treasury, and a prospect of repudiation of their State debt.

Reports of Tract Committee, of trustees of the Murray Fund, and of the Educational Fund, were read and approved by the meeting.

Third-day Morning.—Ministers and elders met at 8 A. M. Prayer, thanksgiving and praise found utterance from many hearts for the continuous blessing of the Master's presence, uniting, humbling and contriting us together; for the refuge we have at the feet of the Lord Jesus, in every emergency and need, the source and centre of all our hopes and strength. "Clothe thy ministers with thy righteousness, and thy servants with salvation." Exhortation to faithfulness to those at our homes, who have a right to expect help from us, by a consistent walk and by words of encouragement and counsel. However important the work of foreign missions and distant fields, if our loved ones at home are not under the blood, we may well begin here. Mothers bring your loved ones in the arms of prayer to the Master. As you cry, "Save, O save my child," believe your prayers are heard and will be answered. A mother pleads for her son "Augustine, intercede for my boy." The reply was, "No, the son of so many prayers can never be lost." On her death bed she was told "Thy son is saved." She folded her hands, exclaiming, "It is enough; let me go in peace."

"I will guide thee with mine eye." We were exhorted to live so near the Master's feet, and be so sensitive to every intimation of His will that in our service for Him we may be ready to turn over our thoughts, feelings and impressions, however well matured and timely in our own judgment. If His Spirit lead in another direction, let us follow present guidance. Testimonies to the safety of trusting the Lord and thus following Him, and evidences of His blessing upon service, the nature of which was not indicated until seated in the meeting, were given. Not that we are excused from careful searching of the Scriptures in the light of the Holy Spirit for becoming scribes, well instructed, so as to be able to bring forth out of our treasury things new and old, as He may indicate and qualify for every service.

Third-day Afternoon.—Met in joint session. Report of the Managers of the Yearly Meeting Boarding School at Union Springs. It is in a prosperous condition, has been nearly self-sustaining the past year, but has a capacity for the accommodation of seventy more students than it has at present, and Friends were encouraged to support their own schools by their patronage.

Report of Committee on General Meeting was presented to the meeting, showing many evidences of the Lord's blessing on their labors that the church had been strengthened, and much united in the service, both by committees of the Quarterly Meetings and by the membership generally; that more than 10 had been added to our membership, and nearly 400 had been brought to accept Christ as their Redeemer, who had found homes in other societies.

A committee was appointed to continue the work the coming year.

Third-day Evening.—Nearly 2,000 met in the tent as a gospel temperance meeting, which was addressed by several earnest laborers in this cause.

Fourth-day.—A meeting of Ministers and Elders met at 8 A. M. After several prayers and much thanksgiving, we were exhorted to be strong in the Lord, and not rest satisfied

with being children, babes in Christ only. Be childlike in trust and confidence and faith, but not content to remain in continuous babyhood. To be strong consists not in an increase of years or advanced age; not in what we have been, but what we are. To be strong in the Lord is the exact reverse of being strong in self-confidence, in self-reliance. It implies a supply of food, not from our own resources, but in eating and drinking of the flesh and blood of Him who said, "Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you." Let us not conclude "these are hard sayings," for He continues: "My words they are spirit and they are life." "They did all eat of the same spiritual food," was said of the Israel of God, and has ever been the source of life and strength and power of the church, and each individual member thereof.

In this day of great diversity of judgment, let us bear in mind the diversity of gifts, requisite for success in the service of Christ, and that are conferred upon us. That this success is not the result of uniformity, so much as conformity to the will of God. No man should attempt to give direction to the Lord's work, who is not experimentally acquainted with His work of grace upon his own heart. Elders were reminded "there are many sickly children among you, needing your loving care, or they will die." The little diffident, retiring ones, are too likely to be found on the north side of the house. Can't you get them in a warmer place? Out of these I foresee counsellers and judges, if they are fed and nursed with loving care.

It should be the easiest and freest place to work for the Master in our homes and home meetings. We should more freely testify of what the Lord has done for us there without fear of *doubtful criticism*. While we accept and regard and teach the work of the Holy Spirit, as indispensable in the work of redemption, let us not confound this with the blood of cleansing, and the sacrifice on the cross, nor substitute the one for the other. As our Lord said, "He, the Spirit, shall testify of me. He shall lead you into all truth." The reports from the Quarterly Meetings represent the membership of this meeting to consist of 73 ministers and 244 elders.

At 10 A. M. Fourth-day, met in separate session. The Queries were read and answered from the subordinate meetings, eliciting much pertinent counsel. On the attendance of meetings it was said, where there is religious life and warmth of interest there will be a good attendance of meetings, and *vice versa*. In connection with the deficiencies admitted in some of the answers in the attendance of meetings in the middle of the week, it was stated that in several instances there are devotional evening meetings held, and well attended by those unable to attend at the regular hour. The importance of holding our meetings at such time and place as will be most convenient to the membership was recommended. We were reminded that we should charitably judge of those coming among us, whose educational advantages have been so different from ours. If there is true waiting upon the Lord in our meetings there will be a true communion with Him, which cannot but prove attractive to others, as His children thus waiting upon God, raise a banner, and so lift up Christ as to draw others to Him. The church should foster every means of grace which the Lord blesses.

The united prayers of the meeting should accompany the ministry of the word. Our meetings should be a constant public testimony for Christ. Wherever you are, let your light shine, that others may come and glorify God. Occupy your gifts, whatever they are. Some meetings are starved for want of ministry, and some burdened by a starved ministry. This may be owing to unkind criticism of the ministry. Let us uphold by prayer those who preach the word, however tremblingly. We should go to our meetings emptied of self, but full of the love of Christ, and zeal for the welfare of souls, and full of the knowledge of His will and fitted for His use. We rejoice in the satisfactory reports, indicating the preservation of love and unity among us. We were exhorted to show it by welcoming strangers to our meetings. We should diligently study the Holy Scriptures, and daily read them in our families as an important means of grace, which cannot be neglected without danger to our highest interests. And let us not shrink from a vocal utterance of our sense of need, and asking for the Lord's blessing upon us and our loved families. It is quite as consistent for our children to plead, I don't feel like going to meeting to-day, as to give them the impression that "I feel excused from prayer to-day." The family that begins the day by thus coming to the throne of grace, will be the better fitted for the day's duties and cares, and fortified against the trials and temptations of life. If we are not happy in our home relations and faithful in our home religion, we are poorly prepared for a happy and joyous service elsewhere.

Fourth-day Afternoon.—Met in joint session. Committee brought forward names for a Bible school and Missionary Board, followed by prayer for the continued blessing of the Lord upon their labors. The Committee to solicit means to aid missionary work among the Indians reported $1,200 raised for this purpose.

Fifth-day Morning.—Met in separate sessions. At the opening of this, the closing session of the Yearly Meeting, several prayers were offered, especially for the blessing of the Lord on the meeting as we separate, for those who go forth to other fields of labor, and as we return to our homes, that as fruit-bearing branches, we may bring forth fruit to His praise. Thanksgiving and praise also welled up from many hearts, for favors so largely and continuously granted us; for the love and joy and fellowship which has so largely characterized every session, and for the practical evidences of the fruits of the Spirit throughout our borders. An exhortation to forget not our responsibility for the weaknesses which we so deeply deplore. If our meetings are not what they ought to be, how far have we contributed to this result? Have we excused ourselves from a word of encouragement that would have lifted some trembling child? Have we withheld the counsel which might have restrained some wanderer?

Report of the Committee on Peace, and of the Secretary of the Peace Association, was read, and the amount required to continue the

work for the coming year was appropriated, with instructions to inform the Association that this Yearly Meeting withdraws from the Association, on the ground that the means required may effect more good if used in other directions.

The Committee to whom was referred the remonstrance against some portion of our discipline from one of our Quarters, reported that the Yearly Meeting be recommended to send down a Minute of Advice, earnestly entreating them to bear in mind that it is only one year since our discipline was adopted by the Yearly Meeting with great unanimity, with hope that on reflection they will find it their privilege to remain in harmony with and conformity to our discipline and the advices of the Yearly Meeting. On the proposition from one of our Quarterly Meetings for a general conference on subjects of common interest, which had been referred to a committee, they now report that in their judgment the proposition is premature, but express unity therewith when all the Yearly Meetings are prepared to unite with it.

Essays of Epistles were produced and read, and were considered remarkably expressive of the interests and engagements of the meeting. They were adopted and addressed to the Yearly Meetings respectively. A father reviewed the past fifty years, since the schism of 1828, the many trials through which we have passed, and remarked that he had ever found that his safety consisted in his remaining in the body, that his influence, if for good, must be in the church, and would be worse than lost if out of it. That though mistakes may have been made, yet his place was "in the ship so long as a sound plank remained in it." To which was responded that this, the fiftieth year from the great sifting, may well be considered a year of jubilee and thanksgiving, for surely if the dear father is safe in a ship as long as there is one sound plank in it, we are certainly safe in a ship with only one or two unsound ones in it.

Several prayers as we part, in which the Lord's keeping, saving power was invoked on the dear friends visiting us, and for us as the visited, and repeated acknowledgments of goodness and mercy so signally granted us in all our sessions, and the evidence so fully granted us, that our Yearly Meeting in Glen's Falls has been owned and blessed of the Lord, by the thousands that have flocked to our meetings, the many that have testified to the blessing to them, and upwards of thirty who are rejoicing in a newly-found Saviour. The universal satisfaction expressed by Friends in attendance, resulting in adjourning, to meet again in Glen's Falls next year, if the Lord permit.

LONDON YEARLY MEETING.

(Concluded from page 699.)

Fifth-day Afternoon, 23rd. — Peace question continued by Wm. Pollard. Now was the time for moving, we must keep abreast of the subject. The work will be done by the Christian church.

J. B. Braithwaite was thankful for the interest taken in the subject. It was of unutterable importance. "One murder makes a villain, millions, a hero," was still too much the popular idea. He was glad of the 16,000 or 17,00 clergymen of the Church of England, who ha signed the protest against the war, especiall considering how they were bound by the arti cles of their church.

Thos. Harvey thought the present a time t work for peace. Isaac Brown had no hope fo real progress in the question, except on Chris tian grounds. Wm. D. Sims, Edward Back house, Theodore Fry, Wm. Graham, Thoma Pumphrey, and others followed, the decisio being to appoint a committee to write an ad dress for wide distribution, and also that a para graph should be inserted in the Epistle.

A summary of the answers to the Querie was read, also the tabular statement; 14,60 members, showing an increase of 163; 4,71 attenders, showing an increase of 100; report of marriages show an increase of fifty per cent being now the same ratio as the general popu lation—one per cent. From seven Quarterl Meetings reports varying in character wer read, all interesting, and elicited a good dea of remark, especially as to Mission Meetings introduced by Henry S. Newman, questionin how long they were to remain unconnecte with the church. He thought at present w lost benefit from want of their help, and the suffered by our non-recognition.

J. B. Braithwaite said it was the problem fo this generation; it was well for those who too part, to look to the Lord for guidance. Williar Tallack spoke as to the undesirableness of closer connection. Ellwood Brockbank desire union. J. S. Fry thought each Mission Meet ing must be dealt with in detail, and action le to the Quarterly Meetings or Monthly Meetings Francis Frith thought those who had the car of such should gradually draw them nearer t Friends. Arthur Pease spoke of Mission Mee ings, and blessings received, that those wh there had got the baptism of the Spirit, did nc feel to require the baptism of water, or th outward bread and wine, and that in the nort the independent workingmen readily accepte Friends' views on these subjects, and united i their mode of worship. Joseph S. Sewe thought it best left to the action of each Month ly and Quarterly Meeting. Jonathan Grub spoke of the blessings he had seen derived fron Mission Meetings, and though in some he coul not unite in all done, yet even in those respect he had learnt that benefit had been received b others. It was a long and earnest discussion conducted in great harmony.

Seventh-day Morning.—Set out at 7.30 for Pee Meeting, to a Home Mission breakfast. It i an old house near Smithfield; was at one tim nearly closed; has, however, been worked up and is now well attended, especially in th evening. Two or three hundred sat down t breakfast, J. B. Braithwaite giving thanks, an after breakfast repeating, "Be strong, immova ble, always abounding, &c."

Henry E. Clark was my opposite neighbor he and his wife return to Madagascar prett soon. Henry S. Newman addressed us as t the best means of sustaining and extendin mission work; was not in favor of a new, sepa rate organization,but rather to use that we hav in Preparative, Monthly and Quarterly Mee

gs. He gave us a list of places where the arngements were entirely in the hands of such eetings or those on Ministry and Oversight. Sunderland, meetings to gather the outcasts; rlington and other places, for various purses, including Bands of Hope, Tracts, &c.; at now women Friends joined our meetings, gave a good opportunity of working together, arterly Meetings particularly taking in hand neral Meetings. It was a good practical adess. Alfred Alexander and others followed. was a good time.

The School Conference was not a particularly eresting one.

Second-day, Fifth mo. 27th.—The meeting of act Committee was held at 9 o'clock, Yearly eting assembling at 11. The words were oted, "These all wait upon Thee," &c.; if the usts of the field are thus supplied, cannot we st our Heavenly Father? Some testimonies re read. That for Ann B. Harlock, of Banry, mentioned that at the last meeting she ended, she repeated the words, "Oh, taste d see that the Lord is good, &c." It was the st text she ever quoted in meeting, and as last it still spoke her experience. That for bert Were Fox said that his last words were, esus, Jesus, let me come." He was a highly icated man, but very humble. The next was Margaret Blake Snaith, who was not thus ed, but the grace of God in thus blessing and king use of these dear Friends, was well oken to.

While on this subject, Rachel Binford came and addressed the meeting powerfully: "Let the wise man glory in his wisdom," &c., st appropriately. Priscilla Green's testiony was spoken to by William Graham, B. Brockbank and others. Barnabas C. Hobbs nembered her visit to America when in feehealth. Those for Hannah Marsh and John wby followed; the failing of natural temper s honestly alluded to in the latter, and the ce that was given to overcome it.

The proceedings of the Continental Committ were read, with particulars from Norway l Denmark. Charles Tylor added some inmation. As a whole, Friends are increasing both countries; 150 in Denmark are consid d to unite in Friends' views; Minden Friends e had two additions, and the account from nce was more favorable. First-day schools l Bible readings are held. Jules Paradon e us a very interesting account of their tract tribution. Australian reports showed pross.

n the afternoon meeting, B. C. Hobbs gave an lress on religious meetings, speaking of the 000 attenders, as to the definite object to be ght; they must not all have strong meat. stimonies respecting E. C. May, of Tottenham, l Wm. Smeal, of Glasgow, followed by good narks on women's ministry, by Henry Pease, . Fry, and others. An Epistle from Brumana s read, and some information given by Henry Newman. There are 25 members and about attenders of Friends' meeting.

The Friends' Foreign Mission Meeting was d at 6.30; the large house well filled. In all partments the work is blessed and increasing. ree more Friends are going out to India. E. Clark gave an interesting account of his labors in Madagascar; made an earnest appeal for some one to go out and help Helen Gilpin. The collection was over £50.

Third-day Morning, Fifth mo. 28th.—Samuel Alexander, of London, and Joseph Jesper, were liberated to go into the Women's Meeting. A Minute was next received from the committee appointed to write to Western Yearly Meeting and to consider as to a deputation. They were prepared to recommend that two or three should go, with which the meeting united, requesting them to nominate. Theodore Harris gave an interesting account of his visit to the Cape of Good Hope, with Isaac Sharp, similar to the statement made in the meeting for Ministry and Oversight. The accounts of the national stock showed that in addition to the usual subscription, a special fund of £2,000 would be required to meet the extra expenses incurred in Friends travelling abroad.

Barnabas C. Hobbs gave an address on Higher Education. A report from the committee to assist Kent Quarterly Meeting, was read, and they were appointed for another year. It is a very small Quarterly Meeting, but difficult to unite with any other. Richard Rutter spoke well as to the question of dead and dying meetings. He named that in three counties there were fifty closed houses, and thought Friends should arrange for their being regularly attended, and provide funds for the expenses of those going to them.

A Minute was read from Cumberland and Northumberland as to Friends making and selling intoxicating drinks. Fielden Thorp spoke of the action of the Society so far. We had got to ask if Friends avoided the unnecessary use of intoxicating drinks, and it was consistent now to show the inconsistency of making or dealing in them. The increasing number of grocers who sell was spoken to, instances being given of the injurious effects. The subject took considerable hold of the meeting, and a Minute directed the Committee on the General Epistle to refer to it.

In the evening, Henry Richard, M. P., addressed a large meeting of young Friends on the peace question; a most earnest address. As it will be printed, further reference need not be made here.

Fifth mo. 29th.—The Devotional Meetings, held at 9 o'clock each day, are largely attended and felt to be times of refreshment. This morning crowded Meetings for Worship were held in both houses; some members of the Chinese Embassy were present, also the chief Patriarch of the Greek Church in London, as well as some Syrians. Many sermons and prayers were heard in both meetings, amid very solemn intervals of silence.

In the Business Meeting at 3.30, Barnabas C. Hobbs went into the Women's Meeting. A testimony for Josiah Brown, of Norwich, was read and spoken to by J. B. Braithwaite and Jonathan Grubb, both expressing much love for the departed, with the feeling that earlier dedication would have brought still greater blessings on the church, and on the Friend himself: "lest the sun go down ere your work be done." The last testimony was for Samuel Bewley, of Dublin.

The Committee on the Western Yearly Meeting Epistle proposed the names of J. B. Braithwaite, Joseph J. Dymond, Richard Littleboy and George Tatham, as the deputation to that Yearly Meeting. This met with the full concurrence of the meeting, and prayers and desires were expressed that the blessing of the peacemakers might be theirs; at the same time it was felt that they were the bearers of a message of love to our brethren there, and that it was different to a visit to our own subordinate meetings, they being in all respects a co-ordinate body with ourselves. The deputation were also set at liberty for any other service in America they might feel called to engage in. £1,500 had been raised in this country for North Carolina Friends, in their work among the negro population, and very grateful acknowledgments were received from them. Friends are largely increasing in Tennessee, and a good work doing in education.

At 6.30 the large house was filled by those who speak in meetings and are not recorded, or those who feel they may have to speak, or who at present take part in mission work. This meeting was called by Mary Agnes Backhouse and Dougan Clark. The former spoke powerfully from the text, "God has not given us the spirit of fear, but &c.," and the latter addressed the disciples of the Lord Jesus. It was a cheering and blessed meeting.

Morning Sitting, Fifth mo. 30th.—Showers of blessing were spoken of as coming down upon us. The Clerk said he had received a note from John Bright, in which he said he felt deeply grateful for the sympathy of Friends, and that he was humbled with the thought how little he was worthy of their thoughtful attention.

The Minutes of the Meeting for Sufferings were read; a discussion ensued as to the decision of that meeting to publish no more books, agreed on some years ago, and now again confirmed.

On the action of the meeting with respect to Slavery, Edmund Sturge made a long and interesting statement as tothe action of the Anti-Slavery Society, stating that 500,000 slaves on the east coast (of Africa?) were taken away every year, and that seven out of ten died on the journey.

The report of the War Victims' Fund was read, and gratitude expressed to James Long, who has been so faithful in the service at the seat of war. Almost two hours were spent in discussing the document to be issued on war. It is in the shape of an argument; is addressed to Christians; is in modern language, conclusive in its arguments and reasoning. The paragraph as to the civil power—the power of the magistrate, as distinct from the soldier—elicited a most interesting discussion. Wm. Penn's action as to the appointment of a police force in Philadelphia, was spoken to. The principle of family government, the line between the soldier and the policeman, was clear to some Friends, but not to others. Many had been mayors, and others were magistrates, and had felt the difficulties of the case. Richard Littleboy, Joseph Armfield, J. F. B. Firth, J. J. Dymond, Thomas Pumphrey, James Bourne, J. T. Grace, Francis Frith and others, took part in it. Some wished to omit the reference altogether, but that was felt a cowardly way of looking at the questio

Afternoon Sitting, 30th.—Jonathan Grubb we into the Women's Meeting. Barnabas C. Hob advised young earnest men engaged in missic work, not to separate themselves from the wo of the church, to speak to their older friends their difficulties and trials.

The report on General Meetings was read. good many had been held, mostly to satisfa tion. The great want seemed to be those wh would go for a time and settle in places whe the ground had been ploughed up.

The amended draft of the paper on war w read, and universally approved.

Evening.—The large house was crowded, u and down stairs, on the Temperance questio Samuel Bowly presided, and Canon Farrar ga a thoroughly practical and well thought-o address.

Fielden Thorpe and Theodore Fry also spok and a capital feeling was evinced.

Sixth-day, Fifth mo. 31st.—The interest ar life of the Yearly Meeting have been thoroug ly maintained to the close.

Arthur Pease expressed his thankfulness th we have been so united in showing forth th Headship of Christ over His church, and th guidance of His Spirit in its individual mer bers. Men are everywhere searching for basis on which their souls can rest. A minist of the Scotch Church told him the inquirir minds of Italy are more ready to becor Friends than anything else; they want r more of ordinances. Some, in this country, find rest for their souls, plunge deep into Rit alism. Some seek the same object in Rationa ism. We are able to direct them to a sur foundation than either. Other churches ha been blessed with a large ingathering of si ners. The question often comes up: "Wh are not we equally blest?" May it not be b cause we are content to receive the Holy Spir at second hand. We suppose we must nece sarily go on in the old practices, the old rut but we are in the midst of new circumstance and the question to us is: "What is that thee?" Other gifts may be ours; other fiel of service; other pastures, whither the Lord ready to lead us.

A visit from a woman Friend had been a nounced, a Friend who, from ill health, cou not visit us at an earlier sitting—Julia Vale tine. She came in just before A. Pease ende and she made reference to his concludi words. Her message was, that God had chose our church to exhibit the power of the Ho Spirit to the rest of the churches. She exhort the mission workers not to trust in themselve but really and in faith to depend altogether o the Holy Spirit; and she exhorted us all, our meetings for worship, to hold them in th same entire trust; to hold them in the pow of God. She honored and loved the Scripture but no arrangement of any kind is required f spiritual worship. God is sufficient for o needs. To the young she said: "Cling to th Society." She took leave under the solem conviction that she should never meet us agai on earth.

The remaining Foreign and the Gener Epistle were passed.

B. C. Hobbs expresssed his thankfulness f

e last named and for the appeal on war. They ssess, he said, the true ring; the words are ar and bold, showing that those who issue em have a full sense of what they say, and ey will find a response where they go.
e meeting closed with prayer and thanks- ving, and under a covering of mutual love d of praise.
In the afternoon, the Elders met for confer- ce; and then the Meeting on Ministry and ersight held its concluding sitting.
Among the subjects under notice, that of the nistry was prominent. Our young Friends e sometimes disposed unfavorably to contrast e informal, it may be unlettered, offerings ard in our meetings, with the cultivated, elo- ent sermons of ministers of other denomi- tions. Probably all present would concur the opinion expressed, that the true way, d the only way, in which we can compete h the ministry of other denominations, is by king care that every word we utter shall have nind it the Divine authority; and all would , with the Friend who expressed it, "I had her hear twelve words from an unlettered acher, uttered in the life, than the most elo- ent discourse from one who spoke only his n thoughts."
From the statistical returns it appears that t of all the members, young and old, in Great tain, more than one in ten is a member of Meeting on Ministry and Oversight.
By accident, the proceedings of Sixth-day ernoon appeared in last week's paper as those Fifth-day, on page 698.]

TRANSIT OF MERCURY.

Satisfactory observations of all the con- ts in the late transit were made at the ited States Naval Observatory, and good servations have been reported from observers of the United States Coast rvey, in Washington and in different ts of the country. Reports have been eived from the French astronomers at den, Utah; from the American astron- ers at Cincinnati, Chicago, Glasgow, ., and from amateur observers at New leans, Savannah, and various other points.
e larger part of the Congressional appro- ation of $1,500 was expended in photog- hy. Professors Pickering and Watson dertook the work of making photographs the Cambridge and Ann Arbor observa- ies; and a set of the instruments used in otographing the transit of Venus, in 1874, s sent to each of those observatories. The at Washington was very favorable, and development shows that all the photo- phs taken there can be measured accu- ely. The weather at Cambridge was avorable, giving very thin photographs, ne of which, however, can be measured. Ann Arbor, the sky was cloudy during latter part of the transit, and the plates were all exposed in the earlier part of the day. These photographs are all very dense, but probably all can be measured. The French astronomers report a snow storm during the early part of the day, but clear weather in the afternoon, during which a good number of photographs was secured. The American method seems to be correct in theory, but the apparatus needs some change. In order to obtain good measures the picture should be sharp, and the exposure short. It is probable, therefore, that the reflectors, which now lose about nineteen-twentieths of the light, will require to be changed. A comparison of the contact observations with the calculations of the English and American nautical almanacs, shows that the English almanac is much nearer the truth. Since the ephemeris of the American almanac is based on Leverrier's old theory, and that of the English almanac on his recent one, the present observations appear to confirm the theory of an intra-mercurial planet. Prof. Langley, at Alleghany observatory, had the fortune of an unusually blue and transparent sky, and saw, with the polarizing eye-piece, the entire disc of Mercury outside the sun, about half a minute before first external contact. The coronal background appears to be bright enough to make the planet visible at least fifteen seconds of arc from the solar limb. He saw no "black drop" or "ligament." As the disc advanced on the sun it was closely scrutinized, but no "bright point," or "annulus," was seen. The planet has been generally described as looking "black" in transit, but in Langley's instrument it was gray, slightly inclining towards blue, like the portion of the spectrum between F and G. The average light from the disc in transit is very considerable, exceeding eight per cent. of that from direct sunlight, and measures taken from the thermopile and galvanometer showed that heat was coming from the same direction.—*Silliman's Journal.*

The contrast between the dim fears and hopes of the heathen, and the bright assurance of the Christian, is vividly shown in the two poems which follow.

GREEK MOTHER'S SONG.

I.

O where is peace in all the lovely land?
Since the world was, I see the fair and brave
Downward forever fighting toward the grave.
A few white bones upon a lonely sand,
A rotting corpse beneath the meadow grass,
That cannot hear the footsteps as they pass,
Memorial urns, pressed by some foolish hand,
Have been for all the goal of troublous fears.
Ah! breaking hearts and faint eyes dim with tears.

And momentary hopes by breezes fanned
To flame that, fading, ever falls again,
And leaves but blacker night and deeper pain,
Have been the mould of life in every land.

II.

O is there rest beneath the meadow flowers?
Or is there peace indeed beside the shore
Of shadowy Acheron? nor any more
The weary rolling of the sickening hours
Will mark the interchange of woe and woe;
Nor ever voices railing to and fro,
Break the sweet silence of those darksome bowers?
But there a sorrowful sweet harmony
Of timeless life in peaceful death shall be,
In woodlands dim where never tempest lowers,
Nor branding heat can pierce the sunless shade.
O sweet forever in that dreamful glade,
If there indeed such deepest peace be ours!

—*Macmillan's Magazine.*

ROMANS XIV. 8.

Jesus, I live to Thee,
The loveliest and best,
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus, I die to Thee,
Whenever death shall come;
To die in Thee, is life to me,
In my eternal home.

Whether to live or die,
I know not which is best,
To live in Thee, is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes Heaven forever mine.

—*Harbaugh.*

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PICKERING, ONTARIO,

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SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 17th inst.

THE EASTERN QUESTION.—The Congress at Berlin was formally opened on the 13th. The first sitting lasted only an hour, and is understood to have been devoted only to the formalities of organization. Prince Bismarck was chosen President, at the suggestion of Count Andrassy, both on account of traditional custom, and because of his eminent services. All the plenipotentiaries appear to have been present, except two of the Turkish members, who arrived that evening. The first actual business sitting was on the 17th, the interval being apparently designed to allow time for p sonal conferences between the leading members. was stated before the opening that complete secre was to be observed, and that an oath to that effect h been imposed on the printers, who were to print t private reports of proceedings for the use of the me bers. If this be the case, any published accounts the discussions must be received with doubts.

A banquet was given by the Crown Prince, on t evening of the 13th, to the members of the Congr and a number of German princes and princesses.

The London *Globe* published on the 14th what p ported to be the full text of an agreement betwe Great Britain and Russia, signed on the 30th ultim by which Bulgaria is to be divided into two provinc one north of the Balkans, with a prince; the otb south of the Balkans, but not touching the Æge Sea, to have a Christian governor and a governme like an English colony; the Turkish troops to lea Bulgaria. Russia promises not to advance her Asi frontier, nor to take indemnity in land, nor interfe with the claims of English creditors; the question payment to be discussed by the Congress, which w also re-organize Thessaly, Epirus, and other Gre provinces; England not to oppose the retrocession Bessarabia, or the annexation of Batoum, but reservi the right to discuss in the Congress international que tions affecting the Danube. Russia agrees that t passage of the Dardanelles and Bosphorus shall r main as at present. Both Powers reserve the right discuss in the Congress questions not included in th agreement; but if, after discussion, Russia persists maintaining the treaty as modified by this agreemer England will not dispute her right to do so.

The same statement had been published at the er of last month, and was then publicly declared by t Foreign Secretary of Great Britain to be not authenti The fact that on its present publication the Chancell of the Exchequer, when questioned in the House Commons, did not repudiate it, is thought by some show that it is correct.

Negotiations at Constantinople respecting the su render of Shumla and Varna have been abandone the matter now being considered in the hands of t Congress.

TURKEY.—A dispatch from Constantinople on t 16th asserted that the Turkish delegates have been i structed to withdraw from the Congress, and decla that Turkey prefers to execute the stipulations of t treaty of San Stefano, if the Congress decides to gra automony to Epirus, Thessaly, Bosnia, and Herz govina.

DOMESTIC.—William C. Bryant, the distinguish poet, who for over fifty-one years has been the edit of the New York *Evening Post*, died in that city the 12th inst., aged eighty-four years. He had be remarkably vigorous for his years until the 22nd ul on which day he made an address at the unveiling o statue of Mazzini, the Italian patriot, in Central Par and going afterward to the house of a friend, he fell the door, either from fainting or paralysis, his he striking the stone steps with considerable violence. H partially revived, and for some days it was hoped th he might recover, but he finally sank peaceful away.

Charles C. Burleigh, widely known for more th forty years past as an able and eloquent anti-slaver peace, and temperance lecturer, died at Florenc Mass., on the 13th inst., from injuries received fro being struck by a railroad train on the 3rd.

John C. Fremont has been appointed Governor the Territory of Arizona.

CONGRESS.—The final adjournment, which had be fixed for the 17th, was postponed to the 19th. T account of the proceedings of the closing days must l left to next week.

Friends' Review.

A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

"ALWAYS REJOICING."

"Rejoice in the Lord always; and again say rejoice," says the apostle Paul.

Do not cultivate a desponding spirit. A eat deal of our so called "gloom" and darkness" is the result of our cultivating allowing in ourselves a desponding spirit. me one has well said "to be *low* is not ways to be *lowly*," and have we not oved this in our own experience?

We copy too often after the "depression" others, instead of noticing what was the *use* of that depression. Lack of faith, faithfulness, overfatigue in daily duty, or en, it may be, overfatigue in goodly ser-ce—all these are fruitful sources of de-ondency.

The "fearful" head the long list of the lost, the "feeble" often fall an easy prey to the tempter, and all because they forget from *whence* their help cometh. These go on their way through life with downcast eyes and folded hands, absorbed in the discouraging contemplation of "self." They cry out sometimes, as with Job, would that it were with me "as in months past." Their eyes are more upon themselves than upon their Lord. Oh, that such would "lift up" their eyes, and look upon their God. Has He changed? Do His "compassions" fail? Have His "mercies" ceased to compass them about? Is His "faithfulness" only a thing of "the past?"

How does the apostle tell us to examine ourselves? "Examine yourselves whether ye be in the faith." If we have slipped away, in any degree, from the faith, if we have wandered from our God, we may do well to contemplate deeply our inmost deficiencies, but we must do this with unpitying eye. In hours of gloom there is often a strange tendency to pity ourselves, instead of dealing honestly with ourselves as David did, of old, when he acknowledged, "I have sinned." If we have sinned, the remedy for sin is close at hand, and the forgiven soul can speedily go on its way rejoicing.

There is always abundant *cause* for rejoicing, if we will only seek for it. One loving, faithlit glance, back through the long centuries to Calvary and its three crosses, and the loving, patient sufferer on that middle cross, would oftentimes dispel our gloom, and make our all-important "self" sink out of sight at the thought of "His mighty love—mighty to save." An *upward* glance to the white throne above, and to Him who "ever liveth" there, to make, day by day and hour by hour, his patient, tender "intercession" for us, whom it has cost Him such "a price" to redeem, would give us cheer and comfort on our path.

The child of God is called to a continuous

rejoicing, not in himself, but in His Lord. "Rejoice in the Lord *always*" is the message to us, through one who knew and loved Him. "All discouragement is from the devil," says another in later times, who through his life of peculiar trials, rejoiced and praised his Lord.

Discouragement makes us as "worms of the dust," ever near to the foot of the oppressor, while rejoicing is as "the wings of the dove" to us, enabling us to rise above earth's hindering things, into the clear sunlight of God's love, where we are rested, and invigorated, and refreshed. Then let us turn at once, when the discourager comes to us, with the whole heart, to our Lord, and just in proportion as we keep close to Him, walking in His footprints, we shall realize the solemn and beautiful promise, which He left for us, to be fulfilled: "He that followeth Me shall not walk in darkness, but shall have the light of life."

A. B. T.

For Friends' Review.

NOT TOO INDEPENDENT.

Almost every good thing has extreme logical consequences which are bad. The sentiment of individual independence in a democracy tends to destroy in employers all sense of responsibility for the religious welfare of the people who work for them. Each man is supposed to be competent to take care of himself, and hence not to need, or even, perhaps, to be ready to resent, any looking after his religious interests by another, especially an employer. But as there are many exceptions to such feelings among employers, so doubtless there are also among the employed, and more of the latter would be found willing to receive instruction if sought for. In many neighborhoods, the farm hands receive very little care as to their religious instruction, or encouragement to attend on public worship. Some of their duties have to be continued on the first day of the week, such as the care of stock. Often they have been untaught in childhood; have little knowledge of the Bible, are worn and dull from hard physical labor; their minds are little interested, except in the common matters of the farm and their own sensual comforts or gratifications; and they sometimes feel that no one cares about their souls.

Hence we think that employers should invite their work people to their daily family reading of the Bible, or at least to that on First-days; and by judicious means, in the spirit of kindliness, encourage their attendance on public worship and the Bible-school. "All souls are mine," our Heavenly Father has said, "and there is no respect of perso
We hope that everywhere employers
interest themselves for the souls of t
work people.

On the other hand a false feeling of i
pendence leads persons at times to r
kindly inquiry after their religious inter
which even if not always accompanied
the utmost tact, should be accepted for
sincerely Christian intent.

To be teachable is a necessary atti
towards our Father in heaven, if any w
have the eternal life which comes by kn
ing Him, and Jesus Christ whom He
sent; and His teaching may come thro
one who has little to commend him ex
an experimental knowledge of truth,
a heart full of outflowing love.

For Friends' Review.

"HOLD THOU THE GOOD."

The tendency to pass from one extrem
another is so common and so strong am
men that it is often necessary to brin
distinctly before the mind in order to a
it. For many years the meetings of Frie
seemed to be almost wholly regarded
occasions for worship, and for that kin
worship which consists in the indivi
soul drawing near to God through the Sp
with the added expectation that as a l
part of those assembled were thus emplo
there would be a united spiritual wor
ascending from the hearts of all to Goo
Heaven. The instruction of those ass
bled in Divine truth was regarded a
secondary importance. Immediate con
tion by the Holy Spirit and God's dea
with the heart in secret were trusted
almost altogether for bringing even the
converted into reconciliation with
through repentance, amendment of life,
obedience. A positive experience was t
often gradually gained, but very commo
the thought was that by living such a li
submission to the dealings of God's Sp
with the heart, the man would follow
example and precepts of Christ, and liv
really as His disciple in self-denial, at de
he would receive the forgiveness of all s
and be ushered into the mansions of rest

Now, in all this there was a great deal
truth. But it was found that a more
nite experience of conversion was the c
mon privilege of the early Christians,
yet more of Christians now living. Th
by a conscious repentance and faith in Chr
knew forgiveness of sins, adoption
Christ's family, and the sanctification of
Spirit, and it was observed that their m
ings were largely for edification as well
adoration. Moreover, ignorance of the tr

the Bible was found to prevail among
ny of our people, and of those who lived
und us, to whom we were not carrying
word of reconciliation.

By Bible-schools the knowledge of Scrip-
e truth has been largely diffused among
members, old and young. By revival
etings the sharp dividing lines of experi-
e in conversion have been emphasized,
the attention of many, if not most, has
n drawn to these definite points of expe-
ace, including of late the distinct knowl-
e of the baptism with the Holy Spirit,—
now we need to watch, lest our concep-
s of worship and Christian experience be-
ne of too limited a character.

The primary object of congregations as-
bling, especially on First-day mornings,
worship.

The vast majority of professing Chris-
s use a liturgy, in which the idea is not
much instruction as worship. In the
sbyterian and other like forms of wor-
, there is great danger of having almost
whole of the service concentrated in the
non,—lest people go to meeting to hear
nd-so preach.

ow, the meetings of Friends, if held
ht, combine both these elements. In
past they have often been lacking in
ching and teaching, and in vocal prayer
praise. But at present there is danger
we fall into the mistake of our Presby-
an and other brethren, and make the
ices almost wholly those of preach-

We need to watch against will-wor-
, and retain the true Headship of
ist, whereby all meet and sit down in
name, retire from wandering thoughts,
w the Holy Spirit to immediately deal
our minds and spirits, and beget con-
ion, prayer, thanksgiving, and adoration;
ive us immediate instruction, as we bow
lence before our Father in Heaven, ap-
ching Him in humble confidence through
mediation of the Lord Jesus Christ, and
present help of the Spirit.

ere is living, soul-refreshing worship.
if the congregation fully represents a
stian church, there will be preaching
teaching—the preacher speaking to the
vers unto edification, exhortation, and
fort, knowing his mind led by the Lord
and forth just that which the congrega
or particular individuals need. There
be the spirit of supplication and praise
ed upon the congregation, under which
one who is qualified, will give expres
to the freshly felt wants of the hour in
ion and thanksgiving. There will be at
s the singing, with the spirit and with
understanding, in which, as in the pray-
not the outgoing of the heart of one in-
dividual only, but the feeling of many hearts will find expression; or, lastly, the word of reconciliation may be spoken to those who are unreconciled to God, inviting them to be reconciled to Him, and showing the way.

Holy worship in silence, teaching, exhortation, prayer, praise, thanksgiving, and the preaching of the Gospel to the unconverted—not at one meeting perhaps, but from time to time, will be known, and every soul fed with fresh and living bread.

If children are dedicated by Christian parents from their birth to God, and taught from infancy the precious truths of the Bible, especially those about the Lord Jesus, in many instances they will in their very early years become true believers in the Lord Jesus, will never know, or need to know, the time of their conversion, and acknowledging their Lord by word and life, require only to be trained by their family life and by the church in the Christian's path. They will often know all the great features of Christian experience so quietly brought about, even to the full baptism of the Holy Spirit, that they can hardly understand the more definite and tumultuous experiences of those not so trained, who, for any cause, have lived a life of estrangement from God, and habitual rebellion against Him.

The duty of the Church towards these is, as we have said, almost wholly that of training in the Christian life. These make the strength of every church organization, and we fear lest the importance of this quiet, effective training in the carrying out of Christianity in every detail, may temporarily be lost to sight in the stir of a more emotional religion.

But on the other hand, hundreds of thousands have never had this early Christian training and true experience. For these, gospel meetings, series of meetings, mission meetings, or general meetings, mission Bible-schools, and all similar means must be employed by the Church in order to gather them.

They need to be brought to definite experiences of conversion and dedication to Christ. They, as well as others already in the church, should have the fresh quickening which comes from social meetings, the instruction from the teachings, the testimonies, the experiences of others, the opportunity for the outpouring of their hearts with others in prayer, and for feeling the warm communion of saints which such social meetings afford.

Nevertheless, great care should be taken not to make the religion of Christ seem to be only a series of *crises* of feeling or action, but *a life in Him*, a life *by Him*, a life of

holy walking with Him, hearing His voice, and quietly obeying it. Christianity is a religion that sanctifies and brings into harmonious action all that is elevated, noble, pure, true, humble, sincere, and good in human character; it is a reasonable service in more senses than one; and as its professors show it forth as righteousness, peace, and joy in the Holy Ghost, they will not only be acceptable to God, but approved of men.

THE DEITY OF CHRIST.

What appear to be nice distinctions in theology often represent what are very important distinctions in personal experience. The distinction between the Divinity of Christ, in which many of our Unitarian friends believe, and the proper Deity of Jesus Christ, which is an article of the orthodox creed, is far more than a verbal distinction.

The greatest hunger of the human soul is for a knowledge of its God. The Unknowable never takes hold, and never can take hold, of human experience. The orphaned heart yearns for its Divine Father, and will not be content in its orphanage. It looks on the sunset or the flower, and sees the Artist. It looks on the ocean or the forest, and sees the Divine Mechanician. It looks on the manifestations of force and law, and sees the Divine Governor. But it looks in vain in nature for a disclosure of the personal God; of a heart that loves and that can be loved. It is true that the finite soul can never comprehend its God; as the babe can never comprehend its mother. But it longs for a personal presence; for a real interpreter; for a face that shows where the uninterpretable Heart is, and a Word that speaks the love that transcends speech.

Now, no representative of God, no image of God, no second and subordinate personality, can ever answer this cry of the soul, Where is my God?

Kings marry by proxy, and court by proxy, but they cannot love by proxy. The princess cannot confer her affections on the representative, and then transfer them to the monarch. A young gentleman who wanted a wife, and who evidently possessed large faith in our skill and judgment, once sent us his photograph, with a request that we would find a wife for him. We declined the undertaking. For no young girl can fall in love with a photograph, and then marry the original. As little can love attach itself to a mere description; to a catalogue of qualities and attributes. A phrenological chart might serve a merchant in selecting an errand boy or a clerk. But it could not serve his daughter in choosing a husband. One cannot love a category of qualities—ap bativeness, 3; acquisitiveness, 2; ben lence, 9; reverence, 10. Love is perso it is not transferable; it goes to the i vidual; it abides with him, and neit representative nor psychological interpr can serve in lieu of the person himself.

Now, to believe in the Divinity of Ch is simply to believe that He is a Divine resentative; a proxy, as it were, stand for and answering instead of God. At b it is simply to believe that He possesses a remarkable degree the Divine qualit Such a representative may meet all the quirements of the intellect; such a liv portraiture of divine qualities in action answer all the needs of a purely philoso cal theology. We neither assert nor d that it does so. But it leaves the he hunger still unappeased. The orphan h still cries out, "Where is my God?" wants more than a proxy, more than interpreter of Divine qualities, more tha vital psychology of its God. It wants Himself. It wants the personality of G a living God, into whose face it can look sympathizing smiles and tears in sorrow in joy.

It is this which has given to the ortho view of Christ a hold on human consci ness which rationalistic criticism can ne loosen. Theories of the person of Ch wax and wane, come and go. Interpr tions of His relations to the Father rise set. Philosophies of the Trinity grow universal usage, and grow out again. the heart-hold on Christ as "very Go very God" never weakens. The langu in which it is expressed is sometimes contradictory, generally mystical, alw inadequate, but the experience remains, experience which transcends expression, defies antagonism. After all argumen ended, the soul bows before the Wou One, crying out, "My Lord and my G Its reverential faith rests not on proof-te though Scripture labors to express the i pressible—the Deity veiled yet revealed Christ Jesus. It rests not on philoso though philosophy points through myria lower manifestations of God as Artist Mechanician, as Lawgiver, to the hi disclosure of God as a Father and a Fri It rests on the personal consciousness in Christ there is all that the otherwise phaned soul needs or can ask. Nature hors a vacuum. And the personal Deit the Lord Jesus Christ fills the vacu which, without this faith, leaves the possessed only of a catalogue of divine q ities, or at best, a representative of the vine character and government.—*Chris Union.*

For Friends' Review.

REMINISCENCES OF TRAVEL.

VI.

n my last number I gave a sketch of our t trip from Cairo to Thebes, but lest the ay should become of greater length than s desirable, I avoided detailing some inci- ts which we witnessed with interest, or ing attention to certain matters which n to be properly associated with the trip. at the time of our passing up the Nile stream had been falling for between e and four months, and was then "low e," the river banks were generally about ty feet high, and consequently the face the country could not be seen from the t. To remedy this, and vary the scene, also to secure healthful exercise, fre- ntly, at the time the boat was being wed," some of our party would go on e and walk a mile or two. The banks e generally nearly perpendicular, and posed almost wholly of alluvial loam, ch was frequently splitting off, and ng in in great masses. And we ob- ed that whilst this was taking place on side, there was generally an accretion on other, so that the whole bed of the river, h, when we passed along it, was on an age about half a mile wide, was gradu- changing its position, and it is highly able that within a few centuries, or, at , thousands of years, its bed has been ed a considerable distance, perhaps a or more farther east or west (as the may be) than had been its previous tion. In one instance we passed a town h was in the process of falling into the . A portion of one of the houses was hanging on the brink, and others were to follow, and a large palm tree, which fallen root foremost, was standing be- by the edge of the water. In two or e instances there was no margin of soil the river coming right up to the rocky of the mountain.

ily, particularly in the early morning, ht which became quite familiar to us the veiled women from neighboring ges, coming down to the river's edge their water jars of about two gallons city, filling them, and then standing on their heads, they would climb the bank without apparently endangering afety of the jar, though without putting hand to it. Another thing which also me very familiar, was the constant rais- of water from the river, by two pro- s, to irrigate the land. One of these an arrangement on the same principle ir grain "elevators," being a number of attached to an endless rope, placed round the periphery or rim of a large wheel, and reaching to a pool prepared for the pur- pose, under the bank. This was kept re- volving by one or two buffalo oxen, on a platform above, and as the jars entered the water, with their open mouths, they were filled, and on reaching the top they emptied their contents into a proper receptacle ready for distribution. The machines are called "sakias," and beside those in operation on the river banks, they have numerous wells sunk throughout the whole valley, at each of which there is one constantly going from morning till night. It is stated that there are forty thousand sakias in Egypt, being equal to four to every square mile. The other process is called the "shadoof," and is on the simple principle of the pole and bucket, very similar to what is to be seen in many places in our country, with a slight change which better adapts it to their pur- pose. To operate this successfully, a small basin is hollowed out under the bank, and so connected with the river as to receive a constant supply of water, however low may be its stage. About ten feet above this the bank is cut away, and a platform con- structed, on which a man stands, with one of these poles and buckets, and a suitable receptacle at his side in which to empty the water, which he is steadily raising from morning till night. About ten feet above this there is a similar arrangement, with a man to give the water a second lift, and at the top of the bank a third man to give it its final lift to the summit. At some of the higher banks there are four.

On the river bank is occasionally to be seen a Sheik's tomb, as instance that of Sheik Säide in my fifth number. These are built of stone or brick, eight or ten feet square, and about the same height, with a dome top, and are always white, aptly re- minding one of our Saviour's reference to "whited sepulchres."

Various kinds of birds are very numerous, especially pigeons, which latter were almost constantly flying along the river in large flocks, and our dragoman frequently went on shore and shot them in sufficient numbers to furnish a liberal supply to fricassee and make pigeon pie for our table. There were also many water fowl, geese, ducks, brant, etc. We occasionally saw a pelican floating on the water, looking almost as large as a sheep. Crocodiles are becoming very scarce on this part of the river. We saw three of these monsters lying on sand banks, but they slipped into the water on our approach.

The last evening of our upward trip, when within about ten miles of Thebes, our cap- tain had our boat made fast to the shore for the night, as he apprehended danger if we

continued on in the dark. We there met and exchanged courtesies with two English ladies, sisters, daughters of Admiral Beaufort, who had deceased four or five years before. They were travelling alone, having no companion, male or female, excepting a dragoman and servant to wait on them. They expected to go up the Nile to the Second Cataract, and in two or three months to meet a brother in Syria. We were amused at the appropriateness of the name they had adopted for their boat, "The Wandering Maidens." We had named ours "The Philadelphia."

In the vicinity of where our boat lay at Luxor the river bank sloped up gradually, and ruins of great temples stood in full view, the nearest portion of the buildings within fifty to one hundred yards. In addition to the immense columns, walls and other ruins of ancient temples, there is still standing there one of the fine sienitic obelisks, similar to the one called "Cleopatra's Needle," at Alexandria, as described in my first number, but something larger in diameter, and higher. All of the columns, and the temple walls, outside and in, are covered with hieroglyphics cut in them, those on the obelisk (of hard granite) consisting of birds, beetles, and numerous other figures, being neatly cut in to the depth of half an inch or more, with the edges remaining as square, and apparently fresh, as though they had been executed but yesterday, though nearly four thousand years old. Amongst other things, particularly on the walls, were many "ovals" or "cartouches," being oval lines cut in, and inclosing whatever figures may have been adopted as the armorial bearing, or coat of arms, of a particular dynasty, and many of these indicate their having been placed there more than three thousand five hundred years since. Probably Moses walked amongst, and looked upon, some of the temples which we saw. The greater part of the sculptures are historical.

I suppose it is generally understood that "hieroglyphics" are figures or signs used to represent words, ideas, or sentences. Champollion and other learned archæologists had devoted much time to their interpretation, with some, but very little and imperfect success. But finally, when the French army, under the first Napoleon, was in Egypt, one of his officers, in 1799, in making some excavations near Rosetta, dug up an oblong slab of dark basalt stone, which proved to be a key to unlock these difficulties. The English afterwards captured it, and it was landed in England in 1802, and is now in the British Museum, London, where I saw it. It is called the "Rosetta stone," and has engraved on it a record of certain honors which the priests, propl and sacred functionaries of Egypt, assem at Memphis, 196 years B. C., decree Ptolemy Epiphanes. It is engraved in t lines, the uppermost in hieroglyphics, lowest in Greek, and between them Den or Enchorial, each containing the s thing in different characters. Great prog in solving their difficulties immediately lowed this discovery.

One bright evening, about sunset, after our arrival, accompanied by our l Arab guide I clambered up through a r irregular passage-way left in the wall, to top of one of the great towers or prop standing before the entrance to the ten There are two of these towers before temple, with their ends towards each ot perhaps twenty feet apart. They are probably about fifty feet wide at the b and twenty feet thick, and tapering both breadth and thickness as they advanc height. (In naming these dimensions, claim is approximate correctness, as I mad measurement, and have nothing to guide but the impression remaining in my m ory.) The one I ascended was said t eighty feet high, and I suppose the top at least eight feet thick, so that it was fectly safe to walk on it. The occasion to me one of great interest. I was t standing, as it were, on a watch-towe the centre of the site of ancient Thebes, had spread before me, in full view, the w breadth of the valley, both sides of the ri from the Arabian to the Lybian mounta and more than twenty miles of its le north and south, no doubt extending bey the utmost bounds of that once great cit

In my particular mood of mind at time, it was a great satisfaction that nei I nor my guide could talk, as we neithe us understood the language of the other, therefore there was nothing to interrupt revery which spread over me like a mar I threw my mind back for three to thousand years, and for a time contempl Thebes in all its glory; witnessed the ning to and fro of its million or mor inhabitants, the performance of their i atrous rites and ceremonies, with their m acts of gross sin and wickedness, commit as it were, in defiance of the God who m them, and the query arose, where are t now, and where are the houses they d in? The answering echo told me that people had, thousands of years before, gone to their final reward, and every on their dwellings had, centuries since, m dered into dust. Hardly anything remai in all that space but the sculptured wall stupendous temples, which had been erec in honor of their false gods, and that t

ght be worshipped within them. Quite a mber of these were to be seen on both es of the river, generally at some distance m each other, with a few miserable mud sun-dried brick hovels for the present pulation, which, in all the range of my sion, certainly did not exceed five thou-nd, and probably not three thousand souls. nd I remembered the prophecy regarding ypt: "It shall be the basest of the gdoms; neither shall it exalt itself any re above the nations; for I will diminish m, that they shall no more rule over the ions."

My guide generally stood by my side in nce, but when he noticed my eyes turned a direction where some prominent object ist meet them, he uttered a single word. us, when I looked westward across the er, where the colossal statues of the Vocal Memnon" and its companion were y prominent, he said "Coloss." And en I turned my face toward the south, ere gigantic ruins were in full view at distance of about two miles, he said Karnak." More in my next.

E. H. B.

hiladelphia, Sixth mo. 19, 1878.

A REVIVAL OF DISCIPLINE.

Bishop Simpson, of the Methodist Church, recently objected to the admission of mbers into its organization who are not thodists in principle, and asks for a more ict carrying out of the Discipline.

The *Watchman*, in an article entitled "A scipline Revival Wanted," uses this lan-age:

'Sometimes our churches know that they ve unworthy members, but wait and delay til action is forced by the outside world. ten churches know so little of their mem-s that they do not see what is seen clear-by the unconverted. Not long ago a urch excluded a member in haste. The n had been active and honored among his thren, and was in full fellowship. For-ately or unfortunately, he applied for mbership in a Masonic lodge, and that ly went into an examination of his record. ey unearthed a life so ghastly that the urch was obliged to cast him out, and the ly papers chronicled the fact and the thod of the exposure.

'What are disciplinable offences? Has it ne to this, that a man must be guilty of a te prison offence before he can be ex-ded? Are not slander, heresy, a viola-n of covenant obligations, a contentious rit in the church, causes of discipline? is evident that a revival of church disci-ne is needed in some directions more than a revival of religion, technically so called. A revival of religion ought to bring a revival of discipline; but, unfortunately, in many cases it does not. We take in converts like a flock of sheep, and then let them break over the walls and scamper like a flock of sheep in all directions."

FRIENDS IN OREGON.

INFORMATION.

Friends who are about to remove to the State of Oregon or Washington Territory may now have their rights of membership directed to Chehalem Monthly Meeting of Friends, Yamhill County, Oregon.

Those who feel it their duty, and desire to aid us in building the first Friends' Meeting-house in this State, may send their donations to D. J. Wood, Newberg, Yamhill County, Oregon. Some members of Honey Creek Monthly Meeting, Iowa, have already sent us nearly sixty dollars, which we accept with much thanks, for we are rather scarce of means among ourselves to be well able to build a house sufficiently large to serve the number which we expect will soon meet with us here. Our first Monthly Meeting was well attended. We have fifty-six members now within about three miles of our meeting place. Some Friends came from other parts of Oregon by boat to the landing on the Willamette River, two and a half miles from here, and were conveyed amongst us on wagons.

John Scott, of Baltimore Yearly Meeting, and Rebecca Clawson, were acceptably with with us (Ministers who have been liberated to perform religious service among the people on this coast). Our meeting room was too small to hold the people on First-day, and preparation had been made near by under some young fir trees to seat many. We held one meeting at 11 o'clock A. M., and another at 4 P. M., which were large and well favored meetings. We think we have cause to thank God and take courage. Rebecca Clawson's home is now in Oregon, John Scott's in Maryland. WM. HOBSON.

Newberg, Yamhill Co., Oregon, Sixth mo. 5th, 1878.

EXTRACTS.

THE SECOND COMING.—Baylor Pollard, an experienced colored minister, said: "A Christian should work and do as if he were going to live forever; but he should be in his mind, as though his Lord were coming every moment."

QUERIES.—1. Whether the people of God, in the days of the Apostles, were not a separate people; a people gathered out of na-

tions, kindreds, tongues, and languages, (gathered out of the Jewish worship, gathered out of the heathenish worship), and *separated to God?* 2. Whether, after the anti-Christian apostasy, there are not a people to be gathered again, and separated again, from all anti-Christian ways of worship, even after the manner as they were before the apostasy, from the heathenish and Jewish worship. And so the *same gospel which gathered at first*, is (now) after the apostasy to be preached to gather men again. Rev. xiv. 6, 7.—*Penington.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 29, 1878.

THE "LIGHT" AND EVANGELICAL PREACHING.

In 1656, George Fox had a great meeting in Radnorshire, to which multitudes came. He preached to them, "and the Scriptures were opened to them," he says, "and the objections they had in their minds were answered. And they were every one directed to the light of Christ, the heavenly man; that *by it* they might all *see their sins*, and Christ Jesus to be *their* Saviour, *their* Redeemer, *their* Mediator, and come to feed upon Him, the bread of life from Heaven. Many were turned *to* the Lord Jesus Christ and to His free teaching that day; and all were bowed down under the power of God."—("Journal," p. 251.)

By this it is clear that G. Fox directed people's attention to the Holy Spirit, which reproved of sin, that they might see their sinful and lost condition, and their need of a Saviour, and that they might be led by the Spirit to see and believe in Christ Jesus as *their* Saviour—one who saves from the guilt of sin; *their* Redeemer—one who had paid the ransom for their deliverance from sin, and their Mediator between them and God, the Father. What was the result of this preaching? The conversion of many that day, for he says, "Many were turned to the Lord Jesus Christ and to His free teaching *that day.*"

So it is now where the Gospel is preached in power, many are turned to Jesus Christ their Saviour, not merely the Saviour of the world, but their personal Saviour fr the guilt and power of sin; to their R deemer, to Him who has redeemed the not with corruptible things, as silver a gold, but with His own precious blood, of a Lamb without blemish and witho spot; and to their Mediator, Him throu whom they draw nigh to God the Fath with a true heart, in full assurance of fait and they are bowed under the power God, humbled into lowly meekness of spir and reverent watchfulness before Him; that they walk anew in purity of life. Su converted ones know Christ now to dw in their hearts by faith by His Spirit, w is a free teacher, nigh at hand, saying their minds and consciences, "This is t way; walk thou in it;" a Comforter, Cou sellor, and Guide.

Surely G. Fox's teachings have often be misunderstood, as though he directed peop to the light of Christ only, and not as th which would and should lead them to Chris their Saviour. This misconception has do harm in two ways. It has led some w knew that they have come to Christ Hi self, and been pardoned and blest, to ca aside the doctrine of the Light as mystic or unsound; it has led others, when th very truth was preached to them, to rej it, because they thought that true Quak preaching dealt only with the light or Hol Spirit, and not as G. Fox put it, as th which shows sin and leads to the Saviour.

In his "Journal," (at p. 257, first edition, he narrates a conversation with two Inde pendent preachers, in which he said, "Th same that is called the life in Christ, is cal ed the light in man, John i. 4; and this a heavenly, divine light, which lets men se their evil words and deeds," (reproves sin, of righteousness, and of judgment, "and shews them all their sins, and, they would attend to it, *would bring the to Christ*, from whom it comes, that the might *know* Him to save them from the sin, and to blot it out."

Here, surely, is the same gospel substa tially that is preached among us now—co viction for sins, repentance or turning t Christ, seeing Him with an eye of faith as Saviour from sin, *knowing* Him to blot

t, so that it is pardoned, and no more remembered. He goes on:

"This light, I told them, shined in the rkness in their hearts, and the darkness in em could not comprehend it; but in those arts where God had commanded it to ine out of darkness, it gave unto such the owledge of the glory of God, in the face Christ Jesus, their Saviour. Then I ened the Scriptures largely to them, and rned them to the Spirit of God in their arts," (or which visits and convicts the nner,) "which would reveal the mysteries the Scriptures to them, and would lead em into all the truth thereof, as they be- me subject thereunto. I directed them to at which would give every one of them e knowledge of Christ, who *died for em;* that He might be their way to God, d might make peace betwixt God and em."

This is substantially again the gospel eached now by the evangelists and minis- s of the Society of Friends. They do not ect their hearers to the Light of Christ or oly Spirit as final, but as witnessing for d in the mind and conscience, bringing der conviction, and testifying of and lead- g into faith in Jesus Christ, who died for eir sins, and who is to be their personal viour from the punishment due to sin, so at they *know* assurance of pardon, and ing on from this in a whole-hearted dedi- tion to Christ, receive His full baptism th the Spirit, and thus become fully sanc ed.

We are confident that though there may crude and one-sided teaching by some, t the faith of the great majority of our rnest laborers in teaching and preaching e truths of the gospel, is in essential har- ny with that of George Fox, and, what is more important, with the truth of Christ set forth in the Scriptures.

Transfer of Indians to War Department. The House of Representatives passed the my Appropriation Bill with a clause trans- ring the care of the Indians from the De- rtment of the Interior to the War Depart- nt. The Senate amended the bill by ecting a commission to be appointed which shall examine the question of transfer, and report. It is to be hoped that the members of this commission will be men of candor, who will seize the great points at issue, the best means for bringing the Indians to become a healthful, normal part of the nation by their civilization and Christianization. The various religious bodies engaged in superintending governmental and mission work among the Indians, should be prepared to furnish information to this commission, and give sound reasons, of which there are certainly many, for retaining the care of the Indians in the hands of civil officers.

But the people of the United States must be willing that the just rights of the Indians shall be protected, and that they shall have a sufficient provision for their instruction and care until they are prepared to assume the extremely dangerous privileges of citizenship, with its relinquishment of all special guardianship by the government, and open entrance upon the field of competition for a living with the white race, of whom to-day tens of thousands in this land of plenty are unable to support themselves.

Loss of the Grosser Kurfurst.—The disasters which have occurred to naval vessels within a few years, have been singularly severe. The English *Vanguard* was sunk by a collision with the Iron Duke during a thick fog; the *Eurydice* was sent to the bottom in the English Channel, at almost a moment's notice, by a squall, a few weeks since; the U. S. *Huron* was lost by carelessness on the North Carolina coast—all with a wholesale destruction of life. Now the German *Grosser Kurfurst* has been sunk in the English Channel, in broad daylight, with a smooth sea and on a calm day. In company with two of the largest iron-clads of the German navy, the *Konig Wilhelm* and the *Preussen,* this vessel was making for Plymouth, when by some unaccountable carelessness, the former came into collision with her, and she almost immediately sank, with the loss of 300 lives, out of the 500 souls on board. The colliding vessel, Konig Wilhelm, was badly injured, and only saved probably from a similar fate by having been built in compartments. It seems possible that the great iron-clads may become so liable to be sunk from the great weight of their armour, that a practical limit to their powers of defence against shot must be reached, and their resistance to attack be less than the power of mighty cannon to destroy. Would that the enormous cost and burdens of armies and navies, and their waste of ingenuity

and power, might cease, and all the resources exhausted upon them be turned into measures for the public good through peaceful channels.

THE Publisher must again remind those subscribers who are still in arrears, of the urgent necessity, to us, of prompt payment on their part. While the amounts due generally are small, individually, the aggregate is considerable, and as our dealings with printer and paper maker are on a cash basis, we have instant need of the money. Bills have been recently sent to a number, and others will soon follow. Will not those who receive them respond *at once?*

CAPITAL PUNISHMENT. A discourse delivered by Charles F. Coffin, of Richmond, Indiana, at Grace M. E. Church, Indianapolis.

Charles F. Coffin denies that the advocates of substituting imprisonment for life for capital punishment, are moved by foolish and inconsiderate pity for murderers, and forgetfulness of the claims of society for protection against crime.

He places the whole argument for the abolition of capital punishment on the reasons, that it is "contrary to the spirit of the gospel; opposed to sound policy; a failure in deterring from the crime of murder, and productive of terrible consequences in the community." He gives the authority of E. C. Wines, D. D., and Dr. Franklin, for the view that Gen. ix. 5, 6, is not a universal law for humanity, but a general statement of fact.

He regards the word "sword" in the passage, "for he (the magistrate), beareth not the sword in vain," "simply as a figurative expression, symbolizing authority in the abstract," and affirms that "while there is no positive command in the New Testament for or against capital punishment, the whole teaching of the Saviour and His apostles is against it."

He gives the judgment of the king of Sweden, of Elizabeth Fry, of Lord Brougham, and John Bright, as against the rightfulness and usefulness of capital punishment, they having formed that judgment after large acquaintance with the subject, and careful consideration of the duty of those who execute laws.

Adequate knowledge on this subject will, we doubt not, lead all Christians to concur in the propriety of doing away with the death penalty.

VOLTAIRE.—Dupanloup, the Roman Catholic Bishop at Paris, has recently opposed very effectively the celebration of the centennary of Voltaire and Rousseau by the people of France at the time of the Exposition. He has quoted Rousseau's dark picture of Voltaire's character, and Voltaire's equally dark picture of Rousseau, and "the depreciating estimates of Voltaire by Marat, Mirabeau, Brissot, Fauchet, La Harpe, Joubert, Mad. De Staël, Constant, Beranger, Chataubriand, Nodier, Renan, Taine, Martin, Laboulaye, Saint Beuve, Louis Blanc, Lamartine, and lastly Victor Hugo, as reasons why Republican France should not offer her worship to such a man."

DIED.

STANLEY.—On the 2nd of Twelfth month, 187 Mordecai H. Stanley, aged forty-four years; a mem ber of Spiceland Monthly Meeting, Henry county Indiana.

COPELAND.—Near Rich Square, Northampt county, N. C., on the 5th of Sixth month, 1878, J seph E., son of Eli C. and Maria Copeland, (the la ter deceased,) in his 22nd year; a member of Ric Square Monthly Meeting. His early life was marke by filial piety and duty. He had a practical min and his kindness of manner endeared him to mar friends, and gave promise of future usefulness. B in the wisdom of our Heavenly Father he has bee called away from all these bright hopes of life's sprin time to enter, we trust, a brighter world, and to be crown ed with higher honors. He was very patient throug his illness, and thankful for every assistance. Thus h seemed to be sustained in great calmness and quietnes and while his friends felt hopeful for his recovery, h seemed not to let his mind go back to the world, bu continued striving for the blessed assurance of salva tion. As the close drew near, he calmly said, "I ar going home." Taking his father in his arms, he said "Go with me," and passed away like one falling int a sweet sleep. His bereaved relatives and friend have the consoling belief that their loss is his eterna gain.

ELLIOTT. — Near Rich Square, Northampto county, N. C., on the 26th of Fourth month, 187 Thomas P. Elliott, in his 68th year; a beloved mem ber of Rich Square Monthly Meeting. Although great sufferer through his tedious illness, he was en abled, through Divine mercy, to maintain that Chris tian fortitude and patience which the Lord's childre are permitted to realize in their last hours. He wa often heard to repeat the words of the Psalmist, "Bles the Lord, O my soul, and all that is within me bles His holy name," saying, "Not my will, but thine b done, O Lord."

PRITCHARD.—Near Raysville, Henry county Ind., Fifth month 13th, 1878, Samuel Pritchard, in th 77th year of his age; an elder of Raysville Monthl Meeting. Very genial and social in his intercours with all ages, he was much beloved by both old an young, especially the latter; and after a long life o usefulness and generosity in the work of the Church he could say with one formerly, "Now lettest thou thy servant depart in peace, for my eyes have seen thy salvation." "Blessed are the dead which die in th Lord."

ELLIOTT.—At the same place, on 31st of Twelfth month, 1877, Richard Rollin, youngest son of Rich ard P. and Martha E. Elliott, (the former deceased,) and grandson of the above, in the fourth year of his age.

HILL.—At the residence of her brother, S. W. Hill, Ridgeville, Ontario, Canada, Roxena E. Hill, aged 77 years; a member of Pelham Monthly Meeting; a firm and consistent member of the Society of Friends from her youth—losing no opportunity of expressing her love for the principles of the Society, and during many years of infirmity and weakness, as well as through her last painful illness, maintaining the most exemplary patience and Christian fortitude. She passed away peacefully, we confidently trust, to the haven of rest, where there is no more pain or sorrow, but all is joy and peace for ever more.

NICHOLS.—At the residence of her daughter, at West Epping, N. H., on the 5th of Second month, 1878, in the 74th year of her age, Sarah Nichols; an esteemed member of Seabrook Monthly Meeting. Her life was characterized by loving charity; and her long and painful illness by patient cheerfulness and entire

omission to the Divine will. Trusting wholly in e mercy of her Saviour, she felt the depth of His re, and in her triumphant departure left abundant idence of entering into eternal rest.

MOON.—Lydia Moon, wife of Simon Moon, and ughter of Eli and Mary Harvey, was born in the te of North Carolina, Tenth month 4th, 1793, and d Fourth month 24th, 1878, in her 85th year. She igrated to Ohio with her parents, and was married her now bereaved husband in 1815. In the year 28, she, with her husband, removed to Indiana, ere she led a pioneer life, enduring many hardships ident to early days. She was a kind mother, a ten- companion, and a good neighbor, ever ready to d a helping hand to those in need. The last nine rs of her life were spent at her own home, where has lived for fifty years; she not feeling able to go ong her friends, yet being ever ready to receive m. A few weeks ago, while a committee of White k Monthly Meeting, of which she was a member, s mingling with the family in a devotional capacity, expressed herself as being greatly refreshed, and d of the opportunity of sitting with those she loved. hough it was the last time her friends were permit- to meet with her in this world, they feel assured t she was only waiting for the summons; and though th came suddenly, they doubt not but that she is hered as a shock of corn fully ripe.

CORRESPONDENCE.

N. DARTMOUTH, Sixth mo. 10th, 1878.

Dear Friend ———:—Coupled with this, r birthday anniversary, is that of my hus- nd's, occurring fifteen days ago, amount- g to one hundred and sixty-six years. It ems like standing on the verge of the rnal world, listening to hear other than thly sounds—a fitting time to remember e exhortation, "He that hath an ear, let n hear what the Spirit saith unto the urches." With the Divine likeness in- rdly begotten, the individual soul that is onciled to the will of God in all things, is en led to "compare spiritual things with ritual," while secretly "rejoicing in rist Jesus, having no confidence in the sh." A church made up of spiritual be- vers is not without a sense of the immedi- presence and perceptible guidance of the ly Spirit. Spiritual worshippers delight be made acquainted with the voice of the irit, because it hath in it the sound of avenly melody, with which earthly sounds il not compare. They cannot chant to e sound of the viol, neither invent to them- ves instruments of music. Satisfied, sat- ed, when awakening to pleasing recollec- ns of former times of holy communing, y are prepared to rejoice in tribulation, owing that soon this earthly tabernacle ist be put off, that then when death shall swallowed up in victory, the song of final umph will agree with that of the song of ses, the servant of God, and of the Lamb: 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." With soul-enraptured vision, I seem now to listen to the voice of heavenly harpers, singing before the Father's throne, having His name written in their foreheads—it is the new song, which no man could or can learn, but only the hundred and forty and four thousand which were redeemed from the earth.

PHEBE R. GIFFORD.

CURWINSVILLE, CLEARFIELD CO., PA., Sixth mo 18th, 1878.

Dear Friend:—We have commenced building our Meeting-house, and the work is progressing slowly; to some of us it has been, and is a subject of anxious thought, with desires that the Lord's will may be done.

Our dear friends, Caroline E. Talbott and Elizabeth Hobson, arrived here on Seventh-day, 25th ult., attended our meeting in the morning, joined in holding a Union Meeting in the M. E. house in the evening, held an appointed meeting on Third-day evening at Bloomington, some four miles south of this (no Friends' meeting ever held there), which was large and satisfactory; took part in a meeting on Fourth-day evening in the M. E. house in this place, had an appointed meeting in Clearfieldtown on Fifth-day evening, which was well attended, and I believe entirely satisfactory.

On Sixth-day C. E. T. visited a family of Friends at Lick Run, some twelve miles down the river from here, held a meeting there in a school-house that evening; at the close notice was given that a meeting would be held next evening (Seventh-day) at Shawsville, and one at Goshen, some three miles in another direction, on First-day morning. No Friends' meetings had ever been held at either of these last named places. They were largely attended, and I believe were satisfactory to all; the last was thought by many to be a remarkable meeting. Old men and little children wept freely. One man said at the close that he had always been opposed to women preaching, but now his mind was changed on that subject. We came back to Curwinsville same afternoon. On Second-day evening she held a meeting in Chestnut Ridge school-house, and on Third-day, 4th inst., she left for Monallen, Adams Co., expecting to go on to Baltimore in a few days.

Truly thy friend,

Z. MCNAUL.

A JAPANESE nobleman has been received as a member of the First Congregational Church, Springfield, Mass.

HESPER QUARTERLY MEETING, KAN.

LAWRENCE, Sixth mo. 13th, 1878.

Hesper Quarterly Meeting was held at Spring Grove, in Miami County, on the 1st and 2nd of the month.

The attendance was large (particularly on First-day). Although their new meeting-house is quite roomy, it was thought not half could be seated. After the house was filled, the company retired a little space and gathered together, when they were feelingly addressed in the love of Christ by Albert A. Baily and Rachel Woodard, who stood in a wagon.

In the house the gospel was freely preached by Jesse W. Wilmore, who was in attendance from Barclay Monthly Meeting, with a Minute as a minister; and also by some of our own ministers. There were two meetings held again in the afternoon after recess and lunch, partaken of in the beautiful grove by which the meeting-house is surrounded. A. A. Baily held a meeting on Seventh-day evening in the interest of the peace cause, which was interesting. The cause has an earnest advocate in him, as was evinced by his arguments.

On First-day night, at lamp lighting, a temperance meeting was held, in which a lively interest was manifested.

One of the most interesting features at Spring Grove is the increase in numbers and interest in the cause of the Redeemer's Kingdom. A few years ago the meeting was so reduced in numbers, that the subject of discontinuing it was seriously taken into consideration. But by earnest, faithful labors of a few Friends, with the Divine blessing, there has been a great revival and awakening. Since the General Meeting last Eleventh month, more than twenty have been joined to them, some of whom are young men, and promising; others are more than fifty years of age. The interest still continues, as there are at this time several requests for admission as members. Therefore let none be discouraged, but be willing "to feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly," &c. DRUSILLA WILSON.

DUBLIN YEARLY MEETING.

The interest of Dublin Yearly Meeting has turned chiefly upon a discussion, which, although irregular and improper, yet has much importance. It arose from charges made by Joshua Jacob against Barnabas C. Hobbs and Dougan Clark as ministers, and we give both the charges and replies as reported in the *British Friend*, since the difference of views is not confined to Ireland only.

Third-day, Fifth mo. 7th.—The Clerk repeated Ephes. iv. 1-3, and called on J. Jacob to read his paper of charges against the American ministers, and explained the order of proceedings.

Joshua Jacob read his paper, which was as follows:—I avail myself of the leave granted to offer in writing some objections to the public ministry and teaching of Barnabas C. Hobbs and Dougan Clark.

In opposing the spreading of the doctrines preached by them, and singling them out personally, I do so because of the very promine position they occupy among us at present, a because they are distinguished exponents those modern views, which, within the past f years, have leavened the minds of many of o members, especially of those constituting t Meeting of Ministers and Elders. I believ and fear, that if Friends do not pause to co sider the tendency of these modern views, a seriously withstand them, and the practic which spring from them, as well as the spi and matter of the public ministry, that this S ciety in a few years will cease to exist.

My first and primary objection is, that it fe to me that these two Friends are preachi from the ground of the natural power a strength of their own intellects, instead of fro the immediate and renewed putting forth the baptizing power of Truth. In other wor that they are mere lecturers on their ow knowledge and views of Holy Scripture. T make myself more clear as to what I mean, quote the following from Wm. Penn's Prefa to George Fox's *Journal*, p. 47. (*Leeds Edition*

"And first, as to you, my beloved and muc honored brethren in Christ, that are in the e ercise of the ministry: Oh! feel life in yo ministry! Let life be your commission, yo well-spring and treasury on all such occasion else you well know there can be no begetti to God, since nothing can quicken or mak people alive to God, but the life of God; and must be a ministry in and from life, that enli ens any people to God. We have seen the fru of all other ministries, by the few that a turned from the evil of their ways. It is not o parts or memory, the repetition of former ope ings in our own will and time, that will God's work. A dry doctrinal ministry, ho ever sound in words, can reach but the ea and is but a dream at the best. There is a other soundness, that is soundest of all, *vi* Christ, the power of God. This is the key David that opens and none shuts, and shu and none can open; as the oil to the lamp, a the soul to the body, so is that to the best words: which made Christ to say, 'My word they are spirit, and they are life;' that is, the are from life, and therefore they make yo alive that receive them. If the disciples th had lived with Jesus, were to stay at Jerusale till they received it; so must we wait to receiv before we minister, if we will turn people fro darkness to light, and from Satan's power God."

I next object to the doctrine which has bee freely put forward by both these men, namel —that a sinner who has been made sensible his sins, must first come to Christ, know t pardon of his sins, and justification by Christ blood, and then *afterwards*, become sanctified.

This doctrine has been abundantly taught b Dougan Clark, both in his ministry and wri ings; and Barnabas C. Hobbs admitted to m before witnesses at Clonmel, that *he* held th view, and maintained that it was correct, a in accordance with the teaching of Earl Friends.

An attempt may be made to show that the is only a difference in expression between u or, that we mean the same thing. But, firm and sincerely believing that this doctrine is t

ainst by the gifted instrumental founders of r Society. I shall endeavor to show that we nnot be united, or made one, on this subject, long as this doctrine is held by them.

This Society claims to dissent, and to differ, m all others, because of its views on this and er points of doctrine and practice, and I ap-ehend this is the ground of our existence as a tinct body.

Robert Barclay in his Apology, deals largely d convincingly with the subject; and, after oving in his 5th and 6th Propositions, that rist is the universal and saving Light, which hteth every man that cometh into the world, is opens his 7th Proposition, concerning Jus-cation.

'As many as resist not the Light, but receive e same, it becomes in them a holy, pure, and ritual birth, bringing forth holiness, right-usness, purity, and all those other blessed its which are acceptable to God: by which ly birth, to wit, *Jesus Christ formed within us*, d working His works in us, as we are sancti-d, so are we justified in the sight of God, ac-ding to the Apostle's words, 'But ye are shed, but ye are sanctified, but ye are justi-d in the name of the Lord Jesus, and by the irit of our God.' Therefore it is not by our rks wrought in our will, nor yet by good rks considered as of themselves, but by rist, who is both the *Gift* and the *Giver*, and e cause producing the effect in us; who, as e hath reconciled us while we were enemies, th also in His wisdom save us and justify us er this manner, as saith the same Apostle ewhere:—'According to His mercy He saved by the washing of regeneration, and the re-wing of the Holy Ghost.'"

Wm. Penn, in his Preface to George Fox's *urnal*, writes concerning this same Light, and that springs from it, as follows: (pp. 13 d 14)—

'Two things are to be briefly touched upon; e doctrine they taught, and the example they l among the people. I have already touched on their fundamental principle, which is as e corner-stone of their fabric: and to speak inently and properly, the characteristic, or ain distinguishing point or principle, viz., the ght of Christ within, as God's gift for man's vation. This, I say, is as the Root of the odly tree of doctrines that grew and branched t from it, which I shall now mention in their tural and experimental order:

'First, Repentance from dead works to serve e living God; which comprehends three erations; first, a sight of sin; secondly, a ise and godly sorrow for it; thirdly, an nendment for the time to come. This was e repentance they preached and pressed, and natural result from the principle they turned people unto. For of light came sight; and sight, came sense and sorrow; and of sense d sorrow, came amendment of life: which ctrine of repentance leads to justification; at is, forgiveness of the sins that are past, rough Christ, the alone propitiation; and to e sanctification or purgation of the soul from e defiling nature and habits of sin present; nich is justification in the complete sense of at word; comprehending both justification m the guilt of the sins that are past, as if false doctrine of the world, which was testified they had never been committed, through the love and mercy of God in Christ Jesus; and the creature's being made inwardly just through the cleansing and sanctifying power and Spirit of Christ revealed in the soul—which is commonly called sanctification."

These extracts from two of the most prominent publications of the Society of Friends, clearly show the real doctrine professed by the Society as to Justification, which is, that Justification, in its true meaning, comprehends forgiveness for the transgressions of the past, upon the condition of true repentance, and entire departure from sin present, so that the man becomes "pure in heart," clean in spirit, and righteous in thought, word, and act; not by what is commonly called an imputed righteousness, as though sinners could, in the name of Christ be reputedly clean while they are actually unclean and under much of the power of Satan, in some cases committing sins which would make heathens blush, and endeavoring to cover themselves by the delusive notion, that whilst in *that* state they can be justified by the righteousness of another.

The guilt of sin is removed by the mercy of God through Christ, when the sin which produced the guilt is departed from, and the soul cleansed by that baptism of which John spake, to distinguish his own watery baptism from that of Christ, which he declared to be "with the Holy Ghost and with fire." The true doctrine of the Blood of Christ in no way conflicts with the baptism of fire, because the Blood of Christ is His life, and is that which is comprehended in His own words, "except ye eat the *flesh* of of the Son of Man, and drink His *blood*, ye have no life in you."

In order that this great mystery of the Blood of Christ which was shed on Calvary should be savingly understood, and this Divine doctrine rightly known, man must pass through the fire, and know the stroke of Christ's axe to cut down the carnal mind and all its fruits. "Ye are my friends if ye do whatsoever I command you," said Christ; and I must dare to say that unless we do His will, we can never know of His doctrine, nor of the saving efficacy of His most precious blood. These things are hidden from the wise and prudent, but revealed unto babes.

Paul writes to the Hebrews that "faith is the substance of things hoped for, and the evidence of things not seen;" and, to the Romans, he says, "therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Oh, Friends! let me tenderly and in the fear of God, before whom we shall all soon appear, entreat all to consider whether the Apostle here presumes to teach us, that we are to arrive at peace with God by an unsanctified justification; or, in other words, that an unsanctified, and consequently, impure man, can, whilst in that state, be united to Christ so as to have peace with God? And yet, such is the necessary outcome and unmasked enormity of the notion commonly conveyed in the words, "Accept Christ and the pardon of your sins, and then become sanctified and perfected by the Spirit."

Let us remember, with trembling, that whosoever committeth sin is the servant of sin.

Finally, dear friends, let us "prove all things," and "hold fast that which is good."

B. C. Hobbs read his reply as follows:—

ANSWER OF BARNABAS C. HOBBS TO THE CHARGES OF JOSHUA JACOB.

I find myself called upon to answer charges that largely affect the members of this Yearly Meeting in common with myself. The causes of the objections alleged, appear to be anterior to my arrival in this island, but I am objected to, by confession in the complaints, because I happen to be "prominent" in your midst, and because I am assumed to be an exponent of views supposed to be held by others. I shall make my answer as brief as the nature of the case will permit, speaking only for myself.

I can fully endorse the sentiments quoted from Wm. Penn. They are truths we should all respect, and are worthy of the man from whom they emanate.

I submit J. J.'s opinions in reference to myself as a gospel minister to the judgment of my friends here, to whom my credentials from my friends at home are addressed.

The objections preferred in regard to the doctrines I hold, are specifically and fairly made. I do hold in common with the leading authorities in the Society of Friends "That a sinner who has been made sensible of his sins, must first come to Christ, know the pardon of his sins and justification by Christ's blood, and then afterwards become sanctified."

I believe that it is by *grace* we are saved. God's saving grace embraces all the mercies and favors which spring and flow from God's eternal love. We receive it in His merciful purposes in our redemption, in the commission of His Son as our Redeemer, Atonement, Advocate, One Offering, Life, Light, Riches, and Righteousness. It was by the grace of God that Jesus, through the Eternal Spirit, offered Himself once for all upon the Cross that we might live.

In bestowing this grace, the Lord has told us that "the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement (at-one-ment) for the soul." Lev. xvii. 11.

And in His New Testament He says: "Now once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself," for "without shedding of blood there is no remission." "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." For He says, "If the blood of bulls and of goats," under the First Testament, "and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the First Testament, they which were called might receive the promise of eternal inheritance."

I accept the doctrine that we are all by nature dead in trespasses and sins, and, by t grace of God, the same Eternal Spirit comes us in our ignorance, uncleanness, sin, a death, and awakens the soul that it may rightly introduced to Him, the Man of Calva for pardon and favor. The first object of t guilty one should be, like the returning pro gal, to say, "I have sinned against heaven a in Thy sight, and am no more worthy to called Thy son." It becomes the first part Christ's work to pardon the rebel before He c advance him. This is obtained by repentar towards God, and faith in the Lord Jesus Chr As he lifts up this one sacrifice for his sins, a pleads His merits before the throne—which is the office of the Eternal Spirit to show h how to do—as he thus honors in baptismal perience, Father, Son, and Holy Ghost, he c know what it is to rise with his risen Lord i newness of life. Born into Christ's kingdom child of God, he inherits according to his pacity to receive the riches of the Fat through Jesus Christ.

This first work of the Holy Spirit in the s of man is to cleanse His temple, that He m enter in as an abiding guest, to rule and rei there, which is His right to do. He first thrones the strong man of sin, by regenerati and redemption—casts him out. The guilt sin being taken away when sin is pardoned, t sinner is counted just, his acquittance bei based on the imputed righteousness of Chr (Rom. iii.) This I consider the first part justification—*legal justification*. The work *sanctification*, or the complete renovation man's evil inherited nature, remains to be c ried on and perfected by the Lord Jesus Chr through the same Eternal Spirit that fi brought the sinner to the cross for pard Sanctification perfects a manhood in Chri and presents the whole man—soul and body faultless before God—*fully justified* (Rom. vi

I use the word in the sense in which it w used by many of our Early Friends, as the m appropriate expression of Christ's perfect wo in man—the justification of righteousness, true holiness.

He denominates these "modern view They are old as the covenant of mercy del ered to patriarchs and prophets, and reaffirm more clearly in the New Testament of o Lord and Saviour, and amply concurred in the faithful witnesses for the truth of two hu dred years ago in the Society of Friends. T reverse are "modern views." I believe al that in proportion as this Society is made ni our loving Lord by the blood of Christ, a can lift Him up from the earth, and become that way His true and living witnesses, we w become an instrumentality, again to tea transgressors His ways and to convert sinn unto Him. In proportion as we see the mat less love brought down from heaven by t very Son of God through such a baptism as I endured of suffering and blood, *all for us*, w we learn how to love one another, and to co secrate our talents and our substance to H service. May the Lord baptize us all into living sense of that love.

SUMMARY.

1. I believe in the merits of the blood Christ, and that it is the only appointed ato

ent for the soul—Luke xvii. 11—and that
rdon cannot be had but by this one offering.
2. That redemption consists:—*First*,—In
hat Christ did for us, without us, more than
00 years ago, upon the cross.
Secondly,—In what He does within us by His
pirit; and that neither work is sufficient with-
t the other.
3. I believe that justification consists of two
rts:—*First*,—Justification for the sins that are
st, which is experienced at conversion, re-
neration, or the new birth—*i. e.*, when "our
ns that are past" are pardoned and we are
cepted into Divine favor.
Secondly,—Justification by becoming sancti-
d, or cleansed and freed from our inherited
il nature; when we attain unto holiness
rough sanctification by the Spirit.
4. While I recognize fully the doctrine that
ther, Son and Holy Spirit are inseparable in
e Godhead, and incomprehensible in their
ture as being unexplainably Three in One, I
n bound to regard their offices in the com-
issioning and sending of the Son into the
orld by the Father; the intercession, sacrifice,
d humanity of the Son, and the sanctifying,
mforting, teaching, inspiring and quickening
fices of the Holy Spirit, as distinct from each
ner, and should each be regarded as essential
its place, and so honored in thinking of and
aching the great work of redemption.
J. Jacob contended that sanctification pre-
ded justification; that "imputed righteous-
ss" is unscriptural. "I hold it very danger-
s," said he, "to preach up the outward
rist, because all that is to be known of Christ
o be inwardly revealed." When a man is
olly sanctified, then his past sins are ban-
ed forever by the mercy of God.
D. Clark—The first charge is that we are lec-
ers and not ministers—that we preach by
ain power and not by the power of the Holy
ost. It would not be seemly to say I was
l of the Holy Ghost, but I preach that all
nisters should be full of the Spirit. When
grandfather, Nathan Hunt, was passed
iety years of age, ten years before my mouth
s opened in the ministry, he said to me,
ougan, if thou art faithful thou shalt walk
streets of London;" and when, at the age
rom 30 to 35, I did open my mouth, my
ther, Asenath Clark, wrote me and quoted
. iv. 17—"Say to Archippus, take heed to
ministry which thou hast received of the
rd, that thou fulfil it." My friends recorded
a minister against my own protest without
issenting voice; and when in my own Yearly
eting before coming here I said, "Don't let
go unless you are satisfied the Lord would
e me go," one ministering Friend said, "A
n full of the Holy Ghost." Five years ago
Indiana, an aged minister arose and said to
ministers, "they might go to school again."
rose and said God had chosen the weak
gs of this world, &c.; the gift was one
g, and education was another. I get
shed between the upper millstone of the
school and the nether millstone of the old
ool, and yet "here I am, I can do no
er."
teach the doctrine of Justification before
ctification, using the terms as they are now
used. Regeneration is included in justification. God says, "Thy sins are all forgiven thee." The word "justified" has two meanings in the Bible. Thus wisdom is justified of her children; the common people justified God—*i. e.*, approved. In this sense it is used in the passage "But ye are washed, but ye are sanctified, but ye are justified"—*i. e.*, approved of God.

We read, "Being justified by faith" (Rom. v. 1), "Being justified by grace" (Rom. iii. 24), "Being justified by blood" (Rom. v. 9). This means pardoned, absolved.

God gives man a new heart when he is justified. To say that a man is sanctified first is to say that he is not born again until he is sanctified. The carnal Corinthians were converted. I have no doubt there are fifty people here who are Christians who yet find their hearts not wholly sanctified. Will any one say the Apostles were not justified before the day of Pentecost?—read Galatians. The great danger of the Church is legality, to substitute for the commandments of God the traditions of men. Salvation is free, then we are to bring forth fruits as a result. Stand fast in the liberty wherewith Christ hath made us free. Early Friends did their work in their day, we must do our work in ours, and have the Holy Ghost as they had.

Third-day Afternoon.—The ministry of Barnabas C. Hobbs and Dougan Clark, and the soundness of their doctrine, were cordially approved by about 10 to 4.

The Clerk summed up the judgment of the Meeting, that Joshua Jacob had failed to substantiate his charge, and should never have made it. The Meeting had affirmed the gifts in the ministry of our American Friends, that their doctrine was sound, and cordially welcomed them. The public opposition to these dear Friends was very wrong, and must be put a stop to.

The remainder of the sittings were taken up in discussing the form of the Minute in which the judgment of the meeting should be put on the books; in hearing a set of complaints from Joshua Jacob against the whole Meeting of Ministers and Elders—which amounted to nothing; in receiving the statistical and school reports, and passing the various Epistles. Business was concluded on Fifth-day evening. The Meeting for Worship on Sixth-day, was a large and favored one, followed by an adjournment of the Meeting of Ministers and Elders.

For Friends' Review.

RECOLLECTIONS.

Homestead of my early childhood,
Beautiful to partial eyes,
Singing birds and opening flowerets,
Humming bees and radiant skies;
Grand old trees; how dark your shadow!
Cedars, locusts, poplars tall,
Clustering grapes and honeysuckles,
Well ye are remembered, all.

Far away beyond the mountains,
Imaged in the heart's deep cell,
Where no change comes o'er my picture,
Is the home I loved so well.

What though strangers cross the threshold,
What though new scenes may arise,
Other hands train up the roses
Which unfold for other eyes.

Twenty years! and there's my picture,
Bright, as if but yesterday
With a diamond's point 'twere graven
Where it could not pass away.
Twenty years! O, glorious landscape!
Hill and valley, wood and plain,
Clothed in all the tints of spring-time;
Memory, fold the leaf again.

Stay; permit the shadowy curtain
For a moment to arise,
And portray in the old homestead
Well-known forms and loving eyes;
Busy scenes and gentle training,
Needle, pencil, book, and pen,
Watchful care and tender counsel,
Needful o'er and o'er again.

Gone each footprint—gone my treasures;
Less on earth, and more in heaven.
He who gave, He only knoweth
When to recall the blessings given.
Watching, waiting the unfolding
Of His wise, unknown decree;
Daily at His footstool asking,
"Lord, wilt thou remember me?"

From my distant home I greet you,
Friends beloved, who lingering stand,
Waiting for the "Come up higher;"
Waiting for the "better land."
Bright the prospect;—'tis no fable,—
When life's varying scenes are o'er,
In the Saviour's "many mansions,"
Christians meet, to part no more.

R. H. H.

WAYNESVILLE, OHIO, 1878.

QUARTERLY MEETINGS IN SEVENTH MONTH, 1878.

From New York Pocket Almanac.

Seventh mo.	4th, Sandwich, New England Yearly Meeting.	
"	6th, Farmington, New York	"
"	6th, Honey Creek, Iowa	"
"	13th, New Garden, North Carolina	"
"	13th, West Grove, Indiana	"
"	18th, Cornwall, New York	"
"	20th, Deep River, North Carolina	"
"	20th, New London, Western	"
"	20th, Sand Creek, "	"
"	20th, Minneapolis, Iowa	"
"	24th, Westbury, New York	"
"	27th, Contentnea, North Carolina	"
"	27th, Goshen, Ohio	"
"	27th, Adrian, "	"
"	27th, Winchester, Indiana	"
"	27th, Fairfield, "	"
"	27th, Blue River, Western	"
"	27th Winneshiek, Iowa	"

PICKERING COLLEGE,

PICKERING, ONTARIO,

Is expected to be opened for students, the Fall Term commencing Ninth month 3rd. Circulars will soon be issued, for which apply to

6mo.15,6t JOHN WRIGHT, Pickering, Ontario.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 24th inst.

THE EASTERN QUESTION.—The Berlin Congress has held several sittings, and in the intervals, private conferences of the various plenipotentiaries have taken place, for the less formal discussion of questions to be afterward submitted to the Congress. Varying and contradictory reports of the proceedings of the Co gress have been published, but as the sittings are n public, and nothing appears to have been official authorized, it cannot be known which accounts, if an are correct. The same remark is applicable to tl reports of agreements made by the plenipotentiarie outside of the Congress. One of these, published (the 22d, was that the English, Russian and Austri representatives had agreed on the following poin which would be submitted to the Congress for ratific tion: The frontier of Northern Bulgaria is to l fixed at the Balkans. The Turks are to have tl right to fortify the Balkan passes and to garrison t fortified places. Sophia is to be included in Ro melia, Varna in Bulgaria, and the Turks are to reta Boorghas, on the Black Sea. The northern front of Montenegro and the boundaries of Servia are to restricted, those countries to receive compensation the south. Subsequent reports modified some of t conditions of this agreement.

It is understood that Greece is to be admitted representation in the Congress for purposes of consu tation on certain questions, without power to join decisions.

GREAT BRITAIN.—Rumors of an intended dissol tion of Parliament are actively circulating. The w party are displeased with the government on accou of the agreement with Russia, reported last week; t the supporters of the Ministry think that when Lo Beaconsfield's Asiatic scheme shall become known, will please those now offended and win general enth siasm, and that the time will then be opportune appeal to the country.

The cotton mills throughout Lancashire were opened on the 19th inst., and a majority of t weavers resumed work, but the spinners refused to do

FRANCE.—It is asserted that President MacMah on the recommendation of his Ministers, has decid to pardon 800 communists on the occasion of t national festival to be held on the 30th inst., in hor of the Exhibition.

SPAIN.—A bill for the suppression of bull-fights i been rejected in the Cortes without a division.

The young Queen Mercedes was dangerously ill the 24th.

TURKEY.—A conflict between the Turks and M tenegrins has occurred, in which the former, w were the aggressors, lost some killed and wound and 60 prisoners.

On the 20th, a battle was reported in progress tween the Cretan insurgents and the Turks, on outskirts of Canea. Hostilities have also been sumed in other parts of the island.

PERU.—Extraordinary rains within the past th months have been unfavorable to agriculture, caus a total failure of the alfalfa and fruit crops, and m damage to the sugar cane. The country around La bayeque has been inundated, railroads being wasl away and dwellings levelled.

CONGRESS.—By repeated extensions, the final journment was postponed until 7 A. M. of the 2 Several of the appropriation bills passed during last days of the session were arranged by committ of conference. The army appropriation bill, passed, fixed the number of enlisted men at 25,0 and the transfer of the Indians to the War Dep ment was struck out, a commission to consider whole subject being provided for. The bill reorga ing and extending the Life Saving Service passed b Houses. The House bill repealing the Resump act was changed by the Senate to one providing United States notes should be received the sam coin in payment for 4 per cent. bonds, and after Te mo. 1st, for duties; but the House defeated the pr sition, the vote on suspending the rules being 140 to 105 nays, not two-thirds.

Friends' Review.

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For Friends' Review.

THE MARRIAGE FEAST, OR THE BEGINNING OF MIRACLES.

Cana of Galilee and its simple marriage stival are redeemed from their insignifi- nce and natural oblivion, because Jesus so was bidden. The petty need of the ur is brought to His loving power, and e water becomes wine, making manifest is glory; and this is the beginning of the racles that follow His pathway on earth.

Many a marriage may have been cele- ated with pomp that day, many a festival th princely splendor, that have vanished the past. Our life may become, in its fes- al hours, or its daily routine, as one of ese; appearing only to disappear, on the rk background of time, or it may live in the eternal work of God, by making manifest the Saviour's power to bless.

The wine failed, showing the poverty of these people who had bidden Jesus to the feast. They have no wine, the record reads; and the heart of Mary is quick to bring the need to Christ. The details of all this are written, that we may learn to hope.

"Woman, mine hour is not yet come." It is the seemingly stern replies given in the New Testament, that have proved most forcibly the beauty and power of faith, leaving no excuse with those who come after, for wavering, lukewarm trust, because of the difficulties of the way. It is the reality of the difficulty that manifests the absolute power of our King. In turning the dull detail of common affairs to gladness, and earth's ordinary festival to wine of life, the promise is fulfilled, "Lo! I am with you always."

The term woman implies respect. It is left for our western races to associate any other thought with it. Here it may remind us how often in the struggle of life the woman's heart of faith has conquered, looking at the facts which hedge in with incompleteness and pain, only to bring them to the power that can make the rough places plain. It is the royal hand of the Crucified that has redeemed woman's life from slavery. Only where the gospel is received is life a blessing and toil honorable to woman.

"Mine hour is not yet come!" Has it yet come in its fulness? Is not the heart of faith still waiting for the full glory that will be manifest, when "He shall reign, whose right it is?" The outward look of things still wears the troubled aspect as of old. No gladness reigns. The touch of poverty chills, and the trials of life hedge closely around all its rejoicing. No feast of earth is untroubled by some want or loss.

Perfect trust fills the words, "Whatsoever he saith unto you, do it." Faith rests here, and the reward is a miracle of blessing. There is nothing more to learn; the highest wisdom cannot reach even in thought beyond

the power that makes manifest the glory of God.

The gospel and epistles of Christian faith may be summed up in the phrase: "Whatsoever he saith unto you, do it." We learn from all this to be wise in heart-trust, and that is perfect wisdom.

The command is, "Fill the water pots with water." The ordinary elements of household life are taken. They obey, and fill to the brim. There is no half-way service here. They do all that they can, not content to pause with the selfish, limited thought that less may answer. This history puts something of possibility into the least things. If we bring them to the Master, and listen to His divine word, we may work on hopefully and fearlessly, rounding out the petty detail of every day, filling each with service to the brim as best we can, and the insufficiency and poverty of it all will be covered by the royal mantle of the King, who accepts and blesses with the wine of heaven.

"He saith unto them, Draw out now, and bear unto the ruler of the feast; and they bare it." The lack has vanished. They draw without hesitation. The royal word is more than sufficient for them all. There is a touch of inimitable naturalness, as the record tells us,—when the ruler tasted the good wine, he knew not whence it was, though in authority there, and well versed in such festivals. Far beyond the range of ordinary expectation or experience was this gift in its plenteous goodness; but the servants, they who had obeyed and served, knew well.

As the ruler talks with the bridegroom, we learn the wise devices by which the pride and poverty attending the world's festivals are harmonized. "But thou," he adds, "hast kept the good wine until now." The good wine of the Christ-gift, that gift which gathers up our insufficient plans and resources, and makes them wonderful in result and gladness. No more need! No more place for the crude patchwork of pride and poverty to cover up our deficiencies; we may come obediently and draw wine without money and without price. "Whosoever will, let him come and take freely."

"And Jesus manifested His glory." We are taught that it is His glory to help us as we bring our need to Him, whether in things earthly or heavenly, and this scene at Cana of Galilee was the beginning of the manifestation of this glory in the daily life of His people.

"And his disciples believed in him." They pass on from a mere feeble faith and passive following to heart allegiance; so we should take the hour in which we believe and obey as the beginning of n ness of life, and press to the prize of high calling; learning that in the d routine of care, or the occasional festiva the presence of the Master is asked, all be well. The need comes in order to m manifest the glory of the Care-taker, is willing and waiting to bless all who upon Him faithfully.

The Hebrews have honorable pre-e nence for the sacredness in which they h marriage, and all family kinship. In on their households was this miracle, wh consecrates home and marriage. The tral idea of marriage is allegiance for This thought of absolute trueness is foundation of all reality,—blessing in eart things and heavenly possibilities.

In this sense marriage may becom type of our allegiance to the great Maste all life's hours, who would add even to t festival gladness; and the good wine hope and strength and blessing stands re "until now" for the disciple who believ

E. H. H

For Friends' Review.

THE FULL CHRISTIAN AND WAR.

BY D. B. UPDEGRAFF.

"Time *was* when I believed that wrong in others to d
Was part of Genius, and a gift to *cherish*, not reject."

I had thought to be excused from fur remark at this time, on the subjects cussed in my recent letters, published in *Christian Worker*, but it seems right heed the suggestion of many friends, th might say something to stay the mischie effects of misrepresentation. And thi the more necessary, as some of these c cisms have been *made*, and many of t seen, by those who have not fully read letters at all. Always sorry to be misun stood by any, I nevertheless suppose it t the inevitable penalty attaching to one would write *suggestively* to the few, ins of explaining to the many.

I believe that Locke gives us a sentir like this: "Reading only furnishes the r with materials; it is thinking that puts t possession of the ideas." But we all k how rare is the unprejudiced admissio any position which is adverse to those ready held; hence perfect agreement is at once to be expected, even where the *not* misapprehension. And in either c any want of candid and patient inves tion would seem conspicuously inconsis in the present instance. I am quite su being excused for not replying to much has been written, because, first, I *ca* answer in kind, or engage in *ad homi* argument and personal criticism; and

it is too hopeless a task to attempt to
hten those who consider one "blinded,"
etc. The true and blessed "Gospel of
" may have many abler advocates
myself, but not a more sincere *friend*,
my chief desire for those who have
ht to prove me its enemy is that *their*
ce may flow as a river, and their
eousness as the waves of the sea."
ally has seemed, however, that such
t have been spared their painful regret
eing me in positions of their own
inings, and not at all of *my* choosing,
ions which I most respectfully but
ively persist in declining to occupy. I
harged with "advocating war on the
nd of its morality," and holding that
itself it is not a moral evil." I most
natically deny either believing or say-
anything of the sort. If any one is
able of understanding the difference be-
n *such* statements and what I really
say, he can be heartily excused; but
ght not to assume the office of inter-
r. It is needless to *repeat* myself on
point, but I have continually described
"an unmitigated curse," as *the* identi-
evil" contrasted with peace in Isaiah
7, and for which God, in a sense, as-
s responsibility, doubtless that He may
terwork the still more malignant evils
icked and rebellious men. Again, I am
to hold that "God is just as likely now
nd Christians as his executioners," etc.,
ver. By no means. I hold to no such
hood. But directly contrary to this, in
explicit terms I have proclaimed for
, at least once in *every* letter, God's
mption from participation in the execu-
of that 'vengeance which is mine, saith
Lord.'"

t strangely enough, while these em-
ic statements go for nothing, and I
censured for occupying ground too
when I *press* the point of consistent
scriptural separation from the world,
describe as unwarranted the use of
ual power in an attempt to shape, re
, or direct the politics of Nero, it seems
too high, and a complaint is made of
leading," and "any earthly govern-
is declared to be the better for having
stians in it," a position needing a fitter
ration than "the cities of the plain,"
h certainly were not bettered worth
ioning either as to their "government"
tizens, by such as were in *them*. My
e argument is in defence of the doctrine
the law of love, when *rightly under*
, exempts its subjects from all com-
y with war. But I did admit, in com-
with others quoted from, that there
true Christians who did *not* "rightly
understand" this law; who might by a
"*possibility* engage in war" without losing
their standing in Christ; and in *such* cases,
might "as certainly" (*i. e.*, "without a
doubt or question") be sent by God "for
the punishment of evil doers," as in other
ages.

But this is far different from the question
of probability or "likelihood." I believe
the legitimate effect of *regeneration* is not
only to implant the graces of the Spirit, but
to bestow such light as to gospel privilege
as to render the profession of arms uncon-
genial, and sometimes so *intolerable* as to
lead to its immediate renunciation. Some
remarkable cases of this are found here and
there, even under most adverse circumstan-
ces. That they are so remarkable is proof
that they are very *rare*, and this is because
of the universal and inevitable influence of
education and our Providential surround-
ings.

An experience of entire sanctification
is deliverance from all enmity to God
and man, from all feelings of resentment for
personal injury, and even from that *litigious*
spirit that will not "suffer itself to be de-
frauded." In it the light is greatly in-
creased; but a clear apprehension of the
path of duty, as the legitimate outflow of
such an interior life, is *not exempt* from em-
barrassment by surroundings. Yet I be-
lieve the case exceedingly rare in which
such persons will find their right place,
either in the enactment of laws, or "bearing
the sword" in the *enforcement* of them;
though it is clear, that so long as government
respects the rights of conscience, and grants
immunity from the possible yet logical re-
sults of action, it is consistent and right to
give our influence in the decision of every
moral issue. The Queen of Madagascar
could grant such a privilege to an American
without his becoming a *citizen* of her realm,
if she chose. It is, perhaps, best that I
should say plainly, that in the discussion of
the suggested "possibility," I have not
thought for once of making any distinction
between the terms "bearing the sword" and
"engaging in war," or between *men*, as
the ruler, the governor, the king, the presi-
dent, the general, the captain, or the private
soldier, since the question of morals is pre-
cisely the same. I have not thought it
necessary that for such to "wield the
sword" it was a *sine qua non* to have a
"war spirit," or enmity and murder in the
heart—conceiving that perfect loyalty to
God *might* be thought to require it, and be
the *only* actuating motive. I have argued
that the sanctions of the Decalogue were as
high formerly as now. Just what is murder
now was murder then. That as God had

never repealed this law, it was impossible that even He could override it, or ever commission or direct any man, in any age, to violate it. He certainly never did. The taking of human life, then, as a "minister of God that beareth not the sword in vain," is not, and never was, in violation of the sixth commandment, or *murder*. Such an one stands in direct contrast to, and as the executioner of wrath upon, him who in anger or malice aforethought "*takes* the sword," or seizes upon it to avenge himself of personal wrong. And it is a principle, incorporated in every right system of law, human and divine, that to determine the moral character of an action, reference must be had to the will, and the motives, as the secret springs of the action, rather than to the visible materials of it. A failure to recognize this would make a *saint* of stubborn Saul, and a murderer of faithful Samuel. The true difference, then, between "*bearing* the sword" and "*taking* the sword," is as great as that between good government and communism, and the error of confounding all that is merely unspiritual with gross immorality, is a serious one. Instead, then, of an attempt to "*reconcile* warfare with the precepts and example of Christ," I have claimed an absolute divorcement, to be taught and consummated by the Lord Jesus, *not only* between things *military* and spiritual, but in the whole administration and legislation of the two kingdoms of *law* and *grace*. That Christ declared His kingdom to be spiritual, renouncing, during his life on earth, all complicity with that of this world, or responsibility for secular government, or its enforcement. That though He had "all power on earth," and prophesied much of the "days of vengeance when they should fall by the edge of the sword," He did not interfere to turn it aside, or so much as expostulate with Cæsar, or send His disciples to do so, but *did* command them, "see that ye *be not troubled*, for all these things *must come to pass*," Matt. xxiv. That He taught His *disciples* all the privileges of this exemption, and of being "seated together in heavenly places" with Him; *conditioned* upon individual consecration and acceptance of His kingdom, with its laws written in the heart. Is it not rather the truth that the separation is so severe as to be intolerable to aught which is of the spirit of the world. And am I not right in insisting upon the conditions, and that such as fail to comply with them, and so to receive this spiritual kingdom, with its law of love and peace within, are *not* entitled to its privileges and exemptions *without*. Therefore, says Isaac Penington, "whoever desires to see this lovely state brought forth in the *general*, if he w further his own desire, must cherish the *particular*," and declares that the "doms can *only* come to the position of through *this change wrought in individu* Can it be that in the face of such plain abundant argument I am still called up deny the congruity of war and spiritua Others may raise and gravely discus question, "Is war consistent with the ample and precepts of Christ?" but for self it has been so long settled in the tive as to cease being debatable. B affirm its compatibility with the wi and way of God the Father in His righ government of "the whole world w lieth in wickedness," is quite another ter. There is going forward during present dispensation the combined adm trations of the Father and the Son, of and of grace, of justice and of mercy. T is an inconceivable unity and harmo this divine purpose and administration the human *apprehension* of it must eve to some extent, confused and incom And if a true subject of Christ's king misapprehends His precepts, thus failir His example, he sins *ignorantly*, an ceives atonement and cleansing by the l of Christ, though not brought into con nation, or the conscience defiled, or munion broken.

And this is needed for every actio non-action, of everybody, however sin which is *one whit* short of the infinite fections of these precepts and exan And however pure the heart, or brigh light, no mere man ever did, or ever ca overtake such "sins of ignorance" have no need of daily atonement for t This "offering for the errors of the pe perpetuates the reconciliation of the with his Maker, though it can never r *cile* imperfect conduct with a perfec ample; it only, so to speak, *bridge* disparity of action.

"For the love of God is broader
Than the measure of man's mind."

(To be concluded.)

THE law requireth a tenth part t given up to the Lord; the gospel requ all, *soul, body, spirit, good name, &c.*; that the whole possession be sold, and at the Master's feet; and he that ke anything back, cannot be a disciple (f cannot be a soldier of Christ; but needs *entangle himself with the affai this life.* This is sound and savory, the truth of Jesus, as it is known and f the renewed spirit (*i. e.* by the re Christian).

DUBLIN AND LONDON YEARLY MEETINGS.

NOTES BY B. C. HOBBS.

ving been six months in England and nd, and observed the character and s of the people, a few notes may not interesting to an American reader.

passing from meeting to meeting, one erested in finding in both islands, in ry, villages, and city, so many com le homes. Very often the stately ion, richly supplied within and with- ith all that taste and comfort may de- assures us that the owner possesses wealth. Homes among Friends are without a conservatory, flower and able garden, and often the beautiful ornamented with furze, rhododendron ther evergreens, and rich bloomers.

e Friends of both Yearly Meetings are where deeply interested in mission Scripture schools for the poorer aboring classes, in which adults are t reading and penmanship, are common where. The children are now by law led with common school instruction. ny of the Friends are interested in ork, that they do not generally have ure schools for their own members. ny places Bible-classes are formed for members, and, in some, classes for en. Home and the boarding-school eir main dependence for Bible teach-

nds in London Yearly Meeting are said e 16,000 persons under their religious in- ion; more than their entire membership. uestions of very great interest with them what can be done to harvest these of society into the Church? what ds can be adopted by which their ideas stes can be assimilated to ours, and can become satisfied to receive the as we have learned it? The mind un lined to abstract thought, to devotional lation, and silent or truly spiritual wor s slow to accept the unstimulated, un- nal worship of Friends. In some there has been much better success n others. It is hoped that in time accessions may be had to the church his source.

trong total abstinence temperance sen- is entertained largely by the mem- p of both Yearly Meetings. A few ls in both islands are interested in nd wine manufacture and sale, and are advocates for the *temperate use* of drinks. This number I am glad to say dually diminishing, A decided para on the subject goes out in the General e from London Yearly Meeting for the t year.

Friends in this country have studied with much care Christian toleration, taking Christ and His disciples for their standard. We may find amongst them, however, differences in doctrine, language, and dress, and in their ideas of worship and Christian work. In this they have learned to endure patiently some things that may not have augured well at the time, and thus schisms have been avoided.

The Lord is very patient with us, and we should be with one another. I think there is a general soundness in the fundamental doctrines of Friends in both Yearly Meetings.

In Dublin Yearly Meeting a small number have been a source of much anxiety to their friends, on account of their peculiar views of conversion, regeneration, forgiveness of sins, sanctification and the merits of the atonement. While they accept the efficacy of Christ's death 1800 years ago in purchasing the gift of the Holy Spirit, they appear to hold that we have now only to look to the Holy Spirit, and regard Him as sufficient of Himself to save. They make Father, Son and Holy Spirit convertible terms, and think that the grace that brings salvation is the Holy Spirit alone. They think we cannot be pardoned for sins that are passed until we "by forsaking our sins" become acceptable to God and sanctified. Our sins are then "burnt up," consumed "by the baptism of the Holy Ghost and with fire." So I understand them. They think the merits of the "Blood of Christ" was 1800 years ago, and not experienced now in the forgiveness of sins, and believe that a sinner is sanctified while he is unpardoned for past sins. They are troubled at the presence of American ministers, and charge them with teaching *unsound doctrines*, and failing to get the sympathy and approval of the members of the Meetings of Ministers and Elders, they resort to open opposition to all ministers who do not teach their views. On this account the late Yearly Meeting of Dublin was humiliated with an apparent necessity to listen to an open exposition of both sides of the question, in which their own Meeting of Ministers and Elders was put on the defence. The meeting, however, became well united in the end, with a few exceptional voices, in setting aside the objections raised to the ministers present from America, and to the Meeting of Ministers and Elders. The ordeal through which some had to pass is not desirable to have repeated, but some comfort was found in the belief that it resulted in good to such as had not been "fully persuaded in their own minds."

The two Epistles purporting to be from

Western Yearly Meeting, were matters of leading interest in London Yearly Meeting. So great a repugnance to separations as a means of promoting the Redeemer's Kingdom possessed the minds of Friends here, that the current of thought for a time ran in favor of suspending correspondence with that Yearly Meeting, until there could be reconciliation and reunion, thus hoping to make such reunion an imperious necessity. There did not appear to be any unsoundness of doctrine to cause a separation. It was evidently a question of forbearance and Christian patience and toleration, in which it was assumed that both sides might be in fault. It looked plain to them that all incompatibility of mind and feeling ought to be harmonized, and fraternal relations restored. In the meantime, the meeting declined to accept of evidence from their own members who were eye-witnesses of what had transpired there, and a cloud seemed gathering.

A Friend arose at this critical period of the discussion, and showed the meeting with great clearness, that the course proposed, however well intended, must result in disaster instead of good to the church. Discontent was manifesting itself in Iowa, Canada, and in some other places, and what might be designed to heal, would only encourage and widen the disaffection. The point was well taken that if 150 persons, dissatisfied with London Yearly Meeting for any cause, should leave their seats and "go to another room" and organize themselves as a Yearly Meeting of Friends, it did not make them such; nor would it disorganize London Yearly Meeting. It would remain as before—*London Yearly Meeting*—and would have a right to be so considered. Such is the condition of Western Yearly Meeting. The separation left it as it was before, and as it had been proposed to appoint a delegation to visit that Yearly Meeting, not to recognize that Yearly Meeting would probably result in disappointment. It would be difficult to calculate the results of such a course.

When this aspect of the case was seen, the meeting was soon prepared to come to a deliberate and satisfactory conclusion, that it would be proper to continue the correspondence with Western Yearly Meeting, to refer the Epistle signed by Alpheus Maxwell to the Meeting for Sufferings, to be returned with an answer from them, and to appoint four Friends to visit that Meeting, and also the Friends who have separated, and labor for their restoration to unity and fellowship with the body they have left. The Friends appointed are Joseph Bevan Braithwaite, Joseph John Dymond, Richard Littleboy, and George Tatham. They have libe attend some other Yearly Meetings w America.

Can we not feel assured that these F will meet with a cordial reception wh they may go? and will not Friends w ceive them invoke a blessing on their n and labors? It is very difficult for Frie this side of the Atlantic to form a jus ception of the Christian work in Ar especially in the West. The report Committee will satisfy a demand for mation that will be received with hes or distrust when it comes through channels.

It is difficult to estimate the amou breadth of work that claims the atten London Yearly Meeting. Peace, t ance, education, home and foreign mis embracing Hindoostan, Madagascar, Lebanon; the slave trade in Eastern and Egypt; the Friends in Norwa New Holland and Tasmania, etc., etc. the occasion too much for one mind t it all in very definitely. The subj higher education is pressing itself attention of Friends here quite as muc America. I must leave that and topics for the present, lest I make my too long.

The London and the *British Frien* reported all the proceedings so acc that further notice is needless. I ma however, that the address issued on P one of superior merit, and will be fo great practical value on both continen

For Friends' Review.

ADVANCE OF FEMALE EDUCAT AMONG FRIENDS.

The increasing facilities for edu offered by the various institutions us, create a desire in the minds of gent youth for the cultivation of mental faculties, and for higher edu Our Early Friends were much in adv many around them in that day, in pro the education of their children, and Fox was an earnest advocate for in which should be taught "everythi ful and civil in the creation."

Does the Society of Friends in the day occupy this advanced position- lation to others? Or, does it affor ities for the advanced education youth, within its own borders, - equal to any elsewhere? This is an tant question. For if deficient in essentials, the natural result will fol that our most promising youth, athi knowledge, will find access to such i

ns as offer the greatest advantages for the sired attainment, possibly at the risk of posure to influences that may not only parate them from the Society, but may ve fatal to their eternal interests.

Hence, it is of vital importance to the ure of "Friends" that they provide ample ilities for a guarded, yet most thorough d advanced education for their own mem- rs who may desire it, and under Christian luences.

The want of such provision, for young men Friends especially, is felt by not a w of our members, who feel their own re- onsibility in this matter. There are any young women among Friends who uld gladly avail themselves of an op- rtunity of becoming thoroughly prepared teachers, including attainments in the gher branches of study; and under the re- aining and constraining influences of the spel, these might become like widening cles in extending our Christian principles. gain, the vain fashions of the day loudly l for more care in the training and edu- tion of young women, to prepare them the responsibilities of life. While at an e when they have the strongest claims on the kind care of their friends, and ring the development of mental and phys- l powers, they should have every advan- e, that they may be vigorous and healthy th in body and mind.

In view of these considerations, it is lieved that Friends should have a central stitution, furnished with all necessary nveniences, helps and aid, to secure the althful physical development of young men, combined with the highest mental lture and refinement, the whole to be in bjection to, and controlled by those who e themselves truly converted Christians d Friends, and from which foolish adorn- g shall be excluded, and instead, simplicity enjoined.

In order to carry out these views a pur- ase has been made of 32½ acres of land, which is a fine site of 400 feet elevation, d near to which stand three modern cot- ges. The tract is five to ten minutes' walk m Bryn Mawr station on Pennsylvania ailroad, 9 miles from Philadelphia, is nnected with the city by almost hourly ains, and is within 1½ miles of Haverford ollege.

The surrounding country is high and ealthy, free from miasmatic influence, with re water; while the neighboring hills and lleys present attractive landscapes. The cation is especially favorable for the vigor- s, healthful development of young persons. It is designed to place the Institution der care of a Board of 13 to 15 judicious Friends in *trust*, who are to be incorporated under the laws of Pennsylvania, with power to fill vacancies; who shall hold all property, real and personal, belonging to it,—endowments, gifts or legacies, now and hereafter to be received.

Some provision has been made for its support; yet its usefulness may be largely extended by additions to its endowments, and by professorships, scholarships, etc., either by gifts or by legacies. We desire to call especial attention to this institution, having for its object the highest mental culture, under Christian influence, so as to prepare for true enjoyment both here and hereafter—of the present and future generations.

HAVERFORD COLLEGE COMMENCEMENT.

On Fourth-day the 26th of Sixth month, Alumni Hall at Haverford College was filled with an interested company to witness the exercises attending the conferring of degrees upon the largest class ever graduated at the College.

Dr. James C. Thomas, of Baltimore, asked that the proceedings might be preceded by a short time of silent prayer. During this a reverent, fervent, and appropriate prayer was offered by a former graduate of the College.

Dr. Thomas then explained that the absence of President Chase was caused by the fact that his Alma Mater, Harvard University, had called him to bestow upon him the highest token of her estimate of his scholarship, the degree of Doctor of Laws; and that while this could not enhance the estimate in which he was held by those who had been connected with Haverford, it was gratifying as a recognition of real merit, and of his self-denying faithfulness to this Institution for so many years, as professor and now as President. In his absence his part on this occasion would be fulfilled by Prof. Samuel Alsop, Jr.

The class numbered sixteen, and as it would have unduly prolonged the exercises for all of them to have delivered their orations, six resigned the privilege. Daniel Smiley, Jr., of Vassalboro, Me., gave a salutatory in Latin.

John M. W. Thomas, of Baltimore, spoke on "The Idealism of Berkeley," defending him from errors imputed to him, and explaining with force and clearness his metaphysical system.

Henry Baily, of Newport, Pa., gave an oration in French, on Mexico, as "La Venise de l' Occident."

Edward Forsythe, of Pennsylvania, delivered a well written address on the "Harmonies of Nature," touching upon the correlation of forces, the progressive fitting of the earth for the dwelling of man, who, as its highest habitant, must come into harmony with God in his moral nature, as an individual and a race, in order to happiness and progress.

Charles Sumner Crosman, of Lynn, Mass., in a well-spoken oration on "Milton's Masterpiece," described first his noble character, and then gave an outline of the grand conceptions of Paradise Lost.

Samuel H. Hill, of Minneapolis, Minn., gave a thoughtful address on "Some Guarantees of Republican Government in the United States," which was fitted to confirm faith in true republican principles; a conclusion still further enforced by a discourse by Francis King Carey, of Baltimore, on "England in America," in which he traced the growth of liberty and its constitutional safeguards in the mother country, and showed how wisely they had been adapted by the founders of the Republic to its new conditions; and that universal suffrage, combined with education in its full sense, is a safe-guard and not a peril.

Robert B. Haines, Jr., of Pennsylvania, spoke on the fallacies of "Communism," which, first destructive of a well organized social and civil state, would end in destroying even itself.

George W. White, of North Carolina, gave an address on "Cosmic Life," tracing the nebular hypothesis of creation, and inferring that living beings were created for worlds as they successively reached the physical conditions suited to them.

Lindley M. H. Reynolds then gave an appropriate valedictory address, after which Prof. Alsop conferred the degree of Bachelor of Arts on L. M. H. Reynolds, Daniel Smiley, Jr., John M. W. Thomas, Albert L. Baily, Henry Baily, Edward T. Comfort, Charles S. Crosman, Sam'l H. Hill, Francis King Carey, Henry L. Taylor and George W. White. The degree of Bachelor of Science was given to Edward Forsythe, Jonathan Eldridge, Cyrus P. Frazier, Henry N. Stokes and Robert B. Haines, Jr.

The degree of Master of Arts was conferred upon three former graduates of the College, Aaron M. Elliott, Reuben Haines and Edward P. Allinson, who had all presented able and learned theses upon literary or scientific subjects. E. P. Allinson, besides a thesis on "The Preparation of the World for the Reception of Christianity, and the Apostle Paul as a Propagator of the Faith," underwent a successful examination upon the Pauline Epistles in the original Greek.

Dr. James C. Thomas then made a brief farewell address to the graduates, holding up to them the character of the Lord Jesus, as the true ideal of manhood. After a short space of silence, in which prayer was offered for the graduates, the College, its professors, and its future usefulness, the exercises closed.

On the previous evening the annual meeting of the Alumni of the College was held, and addressed by Joseph K. Murray on "The Friend and the Law." An original poem by Francis B. Gummere was read by Henry Bettle, in the absence of the author, and the Alumni prize oration on the "Destiny of Roman Character," was read.

Quite recently a liberal subscription of $8,000 has been made by friends of the College, which will be used in remodelling the interior of the old College building so as to furnish more ample accommodations for the Laboratory, Chemical Class-room, Lecture Room, room for Physical Apparatus, and a large museum. Donations for the re-arrangement of the latter have also been given, and $2,000 are set apart for the purchase of apparatus. These, with the addition of $25,000, lately made to the endowment by the heirs of John Farnum, will enable the C lege to enter upon another year with grea facilities and accommodations than ever. T friends and patrons of the College, howev desire above all else that it may be an insti tion dedicated to the glory of God, and to t training of young men for lives consecrated Christ, useful to the church and to the wor and happy in themselves.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 6, 187

OUR SCHOOLS.

We have given space this week to r ports of some of the educational instit tions of Friends in the United States. B sides those reported there are several oth valuable schools. Westtown Boardi School, in Chester County, Pennsylvani under charge of Philadelphia Yearly Mee ing, is an excellent school, with a course study of the highest academic grade, a officered by a superior corps of teacher Friends' Boarding School, at Providenc R. I., under charge of New England Year Meeting, is a large and prosperous instit tion whose reputation is deservedly hig Friends' Boarding School at New Garde N. C., under care of N. C. Yearly Meetin is steadily improving as a school. Whitti College, at Salem, Iowa, is under the ausp ces of Salem Quarterly Meeting, and is flourishing school. The New York Yearl Meeting School at Union Springs has ha repeated notice in *Friends' Review* as useful school. Howland School, for th advanced education of young women, Union Springs, has a course of study almo equal to those of ordinary colleges. Th Academy at Ashley, Ohio, under the charg of Dr. C. W. Townsend, is a good schoo and steadily advancing in all respects.

Then at Baltimore, and at Germantow Philadelphia, Friends have graded school of excellent standing, while scattered ove the land are scores of day-schools, superi tended by committees of Monthly or Prepa rative Meetings. The number of the latte should be very largely increased, so tha more of Friends' children shall be educate immediately under their own care, and i those great Christian principles we are calle upon to exemplify and uphold.

t is worthy of note that all of our insti-ons of learning are advancing in the ndard of instruction, in the capacity of ir teachers, and their appliances. But ch is yet to be done in all these respects most of them.

The college brawls so prevalent the past r, teach us that fancied independence is ily pushed to license and lawlessness. is to be hoped that the institutions of ends will maintain that firm and wise cipline, so essential to the development nen and women who shall have learned t only he who obeys is fit to govern and ve others.

We notice with regret a laxity in the in-duction of customs into some of our insti-ons, foreign to the sound, substantial ristian character of our people, and tend-to develop flashy, selfish dispositions in students. The whole force of example, ching and discipline in our schools, should to produce thorough Christians, and to ntervail a vice of our times,—the dis-ition to prefer that which is attractive ore that which is true; and that which is asing before that which is right.

NASMUCH as our friend David B. Updegraff has n widely misunderstood, perhaps because lid not state his views with sufficient clear-s on the subject of war, we take pleasure in senting the more full and clear statement of n which he has given. We propose to ke some comment at another time.

MARRIED.

DGE—EDGE.—At a meeting appointed by Deer k Monthly Meeting, on the 5th of Sixth month, 3, at the residence of the bride's parents, near Dar-on, Harford county, Md., Alfred P. Edge, of Ger-town, Pa., to Emma H., daughter of Joseph and y S. Edge.

DIED.

ERDUE.—At her residence in New Martinsburg, ette county, Ohio, on Fifth month 27th, 1878, in 82nd year of her age, Abigail, wife of Gershom due; a member and elder of Hopewell Monthly ting, and Walnut Creek Preparative Meeting. She a native member of Little Egg Harbor Monthly ting, New Jersey, where, in very early life she was trained by the love of Christ, to forsake everything she believed was not in accordance with the Divine . She was not a person of many words, but lived actical Christian life, and was a useful member of society; and after a long term of severe affliction, passed away as one falling into a sweet sleep, with a full assurance of a mansion being prepared for her with the redeemed of all generations.

DENNIS.—At Washington, D. C., on the evening of the 17th ult., Jonathan Dennis, Jr., in the 70th year of his age. This Friend was a native of Newport, R. I., the son of Jonathan Dennis, formerly a well-known Elder in New England Yearly Meeting. For the last thirty years he had been a resident of the city in which he died, and doubtless many Friends will call to mind, on reading this notice, his kind attentions to them while visiting that city. He took great interest in charitable concerns, and personally distributed many thousands of tracts. Chiefly through his exertions in securing a room, and in other ways, a Friends' meeting was kept up for many years in the city where he had his residence.

NEW ENGLAND YEARLY MEETING.

The Meeting for Ministers and Elders convened at 10 A. M. on Sixth-day the 14th ult. The Minutes of ministers in attendance from other Yearly Meetings were read, followed by reading the Queries and Answers. After remarks on the latter, the meeting adjourned to an afternoon session, which proved to be a favored season.

The Yearly Meeting opened on Seventh-day, Fourth mo. 15th, at 9 A. M. The ministers from other Yearly Meetings, with credentials, were Elkanah and Irena Beard, Elizabeth L. Comstock, John P. Pennington, S. Elizabeth Malleson, Alida Clark, John F. Hanson, Amos and Phebe Kenworthy, and William P. Hastings. Dr. James C. Thomas, of Baltimore, Mary White, from Glasgow, Scotland, and others, were present without Minutes. All these visitors received a cordial welcome, and their services were, we trust, blest to many.

Epistles were read from all the other Yearly Meetings in correspondence, except Iowa, the Epistle from which was not at hand, and from Western, from which two Epistles came, which were referred to a committee to report upon at a future sitting. A letter was also read from Friends at Brumana on Mt. Lebanon.

Afternoon.—William O. Newhall was appointed Clerk, and Henry T. Wood and Timothy B. Hussey, assistants.

Report was received that two men and six women had been acknowledged as ministers during the year, and ten men and seven women as Elders. One man and one woman in the ministry had died; one man had been released from the ministry. One Elder, a man, had been released from his station; and three men and one woman in the station of Elder had died.

The report of the Boarding-school at Providence, was read. It was full and clear, showing the school to be in a prosperous state, with a marked religious interest among many of the scholars. The committee in charge was continued and encouraged to go forward in their work. The statistical report was read, showing 24 births; 70 deaths; moved into the meeting, 51; moved out, 55; admitted, 110; released, 22; present membership, 4,446, a gain of 39 from last year.

In the evening a very large meeting on Temperance was held. Mary White, of Scotland, made an interesting address, and referred with pleasure to the fact that the Christian ministers of Great Britain were awaking to the necessity of action on their part for the suppression of the liquor traffic. Several other Friends spoke; cheering accounts were given of the progress of temperance in New England, and many earnest appeals were made from warm hearts, to the hearers to do all in their power, as Christians, to stop this evil, now so fearfully prevalent over the land.

On First-day, Sixth mo. 16th, Meetings for Worship were held at 10 A. M. and 4 P. M., two in the house and one in the yard. Also one at Portsmouth; and in the evening a very large one in the meeting-house. These were all considered favored occasions.

Second-day, Sixth mo. 17th.—The Minutes of the Meeting of Ministers and Elders were read, were encouraging, and were approved. John P. Pennington made a visit to Women's Meeting, and addressed them. Minutes of Representative Meeting were read, and approved.

Five hundred copies of the Book of Discipline were ordered to be printed. The meeting now entered upon the consideration of the state of the Society by reading the Queries and the Answers of subordinate meetings. Much advice was given upon the subjects which thus came before the meeting, and the dear Friends with us were favored to speak to our condition. Dr. Thomas spoke on the earnest spiritual exercise of the soul, which should accompany each of those assembled at a meeting for worship. E. Beard referred to the importance of a true introversion of soul before going to meeting, so as to be prepared to enter upon worship with a lively feeling. "He was never so near his God as in his closet." Coming thus to meeting we will be prepared for worship and service. Others also spoke.

Afternoon.—The Queries and Answers finished. The Committee on Western Yearly Meeting reported in favor of reading the Epistle signed by B. C. Hobbs, which was done, and referred to the Committee on Correspondence for reply, under a precious covering of love. The Query on fulfilling promises and paying debts was answered so as to show that these duties were very generally observed.

In the Evening the Bible-school Conference of the Yearly Meeting was held, with interest and instruction.

Third-day, Sixth mo. 18th.—Met in joint session. The Indian report was read. The year had been a trying one, but there were now encouraging features. Asa and Emmeline Tuttle's work was referred to; E. Beard spoke on his observations while on his visit among them; Eli Jones thought that after working for the Indians for a hundred years or more, it was time to found Societies among them. A committee was appointed for the coming year, and authorized to organize Meetings for Worship and Discipline from converts, these meetings to report to the committee.

The Committee on General Meetings reported holding twelve meetings with good fruit. They were continued, and encouraged in the work. Committee to visit subordinate meetings and isolated members made report, showing ne all these meetings and many members vis

Afternoon.—Reports on Mission work in N Carolina Yearly Meeting and in foreign l were read, and were exceedingly interesting. Freedmen's Committee reported on the Nor School at Maryville, Tenn. Wm. P. Hasti its principal, spoke. Forty teachers have l sent out—religious interests favorable. Yearly Meeting has contributed $1,500 a for three years for this school. Committee tinued to oversee the school, which was f ally adopted by the meeting. An appropria of $800 was made for it. Report was mad the mission efforts in Syria, and the comm continued to co-operate with Friends in land in this work. Returning Minutes read for visiting Friends, and under a precious feeling and the overshadowing of Heavenly Father's presence, the meeting journed to meet in Portland, Maine, next y

Evening.—An Educational Meeting was h and addressed by John F. Tucker, Augus Jones, A. K. Smiley and others. An effec Peace Meeting was also held on Fourth evening, addressed by Eli Jones, J. F. Ha and Wm. Jacob. The devotional meetings each morning were blest seasons of spiri refreshment, and of gathering in souls Christ.

A correspondent of much experience, w of New England Yearly Meeting:—"We h had a favored meeting. The gospel was preac with power and clearness. The morning D tional Meetings were seasons in which m good was done; many acknowledged that were strengthened and blest therein. A missionary spirit took hold of the meet which was manifested by taking hold as a manent work of the colored Normal Institu Tennessee; continuing the work on Mt. L non in Syria; encouraging the work in N Carolina, and continuing the work among Indians, with the instruction, if thought to organize them into Meetings for Wor and Discipline."

ITEMS.

AT the General Assembly of the Establis Kirk of Scotland, held at the close of E month, the Committee on Temperance m a report taking distinct grounds in favo total abstinence, and referring to the eleva of a total abstainer to the mayoralty of G gow, and the absence of intoxicating dr from his entertainments, as a cheering sig the times. Unhappily the majority of the sembly were not in favor of such advan grounds, and the chairman was changed.

THE Free Church of Scotland has excee the Established Church largely the past yea its contributions for religious purposes, and is regarded as one of the many evidence favor of the voluntary system as contra with an Established Church.

THE Baptists have increased in Great Bri about 4,520 each year since 1870. There 2,195 in their ministry, of whom 1,087 only h had special education therefor, either priva or in collegiate institutions.

The Church of the Holy Trinity, New York, S. H. Tyng, Jr., pastor, sustains an orphanage, a Dorcas society, an industrial school, a dispensary and infirmary, an employment agency, and several other societies, besides three chapels. The receipts of the year 1877, for purposes other than those pertaining to the church proper, were $43,327.29, and the expenditures for such purposes, $42,197.80.

Cardinal Manning, for the Pope, makes the following claim: "I claim to be supreme judge and director of the consciences of men—of the peasant who tills the fields, the prince that sits on his throne: of the household that lives in the shade of privacy, and the *legislature that makes laws for kingdoms.* I am the sole, last, supreme judge of what is right."

Does the Bible teach that the heathen who have never heard of Christ will be lost?

No! The teaching of the Scripture on this subject is summed up by the Apostle Paul in Rom. ii., 6-9: "He will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life," etc. This promise is to be taken at its face; and it declares that for every man who by doing right according to the dictates of his own conscience honestly seeks a higher life, however blindly he may grope for it, there is reserved an eternal life. It already has begun in him. To the same effect is the teaching of the case of Cornelius in Acts, ch. x.; see especially ver. 35; the teaching of the 24th chapter of Matthew; and of Christ in such other passages as Matthew viii., 11. There is not justice and law for the heathen, and mercy and forgiveness for Christians; but mercy for all. Pardon and salvation are for all that have sinned and come short of the glory of God, and are genuinely sorry, and show their sorrow by a sincere endeavor to turn from their evil way to the ways of righteousness. Christ is the ground of hope; but not every one that is cured understands the nature of the cure. See the promise of Isaiah lv., 6, 7. It is just as applicable to a heathen as to a Christian, if he complies with the conditions.—*Christian Union.*

The fifth annual report of the London Temperance Hospital asserts that experience in that institution has proved that "alcohol is utterly unnecessary in the treatment of disease, —that the non-alcoholic principle of treatment is as scientifically sound as it is morally safe." There have been 585 in-patients, and 5,478 out-patients treated by this method during four years, in the hospital, and although both the medical and surgical cases have included many severe ones, the result had been quite satisfactory. In typhns fever Dr. Edmonds had found the ice cup far safer and more certain than alcohol.

Professor Max Muller has been giving a series of lectures in London on the ancient religious literature of the people of India. His fifth lecture, as reported in the *Christian World*, was on "The Ideas of Infinity and Law" as found in the Vedas. We are reminded by it that the writer of the Nineteenth Psalm says that there is no speech, no language, where the voice of the heavens and the daily march of the sun is not heard speaking to human minds and hearts of "the glory of God;" and that Paul, quoting this testimony, also states that everywhere the Gentiles had some knowledge of God's law, written in the heart.

Muller says: "We have, then, thus learned from the Veda, that the ancestors of our race in India did not only believe in Divine powers manifest to their senses in rivers and mountains, in the sky and the sun, in the thunder and rain, but that their senses suggested to them two of the most essential elements of all religion—the idea of the Infinite, and the idea of order and law, as revealed before them in the golden sea behind the dawn and in the daily path of the sun.

Lately, some members of the "Stemdisten," or prayer-meeting people, a sect which has sprung up in Russia within thirty years, were tried for holding conventicles, and teaching doctrines contrary to the Orthodox Russian Church, says the London *Christian.* They were proved to be a very correct, pious people, who would not lie, nor cheat, nor use drink or tobacco. They held meetings in which they read the Bible, prayed, and taught the truth; disused the sign of the cross and the worship of images. The jury, composed wholly of members of the Greek Church, acquitted them promptly.

COMMENCEMENT WEEK AT PENN COLLEGE.

The fourth annual commencement of Penn College, Oskaloosa, Iowa, occurred Sixth mo. 19th, 1878. Written examinations occupied Second-day and Third-day of commencement week. Second-day evening the Lowell Society, composed of college students, gave an exhibition in the large hall. The exercises were as follows:—

Oration, Stick-to-it-ive-ness, J. E. Hollingsworth; Essay, The Polar Regions, G. H. Zane; Oration, Discoveries, T. L. Ninde; Discussion, Has War Caused more Distress than Intemperance? aff., R. C. Hoffman, neg., C T. Callison; Declamation, "The Seventh Plague of Egypt," C. H. Edris; Oration, Wealth vs. Labor, E. S. Knowlton.

On Third-day evening the Historical Society gave an exhibition. The following was the programme:—

Salutatory by Margaret Davis; Historical Essay, B. V. Garwood; Oration, "Offerings," Jennie Kitchin; Society Paper, read by M. Eugenia Parkhurst; Declamation, "Red Jacket," E. C. Nordyke; Valedictory, Eva Waggoner.

Both exhibitions were well attended. On Fourth day the hall was crowded with patrons and friends of the college, and the exercises were heard, throughout, with marked attention and interest. There were three graduates, all from the classical department. Their names and the subjects of their orations were as follows:—

Unbiased Investigation, Benjamin E. Ninde, Oskaloosa; Lifting the Veil, Martha E. Green, Oskaloosa; Longfellow's Excelsior, Eva Waggoner, Oskaloosa.

The Baccalaureate address was delivered by Professor S. A. Jones. It treated of "The Relations of Higher Education to the Questions of the Day." This was followed by the conferring of degrees.

In the evening there was a re-union of the students and friends of the college. After a short programme of literary exercises, the time was devoted to social conversation. The occasion was an enjoyable one.

The Friends of Iowa Yearly Meeting manifest an increased interest in higher education. A fund of two thousand dollars a year for three years is being raised, and will add materially to the resources of the college. Though financially cramped at present, the friends of the college feel justified in prophesying for it a future of prosperity and usefulness.

WILMINGTON [OHIO] COLLEGE COMMENCEMENT.

The Commencement of Wilmington College took place on Sixth-day, the 21st, at 9½ A.M. The College Hall, which seats over 600, was filled to its utmost capacity within a few minutes after the hour had arrived. Many were turned away, not being able to find even standing room. The congregation was composed of the intelligent men and women of the town and surrounding community, many having come from a great distance. The educational interest of Friends and others in this section of Ohio, is evidently increasing. Many who are quite limited in means have concluded that the education of their children is of the very first importance.

The graduating class consisted of six members whose average age was about 24 years. The programme was as follows:

"The Faith Talent," Jonathan B. Wright, Wilmington; "The Student's Plea," Alice Hadley, Wilmington; "The Chinese Problem," Charles S. Owsley, Farmers' Station; "Our Native Literature," Oliver J. Thatcher, Wilmington; "America's Impress," Lydia Linton, Wilmington; "New Italy," Edwin Perry West, Martinsville.

The exercises passed off to the satisfaction of all, the orations being well delivered, and evincing originality of thought and carefulness in preparation. The degree of B. A. was conferred upon five members of the class, the other receiving that of B. S. The Baccalaureate Address was delivered by the President, Benjamin Trueblood. The text of the address was, "The wisdom of the world is foolishness with God." The past year has been the most prosperous one in the history of the Institution. 104 pupils have been in attendance. The moral and religious standing of the students has been unusually high. The prospects for the coming year are good. Friends are becoming deeply interested in the work that the College is doing, and are beginning to see the practical effect that it is having on all Society matters. Every effort is made that the Institution may be equal to the best college standard. Thoroughness and breadth of culture are aimed at, rather than anything like mere display.

OAK GROVE SEMINARY.

Besides the admirable Boarding-school at Providence, R. I., under the care of New England Yearly Meeting, there is another good Boarding-school under the care of Friends in Maine, little known to Friends generally. This is Oak Grove Seminary, situate near Vassalborough. Its course of instruction extends from the rudiments of an ordinary school education to studies sufficient to prepare boys for college; and there is one still more extended for young women who may choose to follow it. Beside these there is special training for commercial business and for teaching for those wishing it.

There have been 59 girls and 60 boys in attendance during the past school year. Of these one completed the full course for young ladies, and 24 the commercial course.

The trustees and managers are Friends, and the scholars include members and non-members of the Society. The cost of education is wisely brought within the limits of those who would be likely to patronize the school, and it appears to be a prosperous and useful institution.

The principal is Edward H. Cook, A.B., who is assisted by five other teachers.

SPICELAND ACADEMY.

SPICELAND, IND., Sixth month 22nd, 1873.

Notwithstanding the inclemency of the weather yesterday morning, a large company assembled to witness the closing exercises of the academy. There were eight members of the graduating class, and they all acquitted themselves with credit. While in natural ability they are not superior to some former classes, yet they gave evidence in their essays of better early training; a better acquaintance with literature, and of more culture, than any previous class. The names of the class and the subjects of their essays are as follows:—

S. Ella Bogue, Spiceland, "Gathering up the Fragments;" J. P. Mitchell, Spiceland, "Seeing and Not Seeing;" M. Belle Chambers, New Castle, "Power of Mind over Body;" Thomas F. Mitchell, "What can We Do?" Flora Moore, Lincolnville, "Triumphs of Time;" J. O. Reed, Mt. Summit, "Magnitude of Trifles;" Fannie P. Thornburgh, New Castle, "Meddling Women;" William S. Seaford, Spiceland, "We Know in Part."

The Diplomas were then presented and the class addressed by Clarkson Davis, Principal of the school.

A portion of Scripture was then read, and prayer offered by John Pennington, of the class of 1873, after which the audience was dismissed The best feeling prevailed, and the friends of the academy departed hopeful for its future. There have been 371 students enrolled in the different departments the past year, of whom 211 belonged to the Grammar School and High School. During the Fall and Spring Terms, Normal Classes have been sustained. Each year from 40 to 60 of the students go out as teachers. Although many of these have not been regular members of the Normal Classes, nearly all have received more or less instruc-

ion in matters pertaining to the art of teaching. During the past two years a good deal has been done in the way of preparing students for college, and this will, hereafter, be made a specialty.

For Friends' Review.

BAPTISM.

There is but "one baptism" which is permanent in the Church of Christ; it is that by which all true believers are baptized into one body. Baptism with water was but a temporary symbol, rightfully used by John, and permitted, but not commanded by Christ to His own disciples. Water baptism does not save. The baptism which "now saves," is that whereby the sinner is led by the Spirit to come repentant to Christ, to have his heart sprinkled from an evil conscience with the blood of the atonement, and dying to self, to know that he is born of the Spirit and is able to give the answer of a good conscience towards God, a conscience free from the sense of guilt. This baptism really saves, the baptism with water is often but an empty rite. There is no record in all the New Testament of a single soul ever having been baptized with water, whether by immersion or sprinkling, with the use of the formula, "in the name of the Father, Son and Holy Spirit." Those who were baptized with water by Apostles, were baptized in the name of the Lord Jesus only. It was but a significant mode of confessing that they took the Lord Jesus to be their Lord and Saviour. There was no command for them to baptize with water, or to use this formula, it was simply a custom, which Paul appears to have very much laid aside, so far as his own practice went. Paul says expressly, that his commission did not comprise baptizing people with water, and no minister since has had any such commission. The preacher or teacher sent by the Lord Jesus, commissioned by Him and teaching in the power and authority of the Spirit, sets forth the truth of the Gospel of Christ so that hearers believe it and are baptized into the name of, or are introduced by faith into a vital spiritual union with Father, Son and Holy Spirit. This is the glorious commission which Christ gave to His Apostles, and to all his preachers and teachers to the end of the world, to introduce people, "by the washing of water by the word," as living members into the body of Christ.

Paul gloried in this commission, and esteemed it an eminent privilege, but he thanked God that he baptized so few of the Corinthians with water. He could not have given thanks that he had begotten so few by his glad tidings. He gloried in the thought that so many were obedient to the faith, and looked to the day of Christ's appearing, when thousands should be seen as the fruits of his labors as a preacher of the gospel, although he always kept humble, and felt that it was by the grace of God only that his labors were effective.

Have we all been baptized by the one Spirit into the one universal church of Christ, which is His body? Have we known the baptism which now *saves*? Have we known the fulness of Christ's baptism which sanctifies wholly? What fearful abuse has been made of water baptism in the professing church, and how important that a personal experimental testimony should be boldly given for the baptism which really saves, and which in its fulness saves from all sin.

T. Story on Discontinuance of Water Baptism.—Thomas Story, when in Germany, in 1715, met with many Christians who were seeking a more spiritual way of living as the followers of Christ than they had known. To these he preached the gospel as unincumbered with rites. One objecting that seeing water baptism had "once been in use, what hurt could it do to any, though such had already received the Holy Ghost, having once been administered to such." T. Story replied, "that so had circumcision, yet not fit at this day. But this is not all: Water baptism is imposed as a command of Christ from that text. (Matt. xxviii. 19.) where there is no command for it, and is will-worship; made a part, and a great part too, of the Christian religion, and, not by Christ's authority, but by the errors of men, not being of the true nature of the Kingdom of Christ, which is spiritual, but a shadow, in which anti-Christ (as in the Romish Church) hath wrought in a mystery, all shadows being of the nature of darkness, and continued beyond their due bounds, become hurtful. And this having been as a garment, or cover, to the ungodly for many ages, God . . . . , cannot approve of men in their unwarrantable imitation of any shadow, at any time in use in the Church; but has raised witnesses against them, and for the ever-living substance. —*Journal, p.* 518.

Now, as the Father teacheth to pray, so He giveth desires, or words (if He please), according to present need. Sometimes He giveth but ability to sigh or groan; if He give no more, He accepts that. Sometimes He gives strong breathings and *plenty of words* to pour out the soul in before the Lord. But if a man should catch those

words, and lay them up against another time, and offer them up to God *in his own will*, this would be but will-worship and abomination. *This have I known experimentally*, and have felt the wrath of God for it. That is prayer which comes fresh from the Spirit; and that is a true desire which the Spirit begets. (Eph. vi. 18; Jude 26); but the affections and sparks of man's kindling please not the Lord, nor do they conduce to the soul's rest, but will end in the bed of sorrow. Isaiah l. 11.—*Penington.*

For Friends' Review.

CAPITAL PUNISHMENT.

It may be of interest to revive the views of the late Thomas S. Grimké on this subject as expressed in a note to the following paragraph in Dymond's Essay on War:

"But some persons entertain an opinion, that in the case of murder, at least, there is a sort of immutable necessity for taking the offender's life. 'Whoso sheddeth man's blood, by man shall his blood be shed.' If any one urges this rule against us, we reply, that it is not a rule of Christianity; and if the necessity of demanding blood for blood is an everlasting principle of retributive justice, how happens it that, in the first case in which murder was committed, the murderer was not put to death."

"And I would reply," says Grimké, "that it was repealed by the sixth commandment. 'Thou shalt not kill.' Each is a universal law, and they are therefore, irreconcilable. The precept to Noah was given, when neither society nor government existed. If, therefore, it was political, as well as individual in its character, it could only be so because the public man may lawfully do what is permitted to the private man. The sixth commandment, on the contrary, was given when society and government both existed; and if God had not afterwards, in the Mosaic institutions, commanded the punishment of death in many cases, who can doubt that the Jewish rulers never could have inflicted the punishment of death consistently with that commandment? Assuredly it will not be denied that the tables of the law bound equally the Jewish ruler and the private Israelite. Now, it is conceded, that the Mosaic code, as a political and civil institution, is abolished; but all Christians admit, that the tables of the law are unrepealed, and are a part of the Christian code of morals. They are *unrepealed*, because they bound the Jewish ruler, *not as civil*, but as *moral* laws. They are a part of the Christian scheme, because they are moral, not political institutions. Hence, when th rich young man enquired of Jesus, 'Wha shall I do to inherit eternal life?' the answe was, 'Thou knowest the commandments Do not commit adultery; Do not kill, etc. They are then a part of the Christian mora code, for Christ has thus republished an sanctioned the tables of the law. 'Tho shalt not kill,' is then as much a precept c Christ as any part of the Sermon on th Mount. Now, what text of the New Testa ment has republished and sanctioned th precept given to Noah, 'Whoso sheddet man's blood, by man shall his blood be shed So far from adopting such a rule, how coul it have been done consistently with the pre cepts, 'Render not evil for evil,' 'Overcom evil with good,' 'Love your enemies,' 'Bles them that curse you,' 'Do good to them tha hate you.' The Christian command is the universal, 'Thou shalt not kill,' and as th Christian lawgiver has made no exceptions man cannot lawfully make one. The Chris tian ruler is then bound by this moral rule because he was a Christian before he becam a ruler, just as the Jewish ruler wa bound because he was a Jew before he be came a ruler. Neither could absolve hin self from the obligation to obey the precept because in becoming a ruler, he did no cease to become a Jew, or a Christian. Th Jewish ruler could only depart when th particular precept of his civil code dispense in *that* case with the *universal* precept of th *moral* code, *both* being derived directly fro the same authority. The Christian rule can *never* depart, because his code has n exception I hold the punishment of deat to be, therefore, a clear violation of Chri tian morals."

On another occasion, in reference to wa Grimké writes:

"Now, the *only* instrument of war is th *taking of life.* I say *the only* instrument because, although imprisonment, the destru tion of property by land and sea, the seizu and confiscation of goods, intimidation, an a variety of strategems, are also employed yet these are but *subordinate* means, inc dent to the chief means, *the right to kil* So entirely is this the case, and so absolutel true is it, that *the right to take life* is th sole basis of the war system, that if th claim be abandoned, the war system mu perish. All the implements of war, all th education of the officers and soldiers, all th science of the engineers and tacticians, hav but *two objects in view, to destroy the enem whom they assert the right to kill, and to d fend themselves, whom they admit that th enemy in his opinion, at least, has the san right to kill.* The arts of war, and the pr fession of arms, would have no existenc

en, if the sixth commandment, 'thou shalt t kill,' be acknowledged as equally the w of nations and individuals." J. S. W.

SIR J. D. HOOKER ON U. S. SURVEYS.

Sir J. D. Hooker, in addressing the Royal ociety, thus notices the U. S. Geological urvey of the Territories:

The most important scientific results hith- to derived from the labors of Dr. Hayden nd his parties are unquestionably the geo- gical; such as the delineation of the boun- aries of the Cretaceous and Tertiary seas nd lakes that occupied more than one basin the mountain of Central North America, nd the marvellous accumulation of fossil ertebrates that these ancient shores have elded. Over an area of many hundred ousand square miles in North America ere have been found, within the last very w years, beds of great extent and thickness, all ages, from the Trias onwards, contain- g the well-preserved remains of so great a ultitude of flying, creeping, and walking ings, referable to so many orders of plants nd animals, and often of such gigantic pro- ortions, that the palæontologists of the States, ith museums vastly larger than our own, e at a loss for space to exhibit them. So mmon indeed are some species, and so autifully preserved, that I saw numbers them, especially insects, plants, and fishes, posed for sale and eagerly purchased by avellers, with confectionery and fruit, at the alls of the railway station, from the east- n base of the Rocky Mountains all the way California.

An examination of some of these fossils as brought to light the important fact that North America there is no recognized reak between the Tertiary and Cretaceous eds This is due to the interpolation of a ast lignitic series, the fossils of which fur- ish conflicting evidence. Concerning this eries Dr. Hayden, who has traced it over any hundred miles, observed (Report of eological Survey, 1874, p. 20), that the haracter of its palæontological as well as of s strictly geological results is such that hether the entire group be placed in the ower Tertiary or Upper Cretaceous is un- nportant, and that the testimony of the alæontologists will probably always be as onflicting as at present.

I must not end my notices of some of the abors of our scientific brethren in the United tates without expressing my admiration of he spirit and manner in which the Govern- ent and people have coöperated in making nown the physical and biological features f their country, and my conviction that the esults they have given to the world are, whether for magnitude or importance, greater of their kind than have been accomplished within the same time by any people or government in the older continents. How great would now be our knowledge of the climate and natural features of India and of our colonies, had the excellent trigonometrical survey of the one and the territorial and geological surveys of the others been supplemented by reports such as those to which I have directed attention!—*Amer. Naturalist.*

THE following is the translation, as given in *Social No'es*, of a notice which has been put up in every rural commune in France: "This board is placed under the protection of the common-sense and honesty of the public. Hedgehog.—Lives upon mice, snails, and wire worms, animals injurious to agriculture; don't kill a hedgehog. Toad.—Helps agriculture; destroys 20 to 30 insects hourly; don't kill toads. Mole.—Destroys wire worms, larvæ, and insects injurious to the farmer; no trace of vegetables is ever found in his stomach; does more good than harm; don't kill moles. Cockchafer and its larvæ.—Deadly enemy to farmers; lays 70 to 100 eggs; kill the cockchafer. Birds.—Each department of France loses yearly many millions of francs by the injury done by insects. Birds are the only enemies capable of battling with them victoriously. Birds are great helps to farmers. Children, don't take birds' nests."

HEAVEN.

There, while the golden ages roll,
And speed their ceaseless course,
And pleasure spreads from soul to soul
From an unfathomed source;

And contemplation's eye surveys,
From heights before untrod,
With silent, fixed, enraptured gaze,
The glories of our God;

And sweet communion draws the tie,
That binds us to the Lord,
And thrills the chord of sympathy,
Responsive to His word;

And swift to do His high behest,
Each spirit wings its flight,
And virtue glows on every breast
A gem of purest light;

And friendship lends her generous fires,
To all that glorious throng,
Who join with zeal that never tires,
In one harmonious song—

Love in an ever deep'ning tide
O'er all the plains above,
Spreads, like a sea immensely wide,
For God Himself is Love.

—*Selected.*

THE undersigned wishes to obtain a position as teacher of Natural History and Geology, in some institution of Friends. References. Address, FRIEND, office of Friends' Review, Philadelphia, Pa.

PICKERING COLLEGE,

PICKERING, ONTARIO,

Is expected to be opened for students, the Fall Term commencing Ninth month 3rd. Circulars will soon be issued, for which apply to

6mo.15,6t JOHN WRIGHT, Pickering, Ontario.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 1st inst.

The Berlin Congress appears to be progressing favorably with its business, if the published accounts of the proceedings are correct; and it appears probable that they are so in the main, as the proposed obligation of secresy either was not imposed or is disregarded, it is said the former. The French plenipotentiaries were intrusted with remodeling the Russian amendments to the propositions respecting the Bulgarian frontier, which England had refused to accept, and they, on the 25th ult., introduced a form acceptable to all parties. According to this plan, Turkey will have full right to occupy the line between Bulgaria and Roumelia with whatever number of troops it deems necessary, but they must be exclusively regulars, and must not be cantoned among the inhabitants, or in the interior. A corps of gendarmerie will maintain order in Roumelia. It was also proposed and agreed that the inhabitants of Bulgaria and Roumelia shall enjoy complete civil and religious liberty. On proposal of England and Austria, it was decided that no change be made in existing commercial treaties, without consent of the Powers. Russian occupation, it is reported, is to last nine months, with three months allowed afterward for withdrawal of troops. It was believed that in the sitting of the 26th the Congress discussed the southern boundary of Roumelia, and the appointment of a Governor for that province, who is to be a Christian, and appointed by the Porte with the approval of the Powers. It was decided that a consular as well military commission should be appointed to fix the frontiers of Bulgaria and Roumelia.

Prince Gortschakoff, who has been ill, and who had to be carried to the council room, on the 26th addressed the Congress, saying that his colleagues had made concessions in the name of Russia far surpassing what had been intended. He would not raise objections, and would only say that Russia made these sacrifices from a desire for peace, and had no narrow or selfish aims.

On the 28th, Count Andrassy, the Austrian Premier, read a memorandnm setting forth the alarm and expense caused to Austria by the continued disturbances in Bosnia. He did not ask for annexation, but asked the Congress to find some solution. Lord Salisbury proposed that Austria be charged to occcpy both Bosnia and Herzegovina, and all the plenipotentiaries assented except the Turkish. They declared that Turkey was able herself to protect and administer Bosnia, and that they had instructions to resist this concession. Lord Beaconsfield declared that England must adhere to Lord Salisbury's proposal; and reminded the Turks that they had previously been unable to maintain order. Prince Bismarck urged them to ask for fresh instructions. The Congress, it is further said, has declared in favor of the independence of Servia, provided the Servian Jews be released from their present disabilities. A commission is to be appointed to examine the question of the aggrandizement of Servia; and the aggrandizement of Montenegro probably also be referred to a commission.

On the 1st inst. the representatives of Roum presented their claims. The Congress, it is said, cided to restore to Russia the part of Bessarabia w she lost in 1856, extending from the Pruth to the ley of the Kilia, a northern arm of the Danube. Dobrudscha is to be transferred to Roumania, the extending from near Silistria, but excluding that t to Mangalia, on the Black Sea, thus giving her banks of the lower Danube. The independenc Roumania and Montenegro is to be recognized; latter receives considerable territory on the north northeast, and acquires, with certain restrictions, vari and its harbor, but not the shore south of it. independence of Roumania is on condition that equ of civil and religious rights be accorded to all hei habitants, and that all foreign states be treated eq in regard to commercial treaties.

All the European Powers have instructed their bassadors at Constantinople to urge the Porte to y to the occupation of Bosnia and Herzegovina Austria.

ENGLAND.—The weather, in London, on the 26th 27th ult., was hotter than had ever been known the that month, the temperature in the shade being At Nottingham, on the 26th, it was 95°; and at Kew Observatory, in the sunshine, it exceeded 146

It was asserted, on the 28th, that orders had b issued to stop the employing of fresh hands in shipyard at Portsmouth, and that measures will taken to reduce the expenditures of the yard. understood, also, that the usual military manœuvre the autumn will be omitted this year, as a measu retrenchment.

SPAIN.—The Queen died on the 26th ult. She eighteen years of age a few days before her de and had been married five months. Her husban not quite twenty-one. The marriage was consid one of affection, and the young Queen was re sented as an amiable and interesting character. early death is generally regretted.

GERMANY.—The measures to be adopted against Socialists are undergoing preliminary examinatio the Ministers of Justice and the Interior.

The ex-King of Hanover, George V,, died at I on the 12th ult. His kingdom became a provinc Prussia in 1866, and he was dethroned. It was ported that his son had agreed to withdraw all pre sions to the crown of Hanover, receiving in return private property of the late King, which had b sequestrated; but the account has since been co dicted. Hanover, which had the same sovereig Great Britain from the accession of George I. to throne of the latter in 1713, was again divided fro on the accession of Victoria, the law preventin woman from reigning; and it passed to her u Ernest, Duke of Cumberland, the father of Georg

FRANCE.—A national festival in honor of the hibition took place on the 30th ult., and was tended by throngs from the provinces and abr The inauguration of a statue of the Republic, sical entertainments, illuminations, etc., were par the programme; 1269 Communists received par or remission of punishment, and 40,000 francs v distributed to the poor of Paris, besides grants f local relief funds.

THE SUEZ CANAL.—The financial statement cently published shows an increased profitable tr through the canal last year. The canal proper i efficient condition, the average depth of water b from 27 to 28 feet; but a gradual shoaling of whole sea basin in front of Port Said, the Medite nean entrance, is taking place, which it is feared be injurious at some future time.

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For Friends' Review.

INDIANS IN CANADA.

It has often been pointed out that the anadian government has far less trouble in aling with its Indian subjects than the nited States with theirs. To the north of e St. Lawrence there has been constant ace with the Indians through the whole this century, to the south there has been most constant war and difficulty. The ause of this very striking difference must e an interesting subject of enquiry to all ho desire that their country may avoid the ss of life, the enormous outlay, and other vils attendant upon Indian wars, and must ave a still deeper interest for such as beeve that the red men, being with ourselves children of one Father, are entitled to all the privileges of our common humanity.

It has sometimes been said that the explanation lies in the fact that Canada has far fewer of the aborigines to deal with; but this will not be regarded as satisfactory when it is remembered that the Indians of the Dominion are in proportion to its population three times as numerous as those of the States to theirs. The Indians of the States are estimated at nearly 300,000, those of Canada, according to the latest census, amount to 99,650. Of this number one-third are resident on reserves, and are chiefly to be found in the provinces of Ontario, Quebec, Nova Scotia, and New Brunswick; the remaining two-thirds pursue their old nomadic life in Manitoba, British Columbia and other parts of the north-west.

As soon as a section of country seems opening out for colonization, the policy of Canada has been to induce the Indians to surrender their interest in it for a satisfactory compensation, always reserving for them tracts of land sufficient for their use, and bringing them as quickly as possible under civilizing influences. Thus in the older parts of the Dominion you scarcely ever find large bodies of Indians, but here and there a few scores or a few hundred settled on reserves and surrounded by white neighbors. The most important of these reserves is that occupied by the Six Nations on the Grand River, near Brantford, where 3,300 Indians are settled on 52,000 acres of excellent land.

In company with Superintendent Gilkison, I visited this reservation. The condition of the Indians upon it may be taken as a favorable though not an unfair specimen of that of others in Ontario and Quebec. They hold the land in common, but lots not exceeding 100 acres are laid off for the benefit of any head of a family. Year by year increasing tracts of land are brought under cultivation, and large crops are raised. Every man has his house, and in a large proportion of cases a barn or a stable in addition,

a plough and a wagon, a horse and a cow. Their agricultural shows held each year rival those of their white neighbors. It is an interesting mark of progress that thirty-eight Indians in the Dominion are in possession of threshing machines worth $200 each, and bought with the produce of their own labor, and that three diplomas and one medal were awarded for wheat and barley grown by them, and exhibited at the Centennial in Philadelphia. The houses and farm buildings of the Six Nations compare favorably with those that may be seen in many frontier portions of the States.

Chief George H. M. Johnson lives in a genteelly furnished house, at which we were kindly entertained, and enjoyed his company and that of his wife and well educated daughters. He spoke in decided terms of the improved condition of his people, as also did an Oneida Indian with whom I conversed. The latter had been away for ten years, and was much struck with the change for the better on his return. The increased use of English was specially remarked, and of this an illustration came under my own notice. The old chiefs, in the council I was permitted to attend, talked Mohawk, but the young folks playing croquet outside were all speaking English. The progress of education has been less satisfactory than in some other things, the low condition of and irregular attendance at the schools being one of the most frequent complaints in the annual reports of the agents. Nineteen hundred and eighty-five children are reported as attending school from among the 15,000 Indians of Ontario, but the daily average is only 931. Parental authority is in slender exercise, and if a child chooses to play truant there is nothing to prevent it. Hence the great value of institutions where the children can be boarded and lodged, and kept under constant supervision. At such schools the uniform testimony seems to be that the children are tractable and rather easier to manage than whites. Lack of perseverance and of the laudable ambition that desires to rise, the kindred vice of indolence, and loose morals, are the faults with which the caretakers of the young Indians have the greatest trouble. A very valuable work is being done by the Mohawk Institute. Here I found eighty-three children receiving an excellent education, in which prominence is wisely given to industrial training. The girls do all the housework, cook, wash, knit and sew; the boys work on the farm and in the garden, and are taught carpenter ing, painting and other trades. The lady who showed me round the house pointed with pride to the play-room the boys had built, the doors they had made, and the carving they had executed. Of 109 had left the Institute during the four y ending Christmas, 1877, fifty-four were ing with their friends, twelve were wor farms of their own, thirteen were in dom service or assisting on farms, seven engaged in teaching, three only were d badly. One Indian, a former teacher in Institute, had been lately ordained a preacher in the Church of England.

Thirteen day schools, with a total e ment of 541 scholars, are kept up in o parts of the reserve, and are supported ly by Indian and partly by missio funds. These schools have lately placed under the management of a sch board of Indians and whites, and the pr pal object of the council I attended was appointment of their three members, choice being made with extreme delib tion. All questions with regard to thei ternal affairs are decided by the counci chiefs, the agent presiding, and recor their decisions, but rarely exercising auth ty or attempting to bias their conclusion

Missionary work in behalf of the Ind has the warm encouragement and co-op tion of the Canadian government, and agents bear emphatic testimony to its g effects. Wm. Plummer, of Toronto, has charge of the central superintende reports that among 2,800 Indians belon to his bands, there are two ordained cle men of the Church of England, two Me dist ministers, one Congregational mini nine school teachers and two medical who have passed creditable examinati Most of the Indians in the older portio Canada are professing Christians.

Under the favorable circumstances which they are placed, the Indians of Dominion are slowly increasing in numb This, at least, is the case in the two l agencies presided over by J. I. Gilk and W. Plummer, who are both able to port an increase of something over one cent. per annum for a number of ye Both these gentlemen bear witness of hearty loyalty and general good order of bands under their care. They do not sider that they give more trouble, prob not so much, as a similar number of w people of the lower classes would u like circumstances. Though amenable, other subjects, to the laws of the Domin cases of arrest for crime are not numer stealing is too frequent, but acts of viol against whites are almost unknown. greatest trouble is with the drink; all care of the agents and all the strictne the law not being sufficient to preven introduction on the reserves, though amendment to the act, imposing a minim

e of $50 on any one selling liquor to an dian, is reported to have had a very bene- al effect. The strong point in the Cana- n system of management is fair play. e Indian knows that lands once allotted secure, that funds held in trust will be upulously administered, and that even- ded justice and protection will be dealt him, and he is therefore satisfied and al.

The reserves are the property of the bands ced upon them. No portion can be sold ept with the consent of a majority of le adults by special vote, and this must confirmed by the government; which in se matters exercises a parental guardian- p, and interferes if its wards do not seem ake to their real interests. White in- ders are summarily evicted if they ven- e to settle on the reserves. If mistakes made care is taken to rectify them. A rt time since some land belonging to In- ns in Nova Scotia was sold under the pression that they had authorized the e. This was not the case, and the In- ns complained. The matter was at once estigated by the department, who induced purchaser to surrender and restore the d. When Indian lands are sold the pro- ds are held in trust by the government, l the interest is divided half-yearly among owners. These annuities are of doubtful efit to them, but the moral effect of the owledge that they are being fairly treated l are getting what is due to them, is of greatest value. The government gives m full information as to their affairs and neys, and furnishes them copies of their counts half-yearly. Agents are not liable frequent removal. The gentlemen from om I received the greater part of the in- mation contained in this article had held ir posts for many years.

"Confidence begot of faith kept and jus- e observed has ever been and will ever be, trust," say the people of Canada, "the nd of union between us and our red ildren." "We have confidence in you," e Indians reply, "for none of your treaties th us have ever been violated." (See the dress of the speaker of the Six Nations fore Lord Dufferin, Eighth mo. 25, 1874.)

STANLEY PUMPHREY.

P. S.—For further information respecting e condition of Indians in Canada, see pam- let on Indian civilization containing arti- s by J. G. Whittier, S. Pumphrey, J. T. lkison and Bishop Whipple, to be had of e Bible and Tract Distributing Society, 6 N. Fourth Street, Philadelphia.

Debts.—Some Christians think that the ssage "Owe no man anything, but to love one another," should, at least, make the disciples of Christ careful how they incur debts. No debt should be made for which there is not such a reasonable expectation of its prompt and timely discharge, that the law of love shall be kept unbroken.

For Friends' Review.

THE FULL CHRISTIAN AND WAR.

BY D. B. UPDEGRAFF.

(Concluded from page 740.)

In view of all this, how necessary that we should not decide for another just where this line of responsibility and condemnation begins, and how reasonable the injunction, "Let us not therefore judge one another any more." I have distinctly avowed *this* as my reason for arguing the "possibility" that an experience of heart-purity might so ante-date the illumination of the understanding, that "engaging in war through imperfect training" would not be a "*presumptuous* sin," forfeiting salvation. I have felt impelled to this examination because of exaggerated statements, which, if allowed, would logically unchristianize multitudes of true believers, and make a life of holiness an impossibility in this world. To recapitulate: I. A full comprehension of the example and precepts of Christ is *inconsistent* with *all redress* and punishment of wrong, public as well as private, civil as well as military. "I judge no man." "I came not to judge the world." II. Such spirituality of law and example are not adapted to, or intended for, the government of kingdoms or nations as they exist in the present dispensation. A further word in proof of this may here be added. These laws are spiritual, and must be "obeyed from the heart," and this is an impossibility for such as are not themselves spiritual. They are promulgated by Christ, to be understood and obeyed by his *voluntary* subjects, upon whose hearts he promises to write them. The indispensable terms of this discipleship are well defined, and cannot be altered. 1. "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." 2. To such as do this, He says: "All things that I have heard of My Father I have made known unto you." 3. "He that loveth Me not keepeth not My sayings." "Love is the fulfilling of the law." 4. He that thus loves and keeps His commandments has the "abiding Comforter, even the Spirit of truth," and "without Me ye can do nothing." These conditions are *every one negatived* by what is called "the world." 1. "Ye will *not come* to Me that ye might have life." "Men loved darkness rather

than light." 2. They "shall *not understand* . . for their ears are dull of hearing and their eyes have they closed." 3. "The world hateth Me because I testify of it," and "he that loveth not knoweth not God." 4. "The world *cannot receive the Spirit* of truth, because it seeth Him not, neither knoweth Him." Thus the testimony of Christ Himself is unequivocal as to the *limits* of His law. It is true that Christ died as "a propitiation for the sins of the whole world," and wherever this gospel is preached multitudes are being gathered out of it, and coming "to know the mysteries of the Kingdom of Heaven," but it is continually being repeopled, and it remains true that "Satan deceiveth the whole world." III. "This present evil world" must have *some* law, of divine and practical applicability, for the prevention and punishment of evil doing, while a spiritual kingdom is in process of establishment. IV. Just such conditions are met in the fundamental and common law of justice; and of judgment executed by the sword, in force from the beginning, and sanctioned by God, as His "ordinance for this very thing." In addition to this, there was introduced by the ceremonial law, given *exclusively* to Israel, many laws, typical and penal, all of which were fulfilled, and abolished by the Lord Jesus, putting *the people of God* under a new covenant, but neither repealing, nor enacting, any law outside of that, or for the *nations*. So that it is as fitting in this day as ever it was to proclaim that "God reigneth over the heathen, God sitteth upon the throne of His holiness." "Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth." It is to be deplored that in all time, and under all circumstances, men have abused and transcended their prerogatives, in administering the affairs entrusted to them by God, who judges, and often uses them in punishing one another. But it cannot be allowed that all of earth's rulers are mere involuntary agents of God, who are personally under His displeasure because of "not liking to retain God in their knowledge." There are certainly those who have "served the Lord with fear," seeking to know His will, and doing "that which was good and right in the eyes of the Lord God." And if our Peace associations shall succeed in prevailing with any rulers to imitate the King of Nineveh, lay off their royal robes, and in sackcloth and ashes proclaim a "fast for man and beast," crying mightily unto God, and "turning every one from his evil way," "*thus* averting the punishment of Heaven," they would *merit* and receive the gratitude of Christendom. After this manner did Isaac Penington plead: "Oh, England! murmur not against the wherewith the Lord seeth good to cha thee, but mourn over thy wickedness, pride, thy deceit, thy excess, thy cru thy oppression, * * and over thy en against that which is of God." "The God Almighty ruleth in the kingdom men, establishing or overturning laws, ernors and governments at His pleas Ps. lxxv. 7, Dan. iv. 25." "The Lord an especial hand in the shakings and cha of this nation, and hath some great thing bring about which he ordereth all th unto. In this late revolution there may more of God than man is aware of, though many of the transactions and sages (as relating to men) have been blamable, yet the Lord hath been just good in them all.' "If this late revolu was of God, and He saw it good to brin about, for the further carrying on of work, He will be able to maintain it, those that oppose Him therein shall not able to stand before Him." "And th the thing which the Lord hath determi to do both particularly in persons, and erally throughout the earth, namely, to down the mighty from their seats, an exalt the humble." To "the army" says: "Friends, . . . the Lord hath great things by you and for you, and put great opportunities into your hands. If ye desire to stand, look up to the Lor keep your spirits low, and poor, and m and ready to hear. . . The Lord w over you, and keep you close to the rings and honest movings for public g that have sprung up in your hearts. . . be abased before the Lord, and consider justly He may lay you aside from being instruments in that great and glorious w He hath to bring to pass." Works, vo Phila. Lib. In an original edition of works he addresses a "mighty question magistrates concerning the protection of "innocent" and declares that "magist was intended by God for the defence of people, not only of those who have ab and *can* fight for them, but of such who *cannot*, or are forbidden, by the law love of God written in their hearts, to do and pleads for their exemption equally "priests, women, etc., who are exempte their function," etc. After showing ho nation composed of *such individuals* c trust God and be protected, etc., he s "I speak not this against any magistrat people . . making use of the sword to press the violent and evil doers within t borders, for this the present state of th may and *doth require*, and a great bles will attend the sword, where it is borne rightly, to that end, and its use will

norable; and while there is need of a ord, the Lord will not suffer that governnt to want fitting instruments under it, the management thereof; who wait on im in His fear, to have the edge of it htly directed; but there is a better state hich the Lord hath already brought some to," etc. I offer no apology for quoting m a Quaker preacher of such authority d renown.

ixth mo., 1878.

For Friends' Review.

PRAYER IN THE FAMILY.

In the account given of New York early Meeting we find the following extation: "We should diligently study e Holy Scriptures, and daily read them in r families, as an important means of grace hich cannot be neglected without danger our highest interests. And let us not rink from a vocal utterance of our sense need, and asking for the Lord's blessing on us and our families. It is quite as nsistent for our children to plead, 'I don't l like going to meeting to day,' as to give em the impression that I feel excused from ayer to-day."

The impression is here given us that it is e duty of every head of a family to pray cally in his family every day. Whether feels like it or not he must force himself the performance of it. It seems to me at such teaching is in direct opposition to e doctrine ever held by the Society of iends on the subject of prayer, *i. e.*, that e should never engage in vocal prayer less specially moved to it by the Holy irit; and it is equally in opposition to the aching of our Saviour. I do not know here the Scripture authority is that we ust be heard daily in vocal prayer. Some em to hold out the idea that we must let en hear us pray, in order to be blessed, as ough the Lord had not promised a blessing secret prayer. In the first place He tells not to be "as the hypocrites are; for ey love to pray standing in the synagogues, and in the corners of the streets, at they may be seen of men;" and then: But thou, when thou prayest, enter into y closet, and, when thou hast shut thy or, pray to thy Father which is in secret, d thy Father which seeth in secret shall ward thee openly." Matt. vi. 5, 6.

The example set by our Saviour was very uch in accordance with His teaching. here is no account left of His praying in e hearing of the multitude,* and He often ft His disciples and retired alone to pray.

*When hanging on the cross He prayed, "Father, forgive m, for they know not what they do."

Some of the best examples of practical piety that I have ever known were persons whom I never heard pray in public; but their very lives and conversation gave evidence that they were living near their Saviour, and in obedience to His commands, and were witnessing the fulfilment of His promise that those who prayed to the Father in secret should be rewarded openly.

Kansas. JESSE HARVEY.

No Yearly Meeting is to be held responsible for all that is said by those who speak in its sessions. The principle that true prayer is only by the help of the Holy Spirit is clearly recognized by New York Yearly Meeting. Robt. Barclay and Geo. Fox both enforce the duty of praying *with* and for our families, and it is very desirable that all Christians should wait and watch for the ability thus to pray. Should any not feel ability, or the spirit of supplication to enable them to pray, they should certainly refrain. But we should be very careful that the absence of vocal prayer be not due to our own unfaithfulness. Robert Barclay goes so far as to say that he believes all Christians not hindered by some bodily defect, "if faithful," will be called to pray in the hearing of others.—ED. FRIENDS' REV.

NINETY AND NINE.

On the Aletsch glacier I saw a strange, a beautiful sight—the parable of the Ninety and Nine reacted to the letter. One day we were making our way with ice-ax and alpenstock down the glacier, when we observed a flock of sheep following their shepherds over the intricate windings, between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told, but on the way one sheep had got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately one of the party had a field glass; with its aid we discovered the lost sheep far up amid a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep on the glacier waste (knowing they would stand there perfectly still and safe), and went clambering back after the lost sheep until he found it; and he actually put it on his shoulder, and returned rejoicing. Here was our Lord's parable enacted before our eyes, though the shepherd was all unconscious of it. And it brought the Lord's teaching home to us with a vividness which none can realize but those who saw the incident.—*H. Spencer.*

SCRUPLES.

Stephen Grellet gives this wise advice about the scruples which young Christians often feel:

"I was led, in those days, into some peculiar straits, and on this subject I cannot omit speaking a few words to those who are under tender scruples, and who apprehend that these are of the Lord's requiring. Keep under them, my friends; eye the Lord under them; but, at the same time, be careful not to judge your brethren, who are not led into the same restraint as you are. For these exercises may be brought upon *you* for the very purpose to humble you; but if you judge your brethren, and give way to a censorious spirit, self in you will be exalted, death, and not life, will have dominion over you. Make a distinction between that which is essentially and permanently obligatory, and those straits and exercises that belong only to yourselves, in order to keep you under close discipline, and in which your obedience will be equally requisite, when the Divine command may go forth to you, to cease from those things, as now, when you think you are called to practice them. And you who are not led into straits, like your brethren, be tender of their scruples; feel for them, and encourage them, even to faithfulness; for nothing, ever so small, which is of the Lord's requiring, is to be slighted; and it is in proportion as we are faithful in little things that we are made rulers over more."

BIBLE SANITARY TEACHINGS.

Dr. Benjamin Lee, in a paper read before the Philadelphia Social Science Association, on Sanitary Legislation, says: "The first State Board of Health of which we have any authentic record was instituted by a man 'known by reputation to most of us' named Moses." * * The key-note of his admirable system is 'Purity—purity of air, purity of food, purity of clothing, purity of habitation, purity of person, purity of life. Beyond this we shall never get as a foundation principle for sanitary science.' What a nation must that have been which this great leader, legislator and hygienist brought to the borders of the promised land. Fancy them, for a moment, at the end of their forty years of open-air life, the only life, I am tempted to say, in which it is possible to realize the full luxury of living. Think of those six hundred thousand warriors, all in the vigor of perfect manhood, not one among them decrepit from age. * * * Picture to yourselves that goodly array of noble matrons, full of gracious dignity, walking with free, untrammelled steps, and firm easy carriage, able to make their d march with their infants in their arms o their shoulders, ignorant of aching back weary limbs; fancy those joyous, bloon maidens, their cheeks flushing with a almost divine, born of a blood perfectly p because fed on heavenly food free fron taint or germ of disease. * * See the little children, as soon as they are to take care of their own steps, not peevi craving help, but sturdily shouldering t pet lambs, taking up the milk-white kic their little, round, sun-dyed arms, proudly bearing their part in the labo the camp and the cavalcade. * * Ca imagine it? We miserable, irritable, e able, nervous, dyspeptic, neuralgic, terical, hypochondriacal wretches, men v out sinew or stomach, women wit muscle or bust, dare we hope that su grand, comely, vigorous race will ever e the light of God's heaven in our la Yes, it may be, but not until the car health becomes again, as it was then, a of religion, and disease and imperfectio seen by all to be displeasing to Him made all things good.

EXTRACTS.

If thou hast already made covenant the Lord, to be His child and servan thou hast already been taught of the S to love Him who first loved thee, *perse* Fight the good fight of faith, and lay on eternal life; go forward on thy n towards Zion; give thyself *wholly* t disposal of Him who died for thee and again; count nothing too dear to part for His name's sake; follow the guidan the Comforter in all things; watch prayer; be humble, be faithful, be dili and *all will be well.*—*J. J. Gurney.*

Richard Shackleton to his Daughter: litore, 1791.—"Well, I do love to see ness, the Lord's business, going for and the youth stepping into their lots, l experimental witnesses of the power endless life; fresh in feeling and full of matter; loving their good Master, and ing to give that proof of it which He pec ly required, that is, to feed His lambs His sheep. A little longer time and w numbered to the silent grave, in con with all the generations which have before us. Let us then, while we *are* seek for help to do our duty acceptab the sight of our great Judge, that so a awful day of decision, our spirits, dis of this mortal clothing, may hear the bl sentence with unspeakable joy, and be cifully gathered to eternal felicity."

For Friends' Review.

ISSIONARY WORK AMONG INDIANS.

he Missionaries amongst various tribes the Dacotas or Sioux Indians are ap- aching the conclusion that the great body the Indian population cannot be taught understand and converse in the English guage *in one generation*, and that there- it is necessary and wise to teach them, the present, in their own language as l as in English. A similar conclusion been reached as to the Creeks and other ians by W. P. Robertson, a Presbyterian ister who has charge of the Presbyterian nual Labor School near Muscogee, In- n Territory. He says, "Nearly thirty rs' experience in teaching Indian schools shown me that *English day schools* for *lian-speaking neighborhoods*, are first- ss frauds—one of the greatest wrongs t our Government has ever compelled an orant people to endure. The idea that present generation of any Indian tribe or will be taught to use the English guage is simply absurd. Keep these nts before the world: *That neither the lians nor their various languages are to ome extinct in our day, and that the only y to teach, to enlighten, to elevate the In- n masses, must be through their own ther tongue.*"

t is probable that these expressions are strong. There can be no doubt that much od has resulted from the earnest efforts t have been made to enlighten and ele- e the Indians by teaching them the Eng- language. This is especially the case h the smaller tribes. Nevertheless it has en found to be an exceedingly difficult tter to change the language of an entire ple. Indian children who have received air education in English give up its use a great extent upon returning to their bes. But the knowledge acquired is of eat use to them in communicating with ite people, and it is doubtless very im- rtant to continue our efforts to teach the glish language. It remains to be seriously sidered, however, whether it is not very portant for teachers and missionaries ongst the *larger* tribes, to acquaint them- ves with the language of the Indians ongst whom they labor, so as to be able speak it well, and to prepare translations parts at least of the Holy Scriptures, and Christian hymns. It is ordinarily very ficult to procure *religious* persons as in- preters. An irreligious man will not put ch earnestness and force into his interpre- ion of religious truths. Moreover, the very t of interpretation breaks in upon the con- uity of delivery, and almost effectually events the emotional results of connected and impassioned discourse. The message falls in fragments, and is too cold to reach the feelings of the hearers.

But it requires much time and study and patience and practice, to be able to speak an Indian language fluently, and thus we are brought to face one of the indispensable conditions of really successful Missionary effort, viz.: a firm, persistent, steadfast surrender to the work on the part of those who labor in the field, and a firm, persistent, steadfast determination to sustain the work on the part of those who undertake to give encouragement to it.

The service in the field should not be entered upon lightly and thoughtlessly, or as a mere make-shift, to occupy time or to obtain employment until something more agreeable or profitable presents itself—nor as yielding to an uncertain and aimless desire to see the Indians and be amongst them awhile, with the vague expectation that a transitory visit will accomplish some great result. It would be far better to donate the cost of such a trip towards the necessary expenses of some humble, devoted man or woman who feels called, for Christ's sake, to give his or her life to the service. Is it not a cause for thoughtful inquiry why it is that the Society of Friends, with their undoubted deep interest in the best welfare of the Indians, can scarcely point to an instance in which one of their number has so steadfastly devoted himself to this service as to learn to address the Indians in their native language, to give them a translation of the Holy Scriptures or of Psalms, hymns and spiritual songs, to organize churches amongst them, and thus in a systematic and persistent manner to use the methods of Christian association and fellowship for strengthening those that believe, and for encouraging a native ministry, who might go forth amongst their own people and proclaim the blessed truths of Christian Salvation in the vividness of their own mother tongue and with the fervor of a natural eloquence consecrated by the love of Christ? With the heartiest acknowledgment of the devotion, for comparatively short periods of service, of many Friends for generations past, and with no disposition to depreciate the good which has resulted, does not our experience indicate the need of a more thorough appreciation of the magnitude of the attempt to change the whole religious life and moral, social and industrial habits of an entire people? Can it be accomplished without permanent devotion, steadfastness of purpose, and patient, persistent, yet hopeful, effort on the part of those who labor in the field?

And then as to the Society itself, it has spent much for the Indians in friendly visit-

ation and in contributions of money, clothing, &c. Neither have its efforts always been spasmodic and desultory. The gifts to this cause *by individuals* may have often been the result of some impressive discourse to which they have listened or of some vivid description which they have read. But the Society itself has taken hold of the matter with a well-balanced judgment. It has foreseen that this is not a momentary work, and that the best results cannot be expected from a sudden liberality which as suddenly expires, but from smaller gifts *persistently repeated.* It has provided an excellent and practical organization in its Associated Executive Committee. It has manifested a disposition to *go on* to the perfecting of what it has undertaken. The question which presses upon us is, How shall the means which it provides be used so as to accomplish not immediate and sensational results, but the slow yet effectual deliverance of the heathen from bondage to Christian liberty? Shall we not review this branch of our stewardship, if haply we may learn to discharge it more wisely? WILLIAM NICHOLSON.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 13, 1878.

CHRISTIANS AND THE USE OF THE SWORD.

Earnest controversy upon subjects connected with Christianity, whether of doctrine or practice, is not the worst thing which can happen, provided the discussion is conducted with charity, and with a sincere desire to establish, not personal preferences, but the truth. In this view we have felt that the examination of the subject of war which has recently been carried on in the *Christian Worker*, and to some extent in our own columns, will be beneficial. Hard experience in the Indian country has taught some of us the necessity, under actual circumstances, for the authority and power of government to protect the well-disposed and to restrain and *punish* the evil doer. But our impressions as to the relations of Christians, who would be truly the disciples of Christ, to war and the execution of law upon the evil-doers, have only been cleared and defined, not *weakened*, by these practical lessons. In the light of this experience we have read the views of our friend D. B. Updegraff with interest. In one of his papers we think he is not clear in making a distinction between "the moral law" and "the spiritual law," since Paul says "the law is spiritual" (Rom. vii. 14), where he appears to refer to the decalogue, sinc verse seventh he speaks in the same cor tion of the commandment, "Thou shalt covet." The real distinction is the f interpretation of the law given by Ch and the spiritual discernment of its mea which the Christian should have, as trasted with man under former dispe tions.

Again, our friend D. B. U. ignores distinction, which is so great in practic to be almost one of kind rather than deg between an army and a police force. (in very rare instances can an army be any fairness considered as a national po Officers of the army resent such a posit An army is to destroy, a police force to serve life and property. An army often stroys the property and life of innocent combatants, a police force does the rev Still, any force at the command of a ruler may oppress and injure; and we t the general principles which we underst our friend to advocate, are essentially t held by our early Friends generally. I be consistent *peace* men, we must be d cated, holy Christians, redeemed out of separated from the world.

We rejoice to find that all who have ta part in this discussion agree that it is consistent with the spirit and teaching Christ, for *any real Christian to fight*; surely we shall not judge too severely t who may misconceive the teachings of Lord on this point.

Robert Barclay puts this subject in usual clear manner. He first proves "revenge and war is an evil as opposite contrary to the spirit and doctrine of C as light to darkness." He admits all difficulties of the doctrine of peace, but asks that the *true* Christian shall put c dence in Christ and faith in God's provide and *obey.* But he adds, "As to what lates to the present magistrates of Christian world, albeit we deny them altogether the name of Christians, beca of their public profession of Christ's na yet we may boldly affirm that they are from the *perfection* of the Christian re ion, because in the state in which they they have *not come to the pure dispensa of the gospel.* And, therefore, while t are in that condition, we shall not say t war, *undertaken upon a just occasion, is together unlawful to them.* For even circumcision and the other ceremo were for a season permitted to the Jews, because they were either necessary for th selves, or lawful at that time, after resurrection of Christ, but because t Spirit was not yet raised up in them, wh by they could be delivered from s

diments, so the present confessors of e Christian name, who are yet *in the mix-re*, and not in the *patient suffering spirit*, e not yet fitted for this form of Christiani-, and, therefore, cannot be undefending emselves until they attain that perfection. it for such whom Christ has brought ther, *it is not lawful* to defend themselves arms, but they ought over all to trust to e Lord."

What then are the practical conclusions to hich this discussion leads? 1st. That ose who would be perfect Christians can-t fight. 2d. That the Society of Friends is organization intended to represent by its inciples and the lives of its members, true, ll, primitive, spiritual Christianity. 3d. at in order to this, as Christ's people, we e to be called out and separated from the rld. 4th. That this is by true conversion d full sanctification by the baptism of the oly Spirit and of fire. 5th. That we must ey the Sermon on the Mount as to war, earing, &c., and accept it as "our policy," r calling. 6th. That while we are labor-g for the conversion of souls, we must o "teach them to observe all things what-ever our Lord has commanded," including e principles of peace. 7th. While we e under, honor, and obey magistrates all that our conscience will allow, we ust assume no government office which ll oblige us to do anything contrary to the achings of Christ on peace, oaths, &c. h. That whilst we feel ourselves exempt His direct command from "bearing the ord," we are not to stand apart from our low-men in selfish ease, but lend our aid the public welfare in every peaceable and hteous way of which our conscience can prove. 9th. That we should earnestly k to teach our fellow Christians the in-sistency of fighting with the spirit and ling of Christ, as we are now doing, es-cially through our Peace Association. h. We should make active efforts also to ighten public sentiment on the enormity, structiveness and evils of war; or, as our iends are now doing in England, co-operate h others in restraining governments by force of public opinion from madly nging into strife; or lastly, foster, by all ht methods, international arbitration as a ans of diminishing the frequency of wars much as possible. Meanwhile it should ways be remembered that the great work the church is bringing souls to full salva-n.

We firmly believe that as each of the at distinguishing principles of the Society Friends is thus brought forward and fully mined, it will be found that we cannot aside any one of them, but that those upon worship, ministry, prayer, peace, oaths, the avoidance of the outward baptism and supper, and the experience of the true baptism and communion; simplicity of manners and truthfulness of words, must be upheld in the future as they have been in the past, because they are parts of the pure religion of Christ.

THE ARMY OF THE REPUBLIC; Its Services and its Destiny. An Oration Delivered at the Reunion of the Army of the Potomac, at Springfield, Mass. By Henry Ward Beecher.

With this eloquent orator we, too, can sympathize with true valor, and recognize that governments must restrain evil men. But far more deeply do we feel with him that clergymen are (or should be) the messengers of peace; that if "The *world* is not yet Christian enough to trust the Sermon on the Mount as our only policy," the *church* should be, and have faith enough in its Founder to act only upon that policy. So far from saying with him that "every citizen should be a soldier," we would have the church make its aim to be that every citizen shall be a Christian. All the possibilities of evil he foresees in accumulated capital, in vast corporations, in communism, we fully recognize. There are two ways of dealing with these evils; to repress their manifestation by force, and to strike at their origin by the propagation of Christian faith, not only by word, but by an example that proves we are not doubtful of the sound practical wisdom of the teachings of Christ. The spiritual dimness which affects the preacher when he leaves his place to applaud warriors, is painfully shown in the closing part of the address when he bids his hearers, not as Christians, but simply as soldiers who have fought for what he and they deem a good cause, "hear from the lips of the eternal God the words that crown you with glory and immortality—'Hail and welcome.'"

THE YEAR BOOK OF EDUCATION FOR 1878. Price, paper, $1.25. E. Steiger, 25 Park Place, N. Y.

This work is a continuation of the Cyclopedia of Education, issued last year by the same publisher, and has been edited by the same accomplished educators. Every cyclopedia must soon fall behind the actual state of knowledge on many branches, and need supplements, and in this case such a supplement has been admirably supplied.

It embraces, I. Original Articles on the progress of Education in the United States and in Foreign Countries up to the close of the year 1877. II. Statistical Tables (chiefly compiled from information recently received). III. Reviews and Notices of recent Educational Publications. IV. A List of Collegiate, Denominational, Special, and Private Educational Institutions. V. A classified Descriptive Catalogue of American, British, German, French, and other Foreign Publications on Education and General Philology, together with Works of Reference, Teachers' Hand-Books, etc.—exclusive of Text-Books. VI. Select List of Educational Publications, etc., arranged by the publishers themselves (together with a complete alphabetical

Subject-Index of all the books and other articles enumerated therein).

The whole is replete with fresh information of a practical kind, of interest to all engaged in education.

DIED.

COPELAND.—In Acworth, 25th of Fifth month, 1878, Hannah, daughter of Hannah S. and Winslow Copeland, in the 57th year of her age; a member of Weare Monthly Meeting, N. H. She possessed a strong, well cultivated mind, and was highly esteemed by her friends and relatives. She was careful to live as one that must give a just account of the deeds done while here in a state of mutability. The last few years of her life she suffered much from ill health, but bore her sickness with Christian fortitude. Wishing to be resigned to the will of Him who doeth all things well, her friends have the consoling belief that she adds one to the number of those who surround the throne singing praises forevermore.

A General Meeting will be held at Dragoon Monthly Meeting Place in Wabaunsee County, Kansas, under the auspices of the "Missionary Board of Kansas Yearly Meeting," commencing on the 22d of Eighth month, at 2 o'clock P. M. Committee to meet half-hour previous.

DRUSILLA WILSON, Sec'y of Ex. Com.

CANADA YEARLY MEETING.

Canada Yearly Meeting of Ministers and Elders had rather more than an average attendance of our own members, and visitors from seven other Yearly Meetings.

Sarah B. Satterthwaite uttered a fervent prayer for a teachable and childlike spirit; for a sense of our own infirmities and imperfections; for humility and calmness; for oneness with God, and consequent unity in the church.

Freeman Andrews quoted James i. 5. He owned our conscious lack of wisdom, and prayed that the Holy Spirit would rule and qualify for service. If emptied of self, and filled with the Spirit, we should be in this Yearly Meeting a royal priesthood, prepared to transact the business of the church, and to stand as watchmen upon the walls of Zion. Levi Knowles quoted Isaiah xxvi. 3. As trust brings peace, self-surrender brings trust. Without entire consecration we cannot know of continual dwelling in the secret place of the Most High, nor of readiness for constant service.

Amos Doan desired we might all be baptized by the one Spirit into one body. The Society of Friends, with no outward head, specially needs this baptism, in order that the prayer may be fulfilled, that they may all be one, &c.

Hannah Arnett offered a fervent and commendably brief prayer for heart-searching, for clean hearts, for the baptism of the Holy Ghost and of fire, for individual consecration, in order that we may live wholly to God and His glory, and know real unity in the fellowship of the Gospel.

Stanley Pumphrey referred again to James i. 5, and pointed out the characteristics of the wisdom that cometh from above as shown in James iii. 17. George Richardson quoted Isaiah xxxii. 17, and dwelt on the blessing pronou on peace-makers.

After further exercise in counsel and p the opening minute was read.

After reading reports and calling repres tives from Yonge Street and West Lake ters, the clerk stated that two reports lay o table purporting to come from Pelham terly Meeting of Ministers and Elders. a suggestion to refer them to a comm Thomas Clark doubted our legislative pow decide, and gently suggested that we pas and let the Yearly Meeting at large take nizance of all that belongs to it.

There are with us with acceptable creden Stanley Pumphrey and wife Sarah G. phrey, Walter Morris, Sarah B. Satterthw Mary B. White, from London; Freeman drews and his companion George Dou George Richardson and his wife Sara Richardson, Sarah B. Winslow, from New land; Sarah A. Wood, Thomas W. Ladd, beth Malleson, Lydia M. Carey, New Judith C. Johnson, Mary M. Stanley, Baker, Ohio; Hannah Arnett, Joseph O drews, Indiana; Amos Doan, Ann J. John Newlin, Western; Louisa Painter,

After words of warm welcome and gre had been offered and responded to, w journed.

In the afternoon session, E. Malleson o thanksgiving, not only for a childlike spiri also for the knowledge that our sins are w away in the atoning blood of Jesus, an names written in heaven. After other offe of similar character, Ira Clark was reappo clerk, and we proceeded to read and answ queries.

Thomas Clark hoped we should app this duty as a matter of individual signific and as to soundness in word and doctrine we lay the foundation just where God lay his written revelation.

T. W. Ladd quoted 2 Tim. ii. 15. "The tian cannot live unless he is a fruit-b branch of the living vine." Study the with consecrated heart, life, and powers, g ing stores of knowledge and instruction, dependence upon the guidance of the Spirit, handing them out to others.

Walter Morris followed, recommendi methodical study of the sacred Scripture correctness of quotation; because confus terms is unsoundness in word, and leads t fusion of ideas, which too often becom soundness in doctrine.

More of pertinent counsel was offered adjournment to Second-day morning, S month 1st.

Sixth-day, Sixth mo. 28th.—The devo meeting at 8 A. M. was large and inter After some doctrinal teaching, many t of triumphant praise were offered for p deliverance from the guilt and power and for what God has wrought for C Yearly Meeting.

At 10 A. M., with open shutters, Canada Meeting convened. After an hour sp worship, silent and vocal, the shutters closed, and representatives called from Street and West Lake, who were all pres cept two. The clerk stated that two

e on the table purporting to come from
ham Quarterly Meeting—one signed by
m Spencer and one by John R. Harris.
er some discussion, the credentials of minis-
in attendance were read; after which it
concluded to appoint a committee from
ge Street and West Lake quarters, to sit on
double report from Pelham, call for docu-
tary or personal evidence, investigate the
le matter and report.
uring the appointment of this committee,
feeling in the meeting was intense. Many
e aware of the influence the report must
e on the future of our Yearly Meeting as an
ncy to promote the Redeemer's kingdom.
harsh words were uttered, and no objection
ed to any nomination. A committee of
teen was appointed, and by the Women's
ting a committee of twenty for the same
pose.
fter some routine business, adjourned to ten
ock on Seventh-day morning.
eventh-day, 29th.—The devotional meeting
occupied in excellent teaching by several
nds; all on the one topic: "Christ the true
s."
t 10 A. M., Friends gathered in much solemn-
After fervent prayer from Stanley Pumphrey
the Lord would make bare His holy arm,
p the door of our lips, and give us calmness
trust, the clerk read the report of the com-
tee on the two papers, both of which claim
e reports from Pelham Quarterly Meeting.
gist of the report lay in the words, "It is
prevailing judgment of the committee that
minutes signed by John R. Harris be re-
ed."
arnest and persistent protest was made
inst accepting the report, because the com-
tee was not entirely unanimous, and be-
se the effect of its adoption would be to en-
se the testimony of disownment already
ed against some members by Norwich
nthly Meeting. These protests were con-
d to two Friends, the overwhelming
se of the meeting being to adopt the report
he committee. The clerk recorded as the
ision of the meeting, "It is the prevailing
gment of this meeting that the report of the
mmittee be accepted and confirmed."
he chairman of the committee then stated,
fter the whole case was laid before us by
parties, we were compelled to come to a
clusion we little anticipated when we met."
e persons protested against the decision of
meeting, and nine or ten, dear to us in
association, quietly left the house, some
hem bidding us farewell.
he report of Pelham Quarterly Meeting was
read, representatives all present.
he committee above named had suggested
nomination of a committee to visit Nor-
h. Way did not open for such appoint-
nt.
he London General Epistle was read, and its
r exposition of divine truth commented on.
eprint of 700 copies was directed to be ap-
ded to our published minutes.
uring recess which followed, the representa-
s from all the Quarterly Meetings met, and
resuming, Wm. Spencer was reappointed
k, and John Wright assistant.

Epistles were read from London, Dublin, New York, New England, Baltimore, North Carolina, Ohio, Indiana, Iowa and Kansas Yearly Meetings.

Two Epistles claiming to come from Western Yearly Meeting, were referred to a committee, on whose recommendation the Epistle signed by Barnabas C. Hobbs was accepted and read.

A committee on correspondence was appointed, and a few matters of routine attended to; then adjourned to 10 o'clock on Second-day morning.

The meeting of the Book and Tract Committee was large and interesting. This concern does not receive the attention and support its importance merits. Many touching details were given of the results of quiet and persistent faithfulness in tract distribution.

Three meetings for worship on First-day were large, the morning and evening ones very orderly and solemn. The intense heat in the afternoon caused some restlessness. The gospel was preached with much clearness and fervor.

EARLHAM COLLEGE COMMENCEMENT.

On the 26th ult., at 9 A. M., an unusually large number of the friends of the college and others assembled to witness the closing exercises of the college year. Favored by fine weather, the company assembled in a beautiful grove near the college building, the audience room of the college being much too small. The exercises were opened by reading and prayer by Luke Woodard. For the most part the essays and orations of the candidates for graduation showed much careful thought in their preparation, a fair exponent of their four years' training in the college. The writers showed that they had left the well beaten path of school-boy essay writing, and had begun to have a just appreciation of thought and style. Five young men and three young women received the Bachelor's degree, of whom six received A. B. and two B. S. The members of the Alumni Association and many other friends of the college seem to take an unusual interest in the advancement of the college at this time.

The President's address was a forcible plea for higher education and a clear statement of the work and needs of the college.

For Friends' Review.

EARLHAM COLLEGE.

The friends composing Indiana Yearly Meeting early manifested a deep concern for the thorough and guarded education of their younger members. In their earnest efforts in this praiseworthy cause they were greatly aided by the kind counsel and pecuniary assistance of London Yearly Meeting.

As early as 1832 the Yearly Meeting re-

solved to establish a boarding school, and took measures to secure the necessary funds. In those days there was but little wealth in the Society, and to carry out its purpose all its resources were severely taxed. After prolonged and unremitting efforts the school was opened in 1847, but in only two-fifths of the proposed building. It was not until 1855 that the whole of the present building was ready for occupancy, and its cost, together with the requisite furnishing, amounted to about $47,000.

It was soon proposed to so change the organization and character of the school as to constitute it a college. It was agreed that to secure the attachment and usefulness of the youth of the Society it was necessary for all educational facilities afforded by a college to be provided within the Yearly Meeting.

The proposition to organize a college and grant degrees was at first discountenanced, but in 1859 the Yearly Meeting assumed the functions of a college corporation. It is the only corporate body having control of the institution. About 1850 the Yearly Meeting was incorporated for religious and educational purposes, and according to the statutes of Indiana it could assume the ordinary duties of a college corporation.

The boarding school itself was of almost incalculable benefit to the Society. Teachers and others went forth from it in every direction, disseminating the culture they had received, and creating a general sentiment in favor of superior education. Earlham began its career as a college with a few but earnest workers. Its first class was graduated in 1862, since which time it has sent out an average of six each year. Most of the graduates are actively engaged in the educational field, while others occupy places of much influence and prominence in the country.

Since the establishment of the college the courses of study have been from time to time extended. The requirements for admission are about equivalent to those of most other colleges. In some respects the arrangement of studies is quite unusual. Zoölogy and elementary Botany are required for admission. Although the study of Greek is not commenced until the beginning of the sophomore year, the course is equal to that required for A. B. in the State University of Indiana in the West, and in Williams College in the East.

Upon the whole, the courses of study are substantially equivalent to those required for A. B. and B. S. in the average American College in good standing. For a small college its library is a fair one, and its museum superior. The endowment fund amounts to about $55,000.

But what are the needs of the institution? *Money* and a more effective organizat The endowment needs to be multiplied m times. A half-million could be expende once without extravagance in equipping present departments of instruction an organizing others which the increasing mands of the Society require.

There are not many Friends in the W from whom large legacies can be expec The financial support of the institution n be found rather in smaller contributions f the whole body.

As has been mentioned, the corporatio Earlham College, or rather the corpo body having control of it, is the Ye Meeting, a body of many thousand men women, of whom a few meet each year devote a small portion of one session hurried discussion of the affairs of the i tution and the appointment of a few mem of a college committee vested with nar and indefinite powers. Under the pre system no committee, however compet can work most effectually in the interest advanced education. Undefined duty numerous restraints obstruct their actio every hand.

The present system of control by Yearly Meeting is not productive of res satisfactory to the friends of higher ed tion. Some kind of change seems to be manded.

For the last few years the plan of sha the control and responsibilities of the col with other Yearly Meetings has been cussed by some, and the scheme appear have much to recommend it.

Let Indiana Yearly Meeting convey lease the college property to a corpo body of trustees appointed by Indi Western, and Ohio Yearly Meetings, perhaps, also by the Alumni Associa with something like the following pro ons: *first*, that such corporate body known as Earlham College, with pow use the property in the interests of colle education, and with certain other limita specified in the charter; *second*, that Yearly Meeting appoint, through its R sentative Meeting, a number of trustees portionate to its own membership, and Alumni Association one trustee for e fifty of its own members; and further the President of the College be *ex o* President of the Board of Trustees; *t* that the trustees be so appointed that the first year there shall always be a majority of experienced members; *fo* that the trustees elect an Executive mittee from their own number for the ir diate control and conduct of the institu whose chairman shall be the Preside the Board of Trustees.

body of trustees thus constituted and nized could act far more independently, sively, and intelligently than the whole rly Meeting, and the combination would to concentrate the best ability of the e Yearly Meetings.

ow would Indiana Yearly Meeting be ted by the change? It would secure plete freedom from all financial responsi- y, while it would exercise indirect con- over all the affairs of the institution in mon with the other two Yearly Meet- Control though indirect, and so broad sis for future success, would greatly in- se the interest of the Yearly Meetings in college. Thirty-five or forty thousand nds, thus interested, might reasonably be cted to make liberal contributions to an wment fund, should energetic agents the field. But, what would be quite nportant, the whole body would natur- be active in their support of the college ery other way.

io Yearly Meeting has already raised a derable sum of money for educational oses, and is willing, it is understood, to ibute more, so soon as the proper course pursued can be agreed upon.

estern Yearly Meeting is alive to the ests of advanced education, while it sses considerable resources and com- lable liberality. Within the borders of hree meetings there are graduates of iam, who are ready to second any feas- ttempt to increase the growth and use- ss of their Alma Mater.

der circumstances so favorable, the mmation of the plan proposed, or some- like it, would seem quite possible, d the best friends of education in each ly Meeting set themselves earnestly nergetically to the task of doing the best thing for the cause. A. M.

For Friends' Review.

REMINISCENCES OF TRAVEL.

NO. VII.

the afternoon of the day succeeding of our arrival the donkeys were or- , and general arrangements were made e next day to visit Karnak, about two distant to the north. Accordingly, at o'clock in the morning (the hour ap- d), seven donkeys were standing on ank, near the boat, ready saddled. here it may be proper, incidentally, to hat as it was known, before leaving that no "side saddle" could be pro- up the river for our two ladies (the ian women riding *man fashion*), two ddles, originally from England, were for the occasion, at £1 sterling, or $5 each. We were soon mounted, that is to say, our immediate party of five, our drago- man, and our local Arab guide, each of us, of course, attended by a donkey boy to prompt us forward, and to hold our bridles when we should alight. In addition to this, there were several Arabs to carry our lunch and drinking water. It was remarked at the time that if our Philadelphia friends could witness our procession they would be highly amused.

There was formerly a great street, or avenue of sphinxes, extending from the Tem- ple of Luxor to the grand Temple of Amun, at Karnak, but most of these, particularly at the Luxor end, were either covered up in the sand, or had otherwise disappeared, and those still remaining were much mutilated. The sphinxes are of stone, sculptured into the form of bodies of colossal lions, crouch- ing or lying down, with their heads erect, which are generally human, but these, so far as any heads remained, were those of rams. Our course was along this avenue, which is quite broad, and the direction of the heads inward.

I may as well here say, once for all, that in my reference to objects of special interest in and about Thebes, Karnak, etc., I shall not attempt to give anything but a mere outline sketch, as a particular description, to set it forth clearly, would fill a respectable sized book of itself.

We approached the principal entrance of the grand temple by their usual arrange- ment, passing through a majestic pylon, or open gateway, of twelve to fifteen feet wide in the clear, with walls at the side ten to twelve feet wide on their face, and fifteen to twenty feet deep, and probably forty feet high (my notes being mislaid, these measure- ments may not be accurate), closed across the top, and finished all round with a fine cornice, under which, in the front, was a large "winged globe." These walls were all neatly built, and covered with well- executed hieroglyphics sculptured in them. We next passed through, or between, lofty propylons or towers, such as I described in my last as having ascended at Luxor. Be- fore going further into particulars, I may here give the outside dimensions of the temple. It is stated to be 1180 feet long, by 470 feet wide, but Diodorus, the histo- rian, gives it the enormous circumference of 13 stadia, or about 1½ English miles. I think this must have included some addi- tional buildings not properly a part of the temple. Some parts of the walls are said to be 25 feet thick, and the height of the build- ing from the pavement to the summit of the roof, particularly where the great Hall of Columns, of which I shall soon speak, is

located, at least 80 feet. After passing through much that is very interesting, including an open court of 275 by 329 feet, with a covered corridor on either side, and a double line of columns down the center, some crio sphinxes, granite statues of a Pharaoh, etc., the grand Assembly Hall or Court of Columns (the lintel stones of whose doorway are 40 feet 10 inches in length) is entered. This hall is 170 by 329 feet, and contains 134 columns, 117 of them *said* to be still standing (I did not count them). Some of them were almost entirely prostrate, and others, in falling, had lodged against their fellows. They stood in sixteen rows, and had supported the stone roof, much of which had fallen. The two central rows were much larger than the others, and probably unequalled in size elsewhere in the world. I measured their circumference, and found it to be 34 feet 8 inches (more than 11½ feet in diameter), and 65 feet high. It would take six men with extended arms to embrace one of them. Those of the seven rows on either side I found to be 28 feet in circumference, and their height 41 feet 9 inches. As one of the incidents of the day, I may here mention that about 1 P. M. we had a table cloth spread on the ground in the shade of one of the large columns, and, sitting on fallen blocks of stone, ate with a a good relish our luncheon, consisting of cold chicken, hard-boiled eggs, various fruits, and all that was requisite to make a mid-day meal, and then resumed our explorations. Included in this great structure are many smaller apartments. Just beyond the great hall are two of the largest class of sienitic or red granite obelisks. One of them is standing, and is 8 feet square at the base, and 92 feet high. The other has been thrown down, and in falling broke into several pieces. I availed myself of the opportunity of measuring the prostrate one, and found it 8 feet in diameter at the base, and 80 feet up to the commencement of the apex, at which point it was 6 feet in diameter, and from thence to the extreme point 11 feet, making 91 feet in all. I would here repeat, what I have in a previous number wished to make clear, that these obelisks *are always granite monoliths, or shafts of one piece of stone.* They are all covered with neatly sculptured hieroglyphics, and beautifully squared and finished in all respects, having been polished, so that on looking at one near the top, where a human hand had not touched it for about 3,500 years, I observed it to glitter when the sun shone on it. At Karnak there are several other large buildings or their ruins, columns, mutilated granite statues, etc., which add much to the interest of the visit, but a particular reference to them would occupy much space, and they are therefore omi After a day of much enjoyment we retu to our dinner on the boat at 5 P. M.

The next morning, about 9, in our si or "jolly," boat, we were rowed across river by two of our sailors, to view ruins on the west side, now locally di guished as Thebes and Old Koorneh (C na) as the east is Luxor and Karnak, th all originally known only as Thebes.

The liberal expenditure of money travellers being an important matter Egypt, the Government, with a viev encouraging them freely and fearlessl enter and pass to and fro through the c try, has made very stringent regulat restraining the inhabitants from in any wronging or annoying visitors. The r is, that the mass of the native Egypt have become utterly down-trodden and graded. Unprincipled travellers, kno this fact, often tyrannize over them impunity. To illustrate the character condition of the people in this respec incident which occurred at our landing be narrated. As we approached the s the water became so shoal that our grounded some distance from it, and sailors had to carry us through the w Immediately on landing a large nu (twenty to thirty) of men and boys, wh collected there, pressed upon us to se the hire of their donkeys, and as they not very cleanly in appearance, our friends, desiring to avoid close contact, backing from them, till they and we almost in the water. Our dragoman, had remained last in the boat, seeing got carried on shore, and immedi rushed in amongst them with a whip w supple lash, which he always carried, belabored them with it, over their heads shoulders, with great energy. This st up a fight amongst themselves, using each other the sticks provided for dri the donkeys, and we soon saw some b flow. Witnessing this occurrence, which we were almost in personal con so affected our feelings at the time, par larly the females of the party, that it see likely to mar the enjoyment of the w day. When the commotion had a subsided, our dragoman got us mounte donkeys, and started off. Seeing he did appear to be going with us, I asked why this was. He replied that he going to have this business settled first, would then join us at the Templ Medeénet Haboo, about half a mile o which he directed us, accompanied by local guide. He had sent his boat ba Luxor, about half a mile distant, and

ained alone amongst these Arabs, all of om were no doubt hostile to him from manner in which he had treated them. was quite small in size, but very fear-. In an hour or two afterwards he ed us, and being asked as to the result, ied that he had taken up the two ring-ers. "I made a signal for my boat, and it brought over, and then made the men ad arrested carry me to the boat, and get in themselves, and taking them to or, and before the Governor, I told him astinado one of them, and to put the r in irons, and keep him so, until my y were through their visit, and he had one." Comment I think unnecessary, ss it is to say that we took care the next to have the man relieved of his irons.

e were interested in exploring the ruins Medeénet Haboo, particularly as exhibit-two distinct styles of architecture in the mns and their capitals. The most an-; was the regular Egyptian style, and more recent, that of Rome or Greece. e by this temple are extensive mounds ins of brick buildings, which are sup-d to have been Christian hovels, there ng been a considerable settlement of ic Christians there soon after the intro-ion of the dispensation into Egypt. e are several other large and interesting les, or the massive ruins of them, on vest side of the river, the most promi-of them being that of Old Koorneh and Palace Temple of Remeses II, common-alled the Remesium or Memnonium. e are at a considerable distance apart. e are peculiar points of interest in con-on with the latter of these. It is large, has several characteristics peculiar self, and "for symmetry of architec-and elegance of sculpture, the Memnoni-ay vie with any other Egyptian monu-" I think it was there we first saw xtensive range of "osiride" columns, pillars with the statue of a man ed to each of them by the back, say he height of the pillar. Here also lie mense fragments of the stupenduous e statue of the King Remeses II. It formed of a single block of granite, ured 22 feet 4 inches across the shoul-and the foot was 11 feet long. It was ured in a sitting posture, with the resting on the knees, indicative of illity. Its total height, seated on a , was 57 feet, and its computed weight ns. Allowing three-fourths of a ton orse, which is more than a proper load e ordinary roads of the country, it require about 1,200 horses to draw it. aid, that from an approximate calcula-t exceeded, when entire, nearly three times the solid contents of the great Obelisk of Karnak. It was taken from the quarries at Siene (Asuan) 124 miles distant, and how it could be brought to Thebes, and placed on its pedestal, will always remain to be a mystery, and how it could have been broken as it is, before the discovery of gunpowder, is deemed almost as great a mystery.

After viewing some tombs and other objects not necessary to detail, we closed the work for the day on that side of the river by visiting and examining the renowned statue of the "Vocal Memnon," with its companion, which were erected or set up in the plain, with their faces towards the river, and perhaps half a mile from it, and 100 feet apart (these distances are given only from impressions on my memory), where they have been witnesses (so far as *stone* can witness) of the rise of Thebes from its first inception, to and through its great magnitude, and almost unprecedented wealth and splendor, and (excepting the ruins of many of its temples) its almost total disappearance from the face of the earth, and there they continue their solitary watch of thousands of years. They are truly "colossal." The pair now tower about 53 feet above the soil, and are sunk 7 feet in it, making the entire height from the base 60 feet. They are in a sitting posture, on thrones, with their hands resting on their knees, and measure about 18 feet 3 inches across the shoulders, 10 feet 6 inches from the top of the head to the shoulders, 16 feet 6 inches from the top of the shoulder to the elbow, 17 feet 9 inches from the elbow to the fingers' end, and 19 feet 8 inches from the knee to the plant of the foot, which is 9 feet 10 inches long.

E. H. B

Phila., Seventh mo. 1st, 1878.

P. S.—Correction—In number 6, fourth line from the end, page 727, as printed "South," should be "North."

GRIEVING THE HOLY SPIRIT.—How difficult it is to put things exactly on their former basis when you have had some misunderstanding with your friend! If you have insulted him, and he has forgiven you, it is not easy to look him in the face just as you formerly did. It is sad to have brought to light the possibility of a falling out. If the thing has occurred repeatedly, the memory of it will sadden and straiten your intercourse. Then grieve not the Spirit of God. Sooner let the sick passenger insult the generous oarsman who is struggling to save him from the breakers. Sooner let the captive quarrel with the benevolent stranger who is laying down a fortune for his ransom. Sooner let Hagar revile the angel who

points her to a fountain where she and her son may drink and live. Oh, grieve not the Holy Spirit of God!—*Bowen.*

THE CORNER-STONE.

[*Hymn of the Eighth Century.*]

Built on Christ, the firm foundation,
Christ, the chosen Corner-stone,
Holy Zion keeps her station,
Sure and strong in Him alone.
By His moveless strength sustained
In His glorious life contained.

City that the Lord doth cherish,
Dear and precious in His sight,
From thy streets shall never perish
Joy and gladness, love and light.
Ever there the blessed sing
Glory to the Triune King.

Enter, Lord, this temple builded
For Thy holy dwelling place!
By Thy glory be it gilded,
Radiant make it by Thy grace:
Ever through its open door,
Boundless benediction pour!

Here, to all their need confessing,
Who Thy mercy shall entreat,
Grant a rich, enduring blessing,
Blessing full, and mercy sweet.
Fit them for eternal rest,
Gather them among the blest.

Glory, honor, praise, and merit
Ever in the highest be,
Father, Son, and Holy Spirit,
Rendered duly unto thee!
God Triune, forevermore,
Thee let heaven and earth adore!

—*S. S. Times.*

PICKERING COLLEGE,

PICKERING, ONTARIO,

Is expected to be opened for students, the Fall Term commencing Ninth month 3rd. Circulars will soon be issued, for which apply to

6mo.15,6t JOHN WRIGHT, Pickering, Ontario.

ERRATUM.—On page 745, last number, in the tenth line of the account of New England Y. M., *Fourth* should be *Sixth* mo.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 8th inst.

The Berlin Congress sat on several days since last report. Some minor frontier questions were settled by commissions, whose decisions were ratified by the Congress. The question of the Danube was arranged by providing for the free navigation instead of the neutrality of that stream, thus throwing it open to the commerce of all nations. Russia, however, does not admit such freedom of navigation in time of war. In the sitting of the 6th, the subject of Batoum was under consideration, having previously been discussed by a commission, bnt was not decided. This question is complicated with that of the Dardanelles. It is said that the Congress agreed, in principle, to three points, viz.: to keep the Dardanelles closed, as at present, to war ships; to cede Batoum to Russia, and to make of it a free port. The question remains of dismantling the fortifications, and forbidding the Russians to fortify the coast. Possibly some understanding may be attained on these points without openly infringing the dignity of Russia. The Austrian occupation of Bosni and Herzegovina has been postponed to the Eight month, in order to give time for the restoration of th railways, and for the organization of the future admi istration of the provinces.

Russia and Turkey have arrived at an understandi in regard to the return of Turkish prisoners of war, an several steamers have been dispatched to carry them Constantinople.

The Congress passed a resolution inviting the Por to come to an understanding with Greece for the rect fication of their frontiers, and expressing the opinio that the line should be from the valley of the Salan bria, on the Ægean Sea, to the mouth of the Kalam river, opposite Corfu. In case of difficulties arising i the negotiation, the Powers are ready to render the good offices as mediators.

GREAT BRITAIN.—On the 6th inst. a paper w posted in all the cotton mills of the Stockport distric giving a fortnight's notice of five per cent. reduction i wages. The operators appeared to favor resistanc A strike there would affect about 25,000 hands.

The Pan-Anglican Synod assembled at Lambe Palace on the 2d. The Archbishop of Canterbu presided, and 90 bishops were present at the first mee ing. The Archbishop urged that the question maintaining the faith against infidelity should be th principal subject of the thoughts of the delegate The best mode of maintaining union among the vario Anglican churches was discussed and referred to committee.

On the 8th the Home Secretary informed the Hou of Commons that in view of the probable retention Batoum by Russia, a conditional convention was co cluded on the 4th ult., with the Porte, by which it w stipulated that if Russia retained Batoum, Kars an Ardahan, and if an attempt should be made in futu to annex a part of the Turkish territory in Asia n ceded by definitive treaty of peace, Great Britain wou join the Sultan in defending his territory. He, return, promised to introduce the necessary reforms be agreed upon later. To enable Great Britain make the needful provision for executing these e gagements, the island of Cyprus is assigned to be occ pied and administered by Great Britain, the lat paying to the Porte the present excess of the island revenue over its expenses. If Russia restores Batou Kars and Ardahan to Turkey, Great Britain will gi up Cyprus. This treaty is not considered as com within the scope of the deliberations of the Congre but it was expected that it would be announced to th body. Sir Garnet Wolsely will be appointed to gove the island, and it will be occupied immediately.

GERMANY.—Berlin telegrams call attention to t numerous prosecutions for treasonable utterance Hundreds of persons have been punished for public regretting the failure of the attempts against the Em peror's life, yet similar offences continue to be co mitted. This is not attributed to personal feelin against him, but to the prevalence of Socialistic view

A Berlin dispatch to the London *Times* says it a pears that the present Pope, after first making friend overtures to the Emperor, has, by the advice of t ecclesiastics surrounding him, determined to adhere the policy of Pius IX. The Cologne *Gazette* tak the opposite view, and quotes the assertion of t Vienna semi-official correspondence, that the Pap nuncio to Bavaria has been instructed to open negot tions with the government at Berlin.

ARCTIC EXPLORATION.—At the expense of t Swedish Government and of two individuals, one Swede and the other of Siberia, an expedition is abo to attempt to pass along the north of Asia, fo Behring's Strait. A scientific corps will accompa the first vessel, and this will be followed by sev vessels equipped for trade.

Friends' Review.

A Religious, Literary and Miscellaneous Journal.

. XXXI. PHILADELPHIA, SEVENTH MONTH 20, 1878. No. 49.

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THE EPISTLE FROM THE YEARLY MEETING

D IN LONDON, BY ADJOURNMENTS FROM THE 22D OF THE FIFTH MONTH TO THE 31ST OF THE SAME, INCLUSIVE, 1878:

the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and sewhere.

ear Friends:—In a thankful acknowlment of the comfort and refreshment ch we have enjoyed together from the ence of the Lord, we salute you in the ds of the Apostle, "Grace be unto you peace from God our Father and the d Jesus Christ."

arious important subjects have claimed attention. The reports received of the religious condition of the churches under our name in these islands have given cheering evidence of an increase of love and zeal. The state of our public schools and of the education of our children has been brought under review. Our correspondence with our Friends in Ireland and in America has strengthened the bond of sympathy and of fraternal love, and has enabled us more fully to enter into some of their peculiar difficulties, and to rejoice in their service for Christ.

We have been again reminded of the intimate connection between sound principle and sound practice. As faith without works is dead, being alone, so is man without God. To be a Christian without having been born again is impossible. The unregenerate heart cannot cleanse itself. The light that shines into it, showing unto man his transgressions, is no natural light. It is none other than the Holy Spirit of God quickening and illuminating the conscience. But the convictions of the Spirit are not to be mistaken for His abiding presence. "The Comforter, who is the Holy Ghost," *dwells* not in an unrenewed heart. He pleads with the sinner, convincing him of sin, and leading him to repentance, pointing him to the "Lamb of God that taketh away the sin of the world." His blessed work is to speak not of himself, but to glorify Christ and to testify of Him. And it is they that accept in faith his testimony to Jesus, who, "after they have believed are sealed with this Holy Spirit of promise." These can understand the words of the Apostle, "Ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption whereby we cry, Abba, Father: the Spirit itself beareth witness with our spirit that we are the children of God." May this become a definite experience, a practical reality, to every one of us. The children serve willingly, in reverence and filial love; Christ dwells in their hearts by faith. The anointing which they have received

from Him abides in them. Their bodies are made temples of the Holy Ghost. They know that they are not their own; and all the instincts of their renewed nature lead them, in an ever deepening consecration, to glorify God in their body and in their spirit, which are His.

Thus the whole walk of the Christian is to be a continued manifestation of the presence of Christ with him. He will not exclude from either his business or his recreation, or any of his outward engagements, the guidance and control of his Lord. In all his duties and perplexities, amidst the weariness and anxieties of life's burdens and struggles, it is his support and consolation to ask counsel of his Father in heaven, and to walk in the light of His wisdom and truth. How important is this guidance both in the choice and in the management of our business concerns. Whilst we trust that this may be felt by all thus engaged, we would in tenderness and love specially express our desire that our young men and others about to enter into business, may be upon their guard against incurring the responsibility of engaging in the manufacture or sale of intoxicating beverages, which have proved the ruin of so many.

The family is the cradle of society. The Christian father and Christian mother have their hallowed joys and their high responsibilities. Their children have been given them to train, not for earth only but for heaven. If the honoring of parents be one of the fundamental laws of the Creator, no less incumbent is it on the parent so to walk before his children as to be worthy of that honor. The daily family reading of the Scriptures has long been enjoined and practiced among us. We desire that there may be no slackness or negligence in this duty. Where Christ presides in the heart, His influence must diffuse itself over the household, and the family gathering become a blessed occasion of worship, prayer and praise.

No less practical is the doctrine of Christ in His relation to the church and to the work of the church. The church is the body of which Christ is the Head. In union with Him the various members are brought into fellowship with each other. Collectively they are one body; individually they are members one of another in Him. How calming and consoling is the truth of His abiding presence in the church; guiding, restraining, and strengthening. They that are truly His are in the Spirit of the Lamb. He gives them of His patience, His meekness and gentleness. He teaches them how to bear and forbear, to "be subject one to another;" and when and how, in faithfulness to Him, their lowly and long-suf
Lord, they must make concessions t
another, and give up, if need be, som
of their own individual freedom f
general good.

We have not failed to remembe
friends in smaller meetings. We rejoice
lieve that in many, both of these and
larger gatherings, there is an increased
of responsibility and of united desire
the Lord may be glorified among them

The mission work of various kin
which many of our members are eng
has been brought before us by the re
received from several of our Quarterly
ings. We recognize its great importa
connection with that branch of the wo
the church which has reference to the p
gation of the gospel amongst the m
around us. Amidst the diversities of c
tions by the one Spirit, it may well b
pected that some of the methods found
ful in this field of labor will not be ide
with those employed for the edificati
persons brought up in the knowledge o
truth. The wise and prayerful worker
under his Lord's teaching and guidance
tinguish between that which may excit
sensibilities without feeding the soul,
that "sincere milk of the word" whi
adapted to the newly awakened, "that
may grow thereby."

The critical circumstances in whic
own and other countries of Europe
been placed, as respects the continuan
peace, have claimed our prayerful deli
tion. It will be of the Lord's great m
if the clouds disperse without the th
ened storm. We have rejoiced that, du
the past anxious months, so many of
fellow-countrymen in all ranks of life h
by their influence in their several cir
and by representations to Parliament
the Government, urged the mainten
of peace, and the settlement of internati
differences by arbitration. We continu
uphold the testimony, which we believ
be that of Christ Himself, against all
To be ashamed of this testimony would
in our judgment, to be ashamed of our L
We do not believe that He has enjoi
what is impracticable, nor that there is
release from the obligation to act out w
He has enjoined. In this matter we
bound to use great plainness of speech; a
in the face of all past and present disc
agements, to assert a belief that a time
surely come when the wars of our day s
be looked back upon as a barbarism lin
ing in the midst of assumed civilization
professed Christianity. Meanwhile we h
it to be true patriotism to do all that in
lies towards averting from our belo

ıtry any share in the calamity and guilt
war, and we have thought it right to
ress an earnest appeal to our fellow
istians on this important subject.

ne feature of our times is the spread of
ot, and even of extreme forms of unbe-
Many minds, eminent in literature,
in the successful investigation of natural
nce, have, in the absorbing pursuit of
er forms of truth, overlooked, doubted,
even denied the existence of the higher.
popular reading of the day is more or
imbued with the views of men skilled
egation, some of whom are even zealous
he denial of the fundamental truths of
Christian religion. We earnestly desire
our dear friends may be kept from this
The consciousness of sin brought
e to each heart should lead to the hum-
consideration and thankful acceptance of
divine message which brings to us the
wledge of the one remedy for sin; and of
only means for its removal, and for our
nciliation with God. This divine mes-
is a continual invitation, "O taste, and
that the Lord is good." Without this
ng we can never see, never be satisfied.
experimental knowledge of Jesus Christ,
Him crucified, is the true safeguard
nst speculative unbelief. The man who
d say, "Whereas I was blind, now I
" though not fully instructed, had yet a
le and well-grounded faith in Jesus,
ch all the cavils of learned unbelief could
shake.

nother prevailing danger, wide-spread
influential, exists at the opposite ex-
ıe of opinion and feeling. We allude to
substitution of ceremonial for spiritual
ship; of the authority of a portion of the
ch, assuming the name and functions of
whole, for that of Christ; of the offices
sacraments, administered by a human
sthood, for the work of Christ by His
it upon the heart, and for His only and
ufficient intercession. Our blessed Lord
ıself, when tempted by Satan in the wil-
ıess, met each temptation by an appeal
Holy Scripture. Let us follow His ex-
le. There is no ritualism in the New
ament. Christ is there proclaimed as
one sacrifice for sin; the one way unto
Father; the one door by whom, if any
ı enter in, he shall be saved. The invi-
on, "Come unto me," is free from all
stly or sacramental intervention.

et us, then, dear brethren, "stand fast
he liberty wherewith Christ has made us
," in loving subjection to Him, our Lord
Redeemer. The time is short, and few
the hours in which any can work. May
e linger idly on the outside as mere on-
ers, lest the sun go down upon them ere
they are aware. Enter into the vineyard
and work. Be diligent and in earnest,
pressing toward the mark for the heavenly
prize. The Lord, who appoints the lot of
his children, knows all their difficulties and
trials. His purposes towards them are pur-
poses of mercy and of faithfulness; and as
they watch, and serve in patience and in
hope to the end, He gives them the victory
through faith; and, in His redeeming grace,
He will crown them with an eternity of per-
fected love and peace and praise.

Signed in and on behalf of the Meeting,

G. S. Gibson,
Clerk to the Meeting this year.

For Friends' Review.

SUMMER THOUGHTS.

Summer is at its height. City congrega-
tions are nearly scattered to country scenes,
or places of resort for refreshment during
the hot season. Rest and recreation are
often a necessity rather than a luxury for
the worn man of business, and the house-
wife with her never-ceasing cares.

It is most proper to take thought for the
body, which is the handmaid of the soul,
that by renewal of its physical vigor we
may be fitted for better work, and more
cheerful performance of duty afterwards.

If the city mission school must perforce
be closed for a time, the teacher may often
brighten the interest of one in some country
neighborhood or summer resort. If the con-
gregation at home is the weaker for the
absence of its members, another may be
refreshed by the coming of visitors. The
social hours of a watering place may be hal-
lowed by conversation in which pleasure
and instruction shall combine with unaf-
fected discourse upon the highest interests.
Every hour brings to the Christian God's
present providence. He thankfully accepts
the release from work, and the ease of vaca-
tion days, but may with these find opportu-
nities to cheer and help his fellows to a
better life, while he watches lest himself
should be drawn into carelessness, that he
sin not with his tongue, nor enter upon
pleasures and associations away from home
which he would avoid were his friends all
around him.

For the farmer, summer brings toil when
toil is most exhausting. Diligent and active
he must be. God's bounty is poured out in
his presence, and it must be gathered in its
time. Yet the claims of health should not
be forgotten, nor the body be so outwearied
that the mind is unfitted for all spiritual
service. The rest-day is a special blessing
now, when otherwise the quickly passing

hours of harvest would demand unbroken toil.

How it refreshes the whole man to lay aside the rush and labor of the season for one day, and with mind at rest, because it is God's opportunity, devote its precious hours to the home circle, the Bible school, the sweet privilege of joining with friends and neighbors in worship and communion with God on high, and with the loving Saviour. How it elevates, and soothes, and inspires. How it raises man from the too many grovelling thoughts of earth to the joys and holy things of heaven, where Christ sitteth on the right hand of God.

With this day devoted to renewal of physical and spiritual strength, he can return refreshed to the labors of the week. The social life of the neighborhood, the family life of the home, the love of friend to friend, of husband to wife, and wife to husband, of parents and children, all are brightened by union at the meeting in communing with God, and in learning of His precious truth,—by the offering of thanksgiving, prayer and praise for heartfelt wants, for grace to help, for bounties bestowed.

Each season has its beauty and its pleasures, and the glow of summer justifies the lines of Thomson:

"Then comes Thy glory in the summer months,
With light and heat refulgent; then Thy sun
Shoots full perfection through the swelling year."

RESCUED FROM A WRECK.

In a communication to the *New Bedford Standard*, Nov. 24, 1877, C. J. K. Jones relates an account of a rescue at sea as follows:—

"The story was told me in the study of my first parish at Orient, L. I., on Sunday, July 6th, 1873, by Capt. Robert Brown, who now lives in Brooklyn. Capt. Brown said that he was, at the time of the occurrence of the following incident, master of a bark bound from New York to Charleston. He left in the afternoon, on the day of his sailing from New York. In going out from Sandy Hook had a fresh breeze, and stood on the starboard tack until 8 A. M. next day, when he tacked ship and stood in shore. After seeing that everything was made snug on deck, he went below for his customary morning devotions. He opened his Bible and read the first verse of the fifty-first Psalm. Before he could read the second verse his Bible flew shut, and something told him to *go on deck at once!* He jumped on deck and inquired of the mate if everything was going on all right; who responded that it was. Then an impulse moved him to look to the windward, which he
mounting the rail by the mizzen ri
Far off, down at the very verge of th
zon, he thought he saw an object whi
not take shape quite like the curlin
of a wave. Calling the mate's atten
it, who had not noticed it before, wit
glasses they made it out to be some p
a wreck.

"The ship was tacked as quickly
sible, and stood down towards the
It finally proved to be the boat and c
the brig Pandora, of New London,
had been sunk in a collision with an un
schooner the night before. After the
was effected, an old sailor, who was
came aft and said to Capt. Brown t
the morning when they first made hin
felt sure from the course of the vesse
they should be saved; but when he
ship and stood towards the land, ther
knew that he had not seen them. Th
*stantly prayed that he might see them
ly, or they were lost.* Their provision
out; they had but little water, and the
was freshening, with a heavy sea
Hardly had they prayed when they sa
bark go about and stand down to then
comparing time it was ascertained tha
prayer was offered about the time that
Brown went down to his morning p
It is certain that if Capt. Brown ha
sighted them as he did, they would
been lost. Capt. Brown was afterwar
in New London.—*The Boston Christ*

THE WAY TO KNOW CHRIST'S FUL

For, friends, there is no straitn
the Fountain. God is fulness; and it
delight to empty Himself into the he
His children; and He doth empty H
according as he makes way in them,
they are able to drink in of His livin
tue. Therefore, where the soul is enl
where the senses are grown strong,
the mouth is opened wide (the Lord
standing ready to pour out of His ri
what should hinder it from being f
And, being filled, how natural is it t
over, and break forth inwardly with ad
tion and deep sense of spirit concerning
it cannot utter, saying, Oh, the fulness
the depth, height, breadth and length
love! oh, the compassion, the mercy
tenderness of our Father! How hat
pitied, how hath He pardoned, beyond
the heart could believe; how hath He h
in the hour of distress; how hath H
quered and scattered the enemies whi
the unbelief, the heart was often rea
say were unconquerable, and that it s
one day die by the hand of one or the

s mighty enemies, lusts and corruptions. v hath he put an end to doubts, fears, utes, troubles, wherewith the mind was whelmed and tossed; and now he ex- ls peace like a river; now he puts the forth out of the pit into the green pas- s; now it feeds on the freshness of life is satisfied, and drinks of the river of l's pleasure and is delighted, and sings ses to the Lamb, and Him that sits on throne, saying, Glory, glory! life, er, dominion and majesty, over all the ers of darkness, over all the enemies of soul, be to Thy name forevermore!

ow, my dear friends, ye know somewhat his, and ye know the way to it. Oh, be hful, be faithful! travel on, travel on; nothing stop you; but wait for and daily ow the sensible leadings of that measure ife which God hath placed in you, which ne with the fulness, and into which the ess runs daily and fills it that it may into you and fill you. * * * * Oh, y should there be any stop in any of us? e Lord remove that which stands in the ; and in the faithful waiting on the er which is arisen the Lord doth re- e; yea, the Lord doth remove; and wth in His truth and power is witnessed those who wait upon Him. So, my dear nds, be encouraged to wait upon the d in the pure fear, in the precious faith hope which is of Him; and ye will see feel; He will exalt the horn of His inted in you over the horn of that which nanointed, and will sweep and cleanse purify even till he hath left no place for impure; and then ye shall become His dwelling place, the place of His rest, the ce of His delight; the place of His dis- ying His pure life and glory; and He l be your perfect dwelling place forever- re! PENINGTON.

EXTRACTS.

UNLESS I make religion my great and en- ssing concern I shall be a stranger to all d peace and enjoyment. I have at times ght a glimpse of the comfort which it lds to the spirit when I merge my will o God's will,—when I resolve to have no l of my own separate from God. I feel te assured that this renunciation of self l entire devotion to God's service would e a simplicity and grandeur to my exist- e; would throw an unclouded sunshine r all my ways; would raise me above cares and provocations of this life; would ance even my sensible gratifications, and eradd those gratifications of a higher ler, which constitute the main and essen- l blessedness of heaven. Oh, my God, may it be thus with me! Call me out of nature's darknessin to Thine own marvellous light! Give me to aspire after the graces, and to hold forth to my acquaintances, and, above all, to my children, the example of righteousness. Conform me to the Gospel economy, under which I sit, that as Christ died for sin I may die to it; that as He rose again I may rise to newness of life, and feel it my meat and drink to do Thy will.—*Dr. Chalmers.*

FAITH.—The faith which justifies is a work of God in us, by which we become new creatures, and the beloved children of God. This divine faith makes us one with Christ, in His death and in His resurrection, and consequently it crucifies the flesh, with its affections and lusts. Thus we confess that by the efficacy of faith we are dead with Christ; we renounce ourselves and the world, and require that all those who make this profession mortify their earthly members, *i. e.*, the sinful affections of the mind, and the appetites of the flesh. We also confess that we are risen with Christ, by which we understand the living a spiritual and holy life, of the same nature as that which we shall live in heaven after the last resurrection. This most holy faith, in putting us in possession of the pardon made known in the Gospel, introduces us into the kingdom of God, pacifies the conscience, and causes us to taste a spiritual and holy joy. It unites us to God, so that he dwells in our heart, and invests our soul with Himself; producing in us, by His Spirit, the same dispositions, the same humility, gentleness, charity, and obedience to God, which He produced in Christ while He tabernacled among men.—*Aonio Paleario*, A. D. 1542.

CONSENT then to die. Let the Lord send crosses or afflictions or pain, if only by these He will but rid us of pride and self-will and anger, and all other of our inward enemies, and will conform us in everything to the image of Christ.—*H. W. S.*

For Friends' Review.

THE ANGLO-TURKISH TREATY.

The event of the past week was the announcement of the Anglo-Turkish treaty, whereby Turkey cedes to England the possession of the island of Cyprus, and England assumes the defence of the territorial rights of Turkey in Asia Minor.

Cyprus, the easternmost of the islands of the Mediterranean Sea, is but forty-four miles from the shores of Asia Minor, and only seventy-six from the Syrian coast. It has an area of about 40,000 square miles, nearly equal to that of Connecticut. A dou-

ble mountain range extends through the whole island from east to west, reaching in some points the height of 7,000 feet.

The slopes of these mountains are generally steep, and the level lands along the coast narrow. But from the eastern end of the island a plain extends westward between the mountain ranges to its centre, where stands the present capital. The ancient one was on the same plain, near its eastern end. The cultivable lands retain much of their ancient fertility, and the mountains are clothed with valuable forests.

Cyprus appears to have been settled originally by the Phœnicians, when people began to "pass over to the isles of Chettim." Afterwards the Greeks came, and since then the Turks and other Eastern people. After the conquests of Alexander, the Jews of the dispersion settled in the island in large numbers, so that at the time of the Christian era several synagogues existed at Salamis. Here in the face of the "deification of lust" in the worship of Venus by the heathen inhabitants, the Jews maintained the worship of the true God, and upon the dawn of Christianity, those scattered abroad upon "the persecution which arose about Stephen," went to Cyprus and "preached the word." Converts were made, and these again went to Antioch, and by their preaching to the Greeks, laid the foundation of the first Gentile church.

Barnabas, himself a Levite born in Cyprus, and Paul made it the first point visited on their first great missionary journey. No doubt they confirmed the professing Christians, and enlarged their numbers by their preaching and the miracle performed on Elymas.

Cyprus has in the course of ages been held by the governments of Persia, Egypt, Rome, and Greece. Once before it was held by the crown of England, when Richard I., during the Crusades, took it, but gave it to the French princes of Lusignan.

Formerly its population was ten times greater than at present, but under the healthful rule of Britain it may be expected to regain the prosperty to which its great fertility and valuable products entitle it.

The protectorate of Great Britain over Asia Minor, although its influence on the government of the people will be indirect, may be expected to produce ultimate benefits to those regions, so full of historic interest. It is suggested that there will be Agents or Residents stationed at points of importance through the provinces, all in communication with the British Ambassador at Constantinople. Their influence can scarcely fail to be effective in promoting reforms which s be replete with good to the wretchedly governed subjects of the Porte.

England, by its new acquisition, will dominate the route to India by the valle the Euphrates, and protect the Suez Ca But it would seem as if such great respo bilities could scarcely be assumed witl peril of being drawn into wars and diffi ties, which may prove the alliance to be "entangling" indeed. Moreover, it se to give the Turkish power a new lease. this may prove otherwise. The king has to be held up by the arms in orde enable him to stand, can scarcely be prised if his upholder grows tired of task, and thinks himself the more fit to ern.

For Friends' Review.

SOUTH CAROLINA FRIENDS.

The winter health-seeker who, on southward way to Florida, stops at A or Columbia, in South Carolina, finds l self near a locality where, a century was a large settlement of Friends. N of Aiken, and west of Columbia, in the gion lying between the Saluda and Bi rivers, is Newberry district, and here located Bush River Quarterly Meeting. the "Annals of Newberry," compiled Judge J. B. O'Neall, and published Charleston (a second edition,) in 1859, t is given a lengthy list of Friends who m their homes there about 1760 and the y immediately following. Many of them, stated, came from Pennsylvania, some f Virginia, and a few from North Caro From the memoirs and journals of sur Friends who travelled in those parts in last century, it appears that beside the B River Quarterly Meeting in Newberry trict, there were also the small partic meetings of Wateree, to the northward Edisto, south-eastward; and of Charlest

When John Archdale was Governor of Carolinas, in 1696 and 1697, there were p ably no Friends settled in the soutl province, unless there were a few who come over about that time to Charles James Dickinson, who journeyed southw from Virginia in the latter year, speak his being met by Governor Archdale, " travelled through [North] Carolina with We had good service in the wilderness co try, and found a tender people, who w glad to be visited." And in a subsequ visit made in 1713, he describes the sit tion as similarly encouraging. "We fo a hopeful stock of young people, whom Lord was qualifying for His service, they received the testimony of truth w

lness. We also met with several who been convinced when we labored in e parts before, and it was a great com- to us to find them walking in the h."

South Carolina, on the other hand, the vs which in the last century opened to ful Friends travelling through there in Lord's service, were so uniformly dis- raging, that we can scarcely wonder at abandonment of the field after so brief ccupation.

atharine Payton, (afterwards Phillips,) , with Mary Peisley, landed at Charles- in 1753, remarks that "the meeting of nds here was very small, and most of e who attended it were rather stumbling- ks than waymarks to other professors of gion."

orty years later, (1793,) Thomas Scat- ood being at Charleston, records how he t most of the meeting in silence, taking ew of our poor, desolate Society here; she sits as a mournful, bereaved widow, walls thrown down, and her gates burn- with fire. It has appeared to me," he prophetically, "that truth, the pure, hangeable, precious truth, will not flour- in this dissipated place until the right- s God of truth rises up to assert His own reignty; and under this sense I have ed peaceful and quiet." Then referring ome religious books which he had caused e distributed to Methodists and Baptists, well as to our own members, in the inte- , he says:—"Indeed, I have thought some of our rich merchants, who have ed long in temporals in our favored city, ht open an enriching trade in spiritual gs to some of these back parts, where name of a Quaker is hardly known, by ng a wagon load of books and judiciously ributing them, and thus be engaged in ng up treasures in heaven, where neither h nor rust can corrupt, nor thieves k through and steal.* O, that the day be hastened when men will be more en- ed to spread the noble truth of God than e laying up treasures here on earth, to corrupting, and I fear, the utter destruc- , of some of their children."

ut what became of the large, central set- ent of Friends on Bush River? The nnals of Newberry" gives the following wer:

Between 1800 and 1804 a celebrated ker preacher, Zachary Dicks, passed ugh South Carolina. He was thought ave also the gift of prophecy. The mas- es of San Domingo were then fresh. warned Friends to come out from slav- He told them if they did not, their would be that of the slaughtered island- ers. This produced in a short time a panic, and removals to Ohio commenced, and by 1807 the Quaker settlement had in a great degree changed its population. . . . After the Quakers left Bush River, very little flour, butter, beeswax, or skins found their way to Charleston. I often recur," says Judge O'Neall, who was himself of Quaker descent, "to that period when Newberry was covered with small farms, when each homestead furnished pretty much the means of food and raiment, and fancy that the people were then happier than they ever have been since."

A pathetic account is given of the last meeting which was held (the date not stated,) at the old meeting-house on Bush River, on the occasion of the visit of two ministering Friends from a distant land to the remnant of three members only who remained in Newberry district, and probably in all South Carolina. After sitting long in silence, "the aged mother arose, and the prose-voice of song in the mellow cadences, uttered in unison with the feelings of her heart, spoke of those who had passed away to light and peaceful glory in heaven. Whilst her words of love were poured out to the living and the dead, I fancied that one from another world and from a long past age was speaking. The old gentleman, with a clear, singing, mellow tone, then asked the empty seats and silent walls where those were who once peopled them. He bewailed the desolation in Israel, whose glory had departed, and whose land was peopled with strangers to the faith of their fathers. To me his words were as the lamentations of a second Jeremiah, saying, 'Our inheritance is turned to strangers; our house to aliens.' Again a brief silence; then the stillness is broken, and the voice of Hugh O'Neall, tremulous with emotion, tells the sad story of that faith by which he lived, and which, since then, made his dying bed a pathway of blessed ease, going home to God. The red mounds told the fate of many; over the blue mountains, beyond the broad Ohio, others had fixed their homes in the wilderness, nearer to the setting sun. He and his alone remained; here he had lived, and here he would lay down to rest in the grave. He said, still the seed of the faith was alive, for 'thou, O Lord, remainest forever; thy throne from generation to generation. Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old.' I believe these words of eloquent

* It is cheering to relate in this connection that, following the recent religious engagement of two of our members (Philadelphia merchants,) in that quarter, a large quantity of Bibles and religious books generally have been distributed thereabout.

lamentation from my aged friend were the last uttered in that [now] silent house."

What more fitting words need be added to these than the exhortation with which Archdale concludes his "New Description of that Fertile and Pleasant Province of Carolina."* He says:

"I shall conclude with what our blessed Lord and Saviour hath intimated, that the Harvest is great and the Labourers few, and that it is our duty to pray to the Lord of the Harvest that He would be pleased to send more Labourers into the Harvest. Now, these Labourers seem to me to be such as will take pains and venture their Lives for to propagate the Gospel of Christ amongst these barbarous Nations,† which God, as I have before intimated, hath discovered in this last age of the World; and it is my Belief that Christ will intercede, to have this Prayer answered, and will incline the Hearts of many to begin this glorious Work." J. W. L.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 20, 1878.

WITHOUT GOD.

Many years ago the late Joseph John Gurney, as a Christian minister, visited a man of intelligence, who for many years of his life had borne an excellent character as an honest, industrious citizen, a good husband and father, but who was now under sentence of death for a double crime, the last one being murder, to hide the shame of the first. On being questioned how he came to fall into such fearful crimes, he frankly admitted that he began by reading infidel books. He accepted their insidious lies, and lost faith in the Scriptures and in the Lord Jesus Christ. Then he began to give a rein to his lusts, till he ended in the murder, which he confessed with horror and agony of conviction.

In a late number of the *Independent*, an able correspondent, writing from Berlin, ascribes the socialism there and the state of mind on the part of many citizens, which has resulted in two attempts on the life of the Emperor, to the military system, to the results of the Franco-German war, to controversy between the State and the tramontanes, which had "led the con people to conceive of religion as an en to society." But he adds, "The spre Pessimism as a philosophy has prom scoundrelism as a practice. If there is ing to be hoped for in the future; if the no immortality, no morality, no respon ity; if everything is 'going to the bad necessary material laws, then it is strange that every man should look ou himself, and count nothing a crime would accomplish his present ends."

Here, first, in an individual, whose int life is sketched with clearness by a co tent witness; and, secondly, in a large in a nation, the fruits of loss of faith in great truths of revealed religion are see result, not in simple indifference to relig customs merely, but in open crimes.

Thousands of younger and older peop this country are exposed to like influe The calling into question some of the g truths of the Bible as hitherto received easily lead the man who is secretly desi to escape from the restraints which reli puts upon his passions, to dally with thought of setting aside the claims of al vealed truth. The reader of scientific quisitions, which deal almost exclusi with material things, and ignore those pressions of the unseen of which we ar truly conscious as of those which come visible objects, may easily find his belie God, in his own responsibility, and in certainty of future judgment, to become med.

Then he too may quickly cease to heed to those dealings of God's Spirit his mind and conscience, whereby he ceives the reproofs of instruction, whic heeded, "are the way of life."

Men, and especially young men, do to hold firmly to their belief in God—in fatherly love, in His holy righteousness just judgment for sin, in His infinite ten ness as shown in Jesus Christ. It is wise to cast aside those secret whisper Satan which would weaken faith, and stead, to allow God to reveal himself t in the face of Jesus.

When the love of God, the fear of the sense of immediate accountability every thought and act, the hope of hea the fear of hell, are turned from, then power of selfishness, the force of pas and lust, the lower elements of our nat hounded on by the arch-enemy, will as themselves, and may carry a man whi he would once have recoiled with horro the thought of finding himself.

Contrasted with the examples referre

* Published at London, 1707. Reprinted in vol. 2 of S. C. Hist. Coll.

† Catharine Payton and Mary Peisley, alluding to their course from Charleston to the Wateree, speak of a "wilderness country where it was dangerous for women to travel, by reason of the swamps and deep creeks, which are difficult and very frightful to pass;" so that their lives "seemed in jeopardy every hour." Similar experiences befell Patience Brayton, Henry Hull, Joseph Oxley, Samuel Neale, Samuel Fothergill, and other Gospel laborers in that land, which may be journeyed across in a far more comfortable manner at this day.

ove is the story of the life of that noble ristian, Charles Hodge, of Princeton, ose recent death has brought out recog- ions of his worth from so many pens. hen a student at college, he rose in a eting for worship and made a public con- sion of his faith in the Saviour. That th he maintained throughout life. One of friends testifies, "The love of Christ ab- bed his soul. All duty was done for rist's sake." How different the life and ly, peaceful death of Hodge from the ex- ple of Nobiling, that other university stu- nt, who, gifted and educated, has recently empted to murder the Emperor of Ger- ny.

Well may we rejoice that all that the rds of Christ convey when he said, Have faith in God," is possible to every e who will not spurn God's help.

ONE of America's most bounteous harvests just been gathered, with the weather so orable as to reduce the cost of storing it to lowest, and to raise the value of the gar- ed crops to the highest point. The supply mple for the whole population of the land, h millions of bushels for export to other ntries.

he depression of trade is lightened by the e which this abundance inspires, and the d wealth it represents.

While our country is thus blessed in a way ch should excite hearty gratitude, the sad- t accounts are received from China. A late er to the London *Times* states that over prov- es comprising from 70,000 to 100,000 square es, the famine has been extreme. In one fecture, out of a population of 1,000,000, y 160,000 are left alive. The Chinese set n the loss of life up to the end of Fourth nth last at 5,000,000. The Governor of nan and Yuen writes: "In the earlier od of distress the living fed upon the bodies he dead; next, the strong devoured the k; and now, the general destitution has ved at such a climax that men devour e of their own flesh and blood."

he Roman Catholic Bishop of Shansi more n confirms these statements by horrible de- . The principal difficulty of relieving the ering is from the want of means of transpor- on, although Tai Yuen, the capital of south- Shansi, is only 200 miles from the sea-port ien-tsin.

he general government of China has not e much for its death-stricken people. The lom of thought and activity which subdues elements to the use of man, and threads Christendom with railways and steamboat lines, is largely due to the religion of Christ. In every aspect of their material welfare and of spiritual elevation is felt the influence of Christianity upon the peoples who profess it. If America cannot feed China, it should at least welcome her poverty-stricken people to our shores.

THE cession of the Island of Cyprus to England can scarcely fail to have an important influence on the future both of England and the Asiatic possessions of Turkey. The former will be bound, if the reports of the treaty are correct, to defend the territory of Turkey, and may thus be committed beforehand to future wars, in which the people of England have no real interest. It may be hoped that the latter will gain something in better government by the influence which the British Government may be expected to exercise over the administration of Turkey in her Eastern provinces.

It is almost incredible that so late as 1819, 48,000 of the population of the island of Scio, men, women and children, were doomed by the Turks to slavery, among whom were the wives and daughters of professedly Christian men, "who had lived in comfort and affluence."

Another fifty years may see great improvement in the condition of Asia Minor, Syria and Egypt, under a better government than they have had for a long time past.

STANLEY PUMPHREY had an appointed meeting at Toronto on Fourth-day evening, the 3rd instant, in a Methodist meeting-house; and on the evening of the 4th, at Shaftesbury Hall in the same city. He expected to leave there on the 5th for Michigan.

DIED.

COOK.—At his residence, in Hancock County, Ind., 5th of Eleventh month, 1877, William Cook, in the 61st year of his age; a member of Walnut Ridge Monthly Meeting, Indiana. He was waiting, watching and ready.

OLIVER.—In Lynn, Mass., on the 17th of Sixth month, 1878, James Oliver, aged 84 years. This dear Friend will be long remembered for his loving and sympathetic disposition, his affectionate appeals to those whom he found wandering from the right paths, his love of children and of nature, his Christian humility, and his sterling integrity. In his old age he kept the freshness and poetry of youth, manifesting an increased fondness for reading the Bible and serious books, and indulging in more frequent expressions of confident trust in the mercy of his Saviour.

THORNDIKE.—At his residence, near Muscatine, Iowa, on the 13th of Sixth mo., 1878, Henry Thorndike, aged 53 years; a member of Muscatine Monthly Meet-

ing. He was for a few years in charge of Indian schools in the Quapaw Agency, and was most successful in training the minds and habits of the pupils, and in leading both children and adults to faith in Christ. No less earnest and blessed was he as a teacher of youth for many years in the districts where he resided in the States. By his own simple faith, his love for souls, and his direct personal appeals, he was blessed in leading many of his friends and neighbors to a like precious faith. On looking over the devoted Christian life, and the quiet peaceful death of this dear Friend, this language seems appropriate, "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

PICKERING.—Suddenly, of heart disease, on board the steamer Russia, on her passage from New York to Liverpool, Sixth month 6th, 1878, Ruth M., wife of Aquila H. Pickering, of Chicago, and daughter of Seburn and Sarah S. Dorland, deceased, formerly of New York, in the 54th year of her age; a member and Elder of Chicago Monthly Meeting. Being only about thirty-six hours sail from Liverpool, her remains were embalmed at that place, and returned to Chicago for interment, accompanied by her bereaved husband and daughters. On the day of her decease she spoke to her daughter-in-law of the death of a dear brother, who twenty-seven years ago was buried in the Pacific Ocean, and although at that time apparently as well as usual, seemed to be contemplating the solemnity of such a scene, with the premonition that perhaps such a lot might be hers. In the death of this dear Friend, her family have lost a most devoted wife and mother, the church one of its brightest ornaments, and the poor and suffering a tender and sympathizing friend. For several years, quietly and unostentatiously she labored in connection with one of the charitable institutions of our city, faithfutly devoting her time and means to the relief of the suffering poor.

The following extract from a letter from the Managers of the "Chicago Home for the Friendless" to her husband, shows the estimation in which she was held by them:—"We, the Managers of the Chicago Home for the Friendless, hereby express our deep sorrow for her loss, remembering always her devotion to this institution, and especially her unwearying patience with and wise counsels to the girls of the Industrial School. We feel that we cannot better close than by quoting from our sister's last report:—'We want ever to be trusting and looking to Jesus as our Guide, that He may help us sow good seed in the hearts of these girls, for we know such as we sow such we shall reap, and we feel to say in the language of the poet,

"'In the darkest hour
Let us see Thy light,
By Thy mighty power
Making all things bright.
Lord, we know that never
We'll forgotten be;
But we'll trust Thee ever,
If we cannot see.'"

She was a faithful and constant laborer in all the departments of the church, ever ready to devote her time and strength to the Master's cause, with a word of encouragement and cheer to all engaged in the good work. Although to her friends she was suddenly and unexpectedly called away, they are consoled with the assurance that she was not unprepared for the summons. Her life and conversation gave evidence that her faith and trust was in her Saviour only; that through His mercies and by His power she would sleep in Jesus, and rise again at the resurrection of the just.

CANADA YEARLY MEETING.

(Concluded from page 763.)

Meeting of Ministers and Elders met a
A. M. on Second-day.

Prayer was offered for ability to feed
flock of God, and for conscious acceptance
the Beloved, from which springs unity
spirit in the bonds of peace.

Relative duties and responsibilities of mi
ters and elders were stated and enforced,
the meeting concluded.

Yearly Meeting gathered at 10 o'clock, S
ond-day, Seventh mo. 1st.

Minute of Levi Knowles, of New York Ye
Meeting, was read, and we entered upon an
amination of the condition of the Church as
as it can be discovered by answers to
Queries.

Attendance of meetings should be a feas
the child of God. People are easily drawn
an earthly feast, even if they have to pay fo
Requirements of discipline are useless un
there is food for the flock; and the love of
in the heart is the one true motive po
which prompts regular attendance of m
ings.

The principles of the Christian religion
professed by us are contained in the New
tament. We cannot teach what we do
know. We must be in possession of Salvat
as God's free gift, before we can teach
children the way of life. A testimony aga
pernicious books is worth little unless we s
ply our households with useful and attrac
reading. Robert Barclay's authority was
duced that it is a sin to pray without the Sp
but a greater sin not to have the Spirit's
since He will grant it to those who truly
for it. We are enjoined to ask wisdom of G
and He has promised the Holy Spirit to th
that ask Him. If filled with the Spirit
shall always be prepared to "pray for and
our children."

A proposition from Pelham Quarterly M
ing was referred to the Representative meet
to inquire if any and what legal obstacle
prevent the adjournment of Canada Ye
Meeting to another place than Pickering.

Bible-school report was read, showing
schools, 108 teachers, and as many clas
994 children and 455 adults on the roll, and
average weekly attendance per school
nearly 34.

Statistics of meetings were too imperfec
be of interest or value.

Third-day, Seventh mo. 2d.—Friends met
joint session. Minutes of the Representa
Meeting read and approved. Walter Mc
called attention to the dilapidated conditio
some Friends' meeting-houses, and T. W. L
pointed out the one remedy in consecr
hearts, lives and purses.

The clerk was directed to obtain an edi
of eight hundred copies of our Minutes,
the London General Epistle as an appen
and five hundred additional copies of that
cellent document.

A donation of a hundred and fifty bc
from the Murray and Mosher funds of
York Yearly Meeting, of the value of a h
dred dollars, had been received and distribu

clerk was directed to acknowledge offi-
ly our grateful appreciation of the gift.
eport of the Book and Tract Committee
read, and the Committee continued. Fifty
ars were set apart for its use from the funds
he Yearly Meeting.
report of the Boarding-school Committee
read. Arrangements have been made to
n the school on the third of Ninth month.
services of Thomas Burgess and wife, and
lia Bowerman, all holding the degree of
A., have been secured as teachers, and steps
e been taken to get an efficient matron.
s for board and tuition are placed at $150
annum.
minute was read embodying the concern
he Yearly Meeting during examination of
state of the Church.
ourth-day Afternoon.—Return Minutes for
isters in attendance were read and ap-
ved.
committee was appointed to visit meet-
and families, and to appoint meetings
rever the Holy Spirit shall indicate a field
bor. No meetings to be appointed under
authority of the committee except with the
currence of five and the presence of at least
e of their number.
n epistle addressed to London and Dublin
rly Meetings was read and approved. Also
to the Yearly Meetings in America with
h we correspond. This course was adopt-
because the Committee on Correspondence
appointed at a later stage in our sessions
usual.
committee appointed at a previous ses-
introduced essays of minutes, which were
oved and directed to be forwarded to the
niers of the Dominion and of Ontario, ex-
sing our gratitude for an optional pro-
tory liquor law, and for stringent provis-
for the enforcement of it.
ter brief words of caution, encouragement
farewell, the concluding minute was read,
after a silent pause, we separated in tender-
and brotherly love—grateful for the most
nonious Yearly Meeting ever held in
ada.

CORRESPONDENCE.

OAKLAND, CAL., Sixth mo. 28th, 1878.

ES E. RHOADS—

ear Friend:—Having recently returned
a visit to Friends in the State of Ore-
I thought a short account would be ac-
able to thee.

ccompanied by Henry Kezer, a Friend,
left San Francisco on the 21st of last
h in the steamer City of Chester, for
land, Oregon, arriving on the morning
ne 25th. Next day being First-day, I
some service in a Methodist meeting-
e, and in the afternoon to a large con-
ation in the Y. M. C. A. room. Sec-
lay evening, an appointed meeting in
ner Methodist meeting-house, in another
of the city; these were relieving oppor-
ies.

There are a few Friends living here, one family and one Friend of another family. We met with a very cordial reception from Friends and others we mingled with, religiously and socially. We left Portland on Third-day morning in a steamer on the Willamette River, travelling some thirty miles to Winaseky Landing, which brought us to within twenty-two miles of our Friends in Chehalem Valley, in Yamhill Co., Oregon. We were met by David I. Wood, one of the Friends, who took us to his home.

Feeling a concern to see some of the Friends in their families, we visited twelve families, and as they had the grant to establish a Monthly Meeting, by authority of Honey Creek Quarterly Meeting of Iowa, to be opened and held the first Seventh-day of this month, it was held accordingly, attended by nearly sixty persons, old and young. They having no meeting-house, it was held in a private house. They are too poor to build one at present, except they can get assistance from abroad.

The name of the Monthly Meeting is Chehalem. On First-day following we held two meetings in a beautiful grove, where a large company assembled—some 160 persons. Their First day school was held before the people assembled. These meetings I trust will long be remembered by many, as seasons of great favor; the presence of our Divine Master was evidently felt to be in our midst to the contrition of many hearts present, for the Spirit had free course, and was glorified; it seemed as if all were baptized by the one Spirit into the one body: when I believe thanksgiving and praise did ascend from not a few of those present to the Father of all our sure mercies for the privilege granted unto them this day, for the Lord did great things for us for which we were glad.

In endeavoring to ascertain the number of Friends in Oregon, with the few in Washington Territory, we took down eighty names. Some are located so far from where the Monthly Meeting is held, they will seldom attend a Monthly Meeting.

Before leaving Oregon, we attended a week-day meeting with our Friends, without notice being given, where we found about thirty-five present.

There are two recorded ministers within the limits of the Monthly Meeting—William Hobson, who resides in the neighborhood, and Rebecca Slawson, whose present residence is some sixty miles off. They want among them some faithful elders to watch over this little flock in the wilderness.

We have been favored with good health since our sojourn here. I expect to leave

for the East in the Eighth month, if nothing prevents. Thy sincere friend,

JOHN SCOTT.

GANSEVOORT, SARATOGA CO., N. Y.

Esteemed Friend:—It may interest the readers of *Friends' Review* to know that the impression made upon the public by our late Yearly Meeting at Glens Falls has been very decidedly favorable towards Friends and their views and practices. The Yearly Meeting was followed by a series of Meetings, attended by J. H. Douglas, and after the recovery of Thomas Kimber from a temporary illness, by him and his wife, Mary S. Kimber, which were well attended, and the interest awakened during the Yearly Meeting was greatly intensified, and many enquiries were answered greatly to the satisfaction of many minds.

Thomas and Mary S. Kimber resumed their labors, which have been so greatly blessed in many parts of our Yearly Meeting, by attending the Quarterly Meeting of Scipio, and with others, hold a series of meetings at Union Springs, Cayuga Co., commencing the 12th of this month.

The general impression seemed to be that the Yearly Meeting was nearly as large as when held in New York City, and many judged quite as large as usual in the attendance of members, many of whom never had attended a Yearly Meeting before. The attendance of the public was much larger, probably double that of the meeting when held in New York. The meetings at Glens Falls are enlarged, and some persons have requested to be received into membership, and others have evidently been drawn to Christ Jesus by the standard that was so prominently lifted up, and to the doctrines shown to be Scriptural and practical in their application to the wants and needs of the world. Thy friend, J. DEVOLL.

For Friends' Review.

COLLEGE BUILDINGS.

In view of the establishment of a Friends' Female College of high grade, near Haverford, the following plans are offered for consideration:

1. The concentration of everything in one building—study and class-rooms, scientific department, lecture-rooms, dormitories, dining-room and kitchen. This is the usual mode of construction, and is the most inexpensive for building, and also for administration; it has, however, some serious objections. The smells from the kitchen, laundry and laboratory are more or less apparent; the inducement to go out frequently in the open air is removed, and nervous strain attendant on living in a b and often crowded household is very gre

2. Two large buildings; one for ev thing relating to the day life of the stude such as recitation-rooms, lecture-halls, m um, dining-room and kitchen; and the o for study and bed-rooms. This arrangen has decided advantages over the first p though it is somewhat more expensiv construct and administer. Haverford lege, since the erection of Barclay Hall an example of this mode of construction.

3. A complete building for instruct as in plan 2, but instead of a large dormi building, lodge the students in dwelli containing twenty or thirty each; tl cottages should be under the care o housekeeper, an educated woman, with t own servants, meals, and home life. Sı College, Northampton, Mass., is a successful type of this arrangement of bı ings.

4. One large building for instructior in plans 2 and 3; a large dormitory build as in No. 2, or cottages, as in No. 3, ar third building devoted to the econ arrangements of the college.

In the cellar of this third building p the fuel and heating apparatus for all buildings; on the main floor, the kitc grocery and china closets, and ger dining room; on the second floor, cham for the female employees, and their sit room; and on the third floor, the laur furnished with a lift.

The dining-room to open upon the gro on three sides, with a large bay windo flowers. This room should be broker with small tables, and be made as che and homelike as possible. A light story corridor might connect the house building with the dormitory and instru buildings, but we believe well flagged p are all that is required.

The advantages of plan 4 over 2 and in the economic department, which always been found the most difficul manage.

The feature of concentrating the hea dining, cooking, and washing in one b ing, is being carried out in the erecti the John Hopkins Hospital, Baltimore, sisting of twenty-four large buildings covering an area of fourteen acres. F.

BALTIMORE, Seventh mo. 6th, 1878.

AFRICA.—"At a recent meeting of the l gelical Alliance, Dr. Moffat said that four languages of Africa had been reduced to ing—the Bechuana, Zulu, Caffre, and Bas and the Scriptures translated into them there were now 50,000 church members."

STILLNESS.

It would be impossible to exaggerate the portance of a meek and *quiet* spirit. In s age of spiritual activity and mental ssure there is nothing we are in greater ger of losing—if we have experienced thing of its blessedness—or of missing gether, if we are yet strangers to it—n this holy tranquillity of soul. Here is secret of all true service, as well as the dition of all real progress.

The felt need of those who are occupying most conspicuous positions in evangelis- work, is not so much more zeal or greater ivity, as a more abiding restfulness—a per *stillness*, in the inmost recesses of ir being. The experience of every true vant of Christ bears witness to the fact, t the measure of their power is in propor- n to the completeness of their trust—that o the degree of *quiet confidence* with ich they repose on God.

But because this is so; because it is ough *stillness* of soul we receive the ful- s of blessing and enduement of power, great deceiver has not failed to place y near our path endless counterfeits—er imitations of this priceless gift. The her we rise in the spiritual life, and the er the blessings that come within our erience, the more subtle are the imita- s presented to draw us aside. Hence need, continually, at each step of the , of a holy vigilance and prayerful chfulness, that we may not be ignorant is devices.

WHAT IS THIS STILLNESS?

It is not *idleness*. We may be yield- to a kind of carnal ease; and becoming, aps unconsciously, the victims to a kind spiritual sloth, which gradually creeps us and paralyzes all our energies. Let not be deluded by supposing this to be rest of *faith*.

It is not *indifference*. There is such a g as losing all our zeal and love for s; there is such a thing as falling back a listless, apathetic condition, so that o longer "watch for souls." We just hings take their own course, and neglect se the means God has ordained for the ad of His kingdom. Let none be de- d by this snare. This is not that holy ness of which we speak. This is noth- else than one of Satan's counterfeits. n the deadening, petrifying influence of a delusion may the Lord deliver us!

It is not *inactivity*. There is a good of stir and bustle in the world, and in ious work, which is only the outcome lf-energy. Stillness of soul may not be mpanied by such outward manifesta- tions. But, so far from excluding activity of a right kind, we maintain stillness is the essential condition of divine energy, and of all true success in God's service. The true worker is the one whom *God* uses, and God uses those who are calm, tranquil, and without passionate excitement.

What, then, is this stillness of soul?

(1). *It is a state of rest in God.* Only those who draw very near to Him can enter into it. Only those who feel God to be *everything* to them can live in the experience of it. They are not afraid of having too much of His Presence. They are not afraid lest they should become thoroughly committed to His service and glory. They not only make Him their refuge, but their abiding-place. Wonderful thought—"He that dwelleth in love *dwelleth in God*, and God in him" (1 John iv. 16). This describes an attitude of repose, of calm confidence *within* the very Presence of God Himself. But if we oscillate between a condition of high spiritual pressure and scenes of worldly excitement—if we wilfully expose our souls to sudden transitions of temperature—we shall know nothing of this "stillness," or of being garrisoned in the peace of God which passeth all understanding.

(2). *It is a ceasing from self.* There are many forms of self which every Christian readily recognizes and condemns. Such as self-righteousness in the matter of acceptance with God; reliance on good works for pardon and salvation, &c. But there are other more subtle forms of self not so easily detected, which appear even after a sense of forgiveness has been realized.

There is *self-energy*. Perhaps a deadness and coldness of heart is experienced. The natural tendency to meet this evil is to put forth vigorous efforts to work oneself up to a state of feeling; to seek to attain by one's own strength a higher condition of warmth and earnestness. How many, who see the folly and sin of working for salvation, are nevertheless struggling in their own strength to obtain more spiritual life and power!

There is *self-will*. This may be conspicuous even in God's work—seeking to do God's work in our *own way*. Or it may appear in connection with God's dealings. There may be a murmuring, discontented spirit on account of trying circumstances. The will of God in all things is neither loved nor yielded to.

There is *self-seeking*. We may be wishing to be something even in spiritual things. We may desire God's blessing for our *own glory*—that we may be sought after and honored by our brethren.

There is *self-consciousness*. How much of the timidity and nervousness so common

amongst us may be traced to this source! It often succeeds in disguising itself under the garb of humility. There is a shrinking from service which is often not the result of a true sense of nothingness, but from a fear lest we should be accounted by others as nothing. How surprised some of us would be to find that nearly all our anxiety arose not from a jealous care of God's glory, but from a fear of losing our own reputation!

Now *stillness* of soul is just the opposite of all this. We let ourselves go into God's hands. We cast our weakness on His strength. We cease to look to ourselves, or to expect anything from self, but rest implicitly on God. "Our expectation is from Him." His power, His will, His glory, His presence, take the place of self-energy, self-will, self-seeking, and self-consciousness. So if any one asks: "But how am I to get rid of this self-consciousness?" we answer —By being occupied with *God's* presence. It is in vain that we *struggle* against all these various forms of self. The remedy is found in a present, permanent, and realizing sense of the Divine presence. A consciousness of God can alone cast out a consciousness of self. But this can never be realized without *stillness* of soul—a quiet waiting upon Him. We cannot get rid of these evils by negative acts, but by the reception of positive blessings.

WHAT DOES THIS STILLNESS OF SOUL SECURE?

It secures every blessing that the believer can desire—for happiness, for usefulness, or for progress. But let us notice a few of the special benefits that accompany this condition of soul.

1. *Stability.* Many sincere believers are very feeble and unstable. They are like vessels that are only partially filled. They are not only of little use to others, because they do not overflow, but they are a perpetual source of anxiety to themselves, because the least thing overturns them—they are easily upset. What do they need? They need to be filled with the fulness of God. But to fill the vessel at the fountain it must be held *still.* So they need to "be still before God." It is this that the soul receives who knows what it is to wait upon God. "Truly my soul waiteth" (is silent) "upon God" (Ps. lxii. 1). It is then the soul is ready to take in—to understand—to receive and lay up the Lord's words in the heart (Job xxii. 22). And in proportion as we are "filled" we shall be established.

2. *Growth.* The believer is like a plant: he is planted that he might bring forth fruits of righteousness. But if he would be fruitful he must grow. Nothing is more essential to growth than "stillness." If you are continually transplanting the tree it w cease to grow. But let it rest—let it rema in one place—and we shall soon see ho *stillness* is compatible with *activity.* T roots will strike into the soil, the sap wi begin to flow, the branches will outspre themselves, the buds will shoot forth, a the blossom and fruit will follow. It is n the stillness of death, but of an active tality. So it will be with the believer. L him be still before God, and he will grow the knowledge of God. "Be *still* and *kno* that I am God" (Ps. xl. 10). It is in tho moments of silent adoration and of qui waiting that we oftentimes get views of H love, and learn lessons of His wisdom a grace which could never have been appr hended in the bustle and stir of outwa service.

3. *Conformity.* Luther's rendering Psalm xxxvii. 7 is very beautiful,—"B silent to God and let Him *mould* thee The soul yields itself to God as clay in t hands of the potter. All inward anxiet eagerness and effort cease, and the wh being is surrendered unreservedly into t hands of God, that He might work in "that which is well pleasing in His sig through Jesus Christ" (Heb. xiii. 21).

4. *Strength.* "They that wait upon t Lord shall renew" (or change) "the strength." The quiet, restful soul receiv God's strength, and lives in virtue of instead of his own. "In *quietness* and co fidence shall be your strength" (Isa. xx 15). This is the essential condition to t reception of divine power. We must willing to be weak in ourselves, and to re wholly in God,if we would have His streng put forth and made perfect in us. The tr attitude, therefore, is perfect human wea ness *resting* on divine omnipotence. "The strength is to sit *still*" (Isa xxx. 7).

5. *Refreshment.* Christ's sheep cann *feed* in the midst of fear or excitement; He first *makes* them *lie down* in the pastur of tender grass. They must learn to re and be still before they are prepared to fee He leads them beside the *still* waters waters of quietness (Ps. xxiii. 2, margi Here we learn the secret of the barrenne and leanness of soul, of which so ma Christians complain. They receive so lit nourishment—they feed so little on God truth. And what is the reason of thi They know so little of what it is to be st and quiet before Him. They are too bu to eat, too restless to digest the food that so abundantly provided for them. They a so little *alone* with God. How needed the counsel some one has given, "*Take ti to be holy.*"

6. *Recollectedness.* There is nothing

orable to an abiding sense of the Divine sence as stillness of soul. Often we hear said, "Oh, but I am so thoughtless and getful. I go with all you say. I feel the th of it; but in a very little time I am upied with other things, and all I have rd is forgotten. I forget to abide." at is the reason of this, but just that lessness of spirit, that want of stillness, ommon among Christians?

Recollection," says Cecil, "is the life of gion." It is the means by which God hself becomes the mainspring of all our ons, the inspiring element of our lives. this habit of soul cannot be gained in a ment. There must be patience and sub sion before God; and what does this n but *stillness* of soul?

od would deal with us as we deal with children. The first thing to get the ward, thoughtless child to do is to *listen.* call the little thing to your feet; you ly say, "Now *be quiet;* listen to me for oment." To how many an anxious ker and busy evangelist—to how many reworn and eager laborer—is He now ng, "Be quiet. Come and sit at My Be still before Me. I have many gs to tell you, much blessing to bestow you, but you are not ready to receive . Seek to have your soul hushed be- Me."

all we not take heed to His counsel? we not obey His word? Shall we not "I will hear what God the Lord will ?" (Ps. lxxxv. 8). "Whoso heark- unto Me shall dwell safely, and shall *iet* from fear of evil" (Prov. i. 33).—*way of Power.*

SCIENTIFIC NOTES.

oustic Gallery at Bex. — Prof. Ch. ur, during the last session of the Swed- ociety of Natural Sciences at Bex, ob- d a remarkable echo in the church. nterior is of a rectangular form, with d rounded. The pulpit is nearly in iddle of one of the large sides of the gle. Persons in front of the pulpit . speaker, at its foot and a little to the with great difficulty; but an auditor ng at two or three metres from the mid- the rounding part hears with remark- istinctness the slightest words which oken at the foot of the pulpit. Dufour ers this echo more remarkable than the the cupola af St. Paul's at London, an that in the halls of the Conserva- les Arts et Metiers at Paris.—*Bull. Baud.*

ers of the Danube and the Aach.— A curious experiment has just been made in order to decide a dispute between manufacturers, some of whom used the waters of the Danube, and others those of the Aach, a tributary of Lake Constance. The distance which separates these two rivers is about 14 kilometres, and the sources of the Aach are 150 metres lower than the surface of the Danube; the latter runs over a calcareous bed, having the same inclination as the line which would join the Danube to the sources of the Aach. As the bed of the Danube is cracked, and it was noted that that river lost a considerable part of its waters in this region, it was natural to suppose that the Aach was fed by the infiltration. The mill owners upon the Danube whose water failed in times of drought, wished to maintain the level, and sought to prevent the escape by filling up the crevices. The proprietors of of the Aach objected to this, on the ground of its interfering with their supply. It was, therefore, desirable to ascertain whether the supposed connection really existed. Prof. Knapp placed ten thousand kilogrammes of salt in a cavity of the bed of the Danube. Analyses of the waters of the Aach repeated at different intervals during a number of hours showed that they contained an unusual proportion of salt. M. Tenbrink proposed to use the coloring power of fluorescine, which is so great that one part can be recognized in twenty million parts of water. On October 9th, 1877, at 5 P. M., about fifty litres of a solution of fluorescine were poured into the Danube. On the 12th observers noticed that the waters of the Aach were colored. It had required sixty hours for these colored waters to traverse the intervening soil. The coloring increased during that day, from the morning till the evening, and was plainly visible until the following day at 3 P. M. Although this process can have few applications, it could be usefully employed in some special circumstances, and it is therefore proper that it should be placed upon record. —*An. des Ponts et Chaus.* P. E. C.

For Friends' Review.

GENERAL GRANT AT JERUSALEM.

"That was a happy response of General Grant when at Jerusalem. A committee of citizens came out to meet him and to tender him a public reception. He replied: 'Not in sight of the Mount of Olives.'"

Not here, O friends, with public show of greeting
Your honor for the stranger demonstrate;
With bowèd head I tread a sod so sacred,
With gentle footfalls I would pass your gate.

Stretch out to me the hand of hearty welcome,
Gladly my hand meets yours with pressure warm,
But silently, for yonder on the hillside
Bowed to the earth, once knelt a stranger form.

Sounded no earthly music for *His* hearing,
Glittered no burnished trappings for *His* sight,
Night saw His last friend leave the silent garden,
While, full of pity, stole away the light.

Trickled the tears down cheeks grown pale with sorrow,
Tears dyed to crimson, for the love of earth.
O, not in sight of Olivet make mention
Of proud display, or sound of martial mirth.

Ye aged trees, whose shade perchance befriended
The world's Redeemer, when His brothers fled,
I pause in silence at the thoughts ye waken,
In silence linger, with uncovered head.

ELIZABETH GRINNELL.

Wichita Agency, Indian Territory.

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PICKERING, ONTARIO,

Is expected to be opened for students, the Fall Term commencing Ninth month 3rd. Circulars will soon be issued, for which apply to
6mo.15,3t JOHN WRIGHT, Pickering, Ontario.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 16th inst.

The Berlin Congress held its last sitting on the 13th. A treaty which had been drawn up and read at some previous sittings was signed on that day by all the plenipotentiaries. The following are the leading points of the treaty. Bulgaria, bounded on the south by the Balkans, is constituted an autonomic principality, under the suzerainty of the Porte, with a Christian prince, to be elected by the people, and confirmed by the Porte and the Powers, and not to be a member of any reigning European dynasty. Religious toleration is assured. Pending permanent organization, a provisional government shall be directed by Russian Commissioners, assisted by Consuls of the Powers. The province of Eastern Roumelia is formed south of the Balkans, under the direct authority of the Sultan, with administrative autonomy and a Christian governor, who is to be appointed for five years by the Porte, with the assent of the Powers. A European commission shall determine his powers, and the administrative needs of the province. Bosnia and Herzegovina shall be occupied and administered by Austria-Hungary. The independence of Montenegro, Servia, and Roumania is recognized, under certain conditions, religious liberty being required in all. Roumania yields part of Bessarabia, and receives the Dobruscha. The fortifications on the Danube, from the "Iron Gate" to the mouth, shall be razed. No ships of war shall navigate the river downwards from that point, but guard ships of the Powers at the mouth of the river may ascend to Galatz. The Porte engages to apply to Crete the plan of government of 1868, and to introduce in other parts of Turkey analogous regulations adapted to local requirements, the details being arranged by commissions, in which the native element shall be represented. The Porte, before promulgating these acts, shall take the advice of the European Commission for Eastern Roumelia.

The Porte having expressed willingness to maintain the principle of religious liberty, the contracting p ties take cognizance of this spontaneous declaratic Differences of religion are not to affect civil or pol cal rights. The practice of all religions should be tirely free, and no impediment should be offered to hierarchial organization of different communions or their spiritual chiefs. Pilgrims of all nationalities tr elling in Turkey shall enjoy equal privileges. T right of official protection is accorded to agents of Powers in Turkey, and the "holy places," with th religious and charitable establishments. The rig before conceded to France are expressly reserved.

The Anglo-Turkish treaty does not appear to h been officially communicated to the Congress. official announcement of it, published at Constanti ple, stated that England has engaged to pay the Pc $750,000 yearly; whereas the present revenue of island of Cyprus is only $600,000 per annum. Pul opinion in Great Britain is not yet decided respect this treaty, which is regarded by some as an assur tion by England of very heavy obligations, with dou ful advantages. A London correspondent of the M chester *Guardian* says that in Asia Minor the prac common in India will be adopted, of placing Engl Residents or Agents in the various Pachaliks, to wa and report upon the local administration, the Age having no administrative power. The Ambassador Constantinople will act on the information they supp the arrangements for enforcing what may be needfu good government being under the direction of Porte. A large garrison, it is expected, will be m tained in Cyprus. A member of the British Lega at Constantinople took possession of the island in name of Great Britain on the 11th inst. No diffic appears to have been raised by any government in matter.

In the English House of Commons on the 12th was announced that the Porte had expressed its lingness to enter into a convention with England the abolition of the slave trade; that a convention that purpose had been prepared and sent to Turke the 9th ult., and that communications on the sub continued.

The Porte has instructed the authorities of Ba luka to notify the population that the Austrian a will enter Bosnia with the most friendly intenti and that the relations between Austria and the P are amicable.

GREAT BRITAIN.—Lord Beaconsfield was welco by a great public demonstration on his return to L don on the 16th.

SOUTH AFRICA.—The war with the natives or frontier of the Cape Colony is virtually at an end the chiefs but one having been killed or taken pri ers, or surrendered. The loss of life among the tives has been greater than in any previous contest

DOMESTIC.—The Cincinnati *Commercial* of the inst. published crop reports from many places in C Indiana, and Kentucky, showing not only a gr acreage of wheat than in any preceding year, but the average product per acre is unusually large.

In St. Louis on the 13th and some succeeding d the heat was intense, the thermometer ranging 90° to 100° or 102°, and a very large number of of sunstroke occurred, many of which were f Many persons were overpowered by heat in their houses or places of business. A number of man turers, mechanics, and others suspended work e wholly or during most of the day. The numb deaths from heat on the 15th was said to be fifty From several other places throughout the North similar accounts, though not equal in severity, been received. In this city, during the same pe the heat, though considerable, was not so great some former times.

Friends' Review.

A Religious, Literary and Miscellaneous Journal.

L. XXXI. PHILADELPHIA, SEVENTH MONTH 27, 1878. No. 50.

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N APPEAL TO OUR FELLOW CHRISTIANS ON WAR.

ed by the Society of Friends at their Annual Meeting, held in London. 1878.

The late dreadful conflict in the East, and lamentable extent to which a warlike spirit prevailed in this country, have stirred up to present to our fellow professors of religion of Jesus Christ the following peal:

We submit that the deliverance of the rld from the curse of war is to be effected inly by the force of Christian principle. s this that would make war impossible, removing the causes, pretexts and prac- es which perpetuate the system.

Commercial interests and other temporal siderations, however important, can never dicate the evil, because they do not reach the corrupt passions which engender strife. Christianity alone goes to the root of the matter. Much, therefore, as we value all the agencies which contribute to the maintenance of peace, we confine our present remarks to the religious aspects of the question.

The war system will die when all Christian people are willing to accept in their fulness the teachings of the New Testament, and to act them out. It is thus within the power of Christians to make war impossible amongst the nations of Europe.

But it is a question of *individual* conviction and faithfulness; and we are not at liberty to sink personal convictions in any supposed requirements of worldly policy or political necessity. The authority of Christ's kingdom is to be established in the earth by the practical adoption, *now*, on the part of Christians, of its holy and beneficent laws. The Christian must not postpone his obedience to any requirement of his most holy faith, under the idea that the time has not come for the full realization of the reign of the Messiah; by such an idea all faithfulness is paralyzed.

We are bound to obey the commands of Christ without reference to consequences. He is our Master, not merely our adviser.

"Ye are my friends," said He, "if ye do whatsoever I command you." "Why call ye me, Lord! Lord! and do not the things which I say?" "Teach all nations,"—"to observe all things whatsoever I have commanded you."

We are sometimes taunted with pleading for "peace at any price." It is true that we hold all war to be forbidden to the Christian, not as a matter of policy merely, but as an important principle of our religion; and thus we hold the doctrine of "peace at any price" in the same way as we hold the faith of Christ, "at any price;" or as an honest man is honest, "at any price." If need be, we must be prepared to suffer in the maintenance of God's truth, "commit-

ting the keeping of our souls," and our lives and property too, "unto Him, in well doing, as unto a faithful Creator." Yet we are persuaded that His immediate power, and the laws of His spiritual and moral government, often interpose a shield between His faithful servants and their enemies. "When a man's ways (or a nation's) please the Lord, He maketh even his enemies to be at peace with Him."

We are bound, under all circumstances, to follow the example of our Master, who was meek and lowly in heart; "who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously."

The leading principles exemplified in the personal work of Christ are love and forgiveness. It is not possible to reconcile His example with the spirit and practice of war. We recall His rebuke to His disciples, "Ye know not what manner of spirit ye are of;" and again, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword."

Christians dishonor their Lord in doubting the wisdom and practicability of His counsel. Christ understood human nature perfectly, and we accept His plan of dealing with evil as divinely wise.

Evil can never be finally overcome by evil; it is, rather, thereby nourished and perpetuated. *We are to "overcome evil with good."*

The world as yet knows little of the disarming power of Christian love and forbearance. The evil passions of men are often wonderfully restrained and subdued, and their hearts attracted towards the religion of "the Prince of Peace," by the faithful exhibition, on the part of His followers, of "the meekness and gentleness of Christ."

The upholders of the war system seem to us habitually to neglect the command to do unto others as we would they should do unto us.

Personal combat, as a means of settling disputes between individuals, has long been abolished in this country, as barbarous and criminal. *War is substantially international duelling.* There is no sound reason why nations, equally with individuals, should not arrange to submit their differences to peaceable settlement on Christian principles. If our statesmen were willing always to put themselves into the place of those from whom they differ, and honestly to examine the question in dispute from their standpoint, we should often be able to gain the love and esteem of our enemies,—a far greater triumph than we could win by the sword!

The arguments from Holy Scripture which it is frequently sought to justify fensive war, are drawn either from Old tament precept and practice, or from a isolated texts and facts in the New Te ment.

But the Jewish traditions upon this ter, which were supposed to be based u Mosaic precept, were distinctly abrog by Christ. He put His New Commandm in emphatic contrast with the Old, an clear substitution for it. We hold it, th fore, to be neither allowable nor reason to seek for the Christian standpoint, u this question, in Old Testament hist And can assumptions based upon the cas Cornelius, the Roman convert, or upon employment of the sword by Peter in moment of sudden trial, have any we against the clear and emphatic command the Saviour Himself?

Whatever may be asserted as to the literal character of such commands as we are not to resist evil, and are to turn other cheek to the smiter, they cannot sibly be explained so as to cover the s and the exigencies of war.

As a matter of fact, can War be condu upon Christian principles? It cannot, think, in any shape or with any conceiv modifications, be made consistent with s commands as these:—"Love your mies;" "Do good to them that hate and pray for them which despitefully you and persecute you."

We do not willingly recall those hor details of carnage and suffering which la saddened our hearts from day to day; is not war from beginning to end always, a repetition, more or less, of s revolting incidents? Who will say that religion which is "first pure, then peacea gentle and easy to be entreated, full mercy and good fruits," permits such dee Consider, too, the awful probability many of those who fall in battle are hur into eternity unprepared!

The wars and war establishments Christian nations are amongst the grea obstacles to the spread of the gospel amo the heathen.

Missionaries present the text of the pel of peace and good-will; and sold from professedly Christian lands give comment and the illustration. The nati of India and China, who probably consti half the population of the globe, are r peculiarly quick to detect such a contra tion, and to reject and resent the incon tency. The Churches of Christ—many them so earnest in missionary effo should lay this subject to heart, and a gether withdraw their sanction and influe

a system which upholds so much that
vil, and which so seriously obstructs the
ad of the gospel.
We respect the difficulties which prevent
e sincere Christians from arriving at our
dpoint, especially in relation to the
es of magistrates and citizens.
at we are conscious of a specific differ-
between a civil and a military force.
former, rightly administered, is used,
r strict legal restraint and within very
ite limits, to *preserve* life and property.
directed solely towards evil-doers, and
des in its aims their reclamation and
fit. We deprecate the introduction of
military element into the police system,
hich it forms no necessary part. The
ens themselves, leagued together in a
eable civil compact, are the legitimate
lders of the good order of society; and
ere were no standing army, satisfactory
anent arrangements would certainly be
ted for this end.
ar, on the other hand, is the embodi-
of lawlessness and violence. All the
t passions and dispositions,—hatred,
ge, carelessness of the value of human
nd property, and a disregard of the
sacred personal rights,—are directly
red, not only by a state of actual war-
but even by the war system in time of
.
conclusion, we would respectfully, but
stly, impress upon the Churches of
t, everywhere, our conviction that the
is come fearlessly to adopt and to de-
to the nations the whole counsel of
in this matter. The true standard of
tian morality in relation to it has
rto been but feebly upheld. Christians
rally have been content to remain "in
age under the elements of the world."
d has given to this nation a position of
trust in the interests of Christianity
f human advancement.
on us, fellow Christians, rests a great
olemn responsibility!
Blessed are the peacemakers; for they
be called the children of God."

For Friends' Review.

A FREE GOSPEL MINISTRY.

orge Whitehead, Gilbert Latey, Dr.
as Lower, John Taylor and Daniel
e called upon King William the Third,
tain the release from prison of many of
fellow members, who still were im-
ned because they could not take an
Daniel Quare preceded the others,
the King inquired of him "who we
and in what station or places among
eople?" Daniel told him "we were
ministers and elders among us." The King then sent for us into a little private room where he was alone, and I presented our case, which I desired him favorably to accept, which he did. He inquired of us what places we belonged to, or to what congregations we did minister, which gave me good occasion to answer him that we were not settled as ministers or pastors over any particular congregations, but visited our Friends' meetings in divers places, as the Lord inclined us; for we do not make a gain of our ministry; we do not take stipends or hire for preaching, but preach the gospel freely, according to Christ's command to His ministers: "Freely ye have received, freely give."

George Whitehead was convinced when sixteen years old, and began to preach publicly in his seventeenth year. In the year 1654, when eighteen years old, he travelled on foot as a preacher, and at one meeting of "sober professors," nearly a whole meeting was convinced by the mighty power of God, through his lively and piercing testimony and prayer.

For Friends' Review.

THE ENGLISH DEPUTATION.

The action of the late Yearly Meeting in London, in its very earnest consideration of the two epistles from Western Yearly Meeting, and in setting apart with so much care and unity, a deputation to visit our land, deserves the prayerful interest and thoughtfulness of Friends throughout this country.

A beautiful illustration of the love of brethren is exhibited in this Christian effort to bring, if possible, into greater harmony, the disturbed elements within our borders.

There was evidently a prevailing desire in London Yearly Meeting to use the full measure of her large influence to promote unity in our society. There is greater hope from this rebuke of schisms, that it is not without a manifest concern that the causes which produce them may be reached and arrested. Cannot all Friends, who love the Lord Jesus Christ and His cause above every other object, unite to welcome this embassy, with the fervent prayer that their coming and their labors may be directed and blessed by the Head of the Church, to the healing, harmonizing and helping of our membership.

It will not help us to disguise the fact that diversities of doctrine and practice have run to such an extent as to subject the unity of our membership to extreme tests. These separations here and there are no light thing, when they withdraw from us some of our best members, and when, moreover,

there is a wide extended sympathy with them on the part of many who dare not seek relief from present personal suffering by dismemberment of the body.

Changes have come over us in such rapid succession as probably have never been witnessed in any other religious denomination. As these become more and more fundamental, can we wonder that there should be reaction and protest?

There could be little hope for the maintenance of the integrity of any organization, which, under such circumstances, should be found wanting in conservative feelings and forces.

The question is no longer the old issue as to *what shall be tolerated.* The new issue has now to be met—*What must we adopt?* In pressing this new issue we ought to be as tender of the liberty of others as we are tenacious of our own.

Unity is a thing not to be commanded or compelled. In a society it can be required only within the bounds of a constitutional basis. In the Church it must grow out of a common life in one head.

It seems to me a sweet and profitable individual inquiry: "Am I in this unity, or am I not?" "Am I promoting it, or am I marring it?"

Doubtless our differences spring mostly from our partial views. If unsoundness there be, it is not in the part of truth that is believed, but in the denial of the other part. *Incompleteness* is not necessarily *unsoundness*, else who would be clear of unsoundness? A greater unity will come from a fuller view of Christ. That fuller view, before the nail-imprinted hand and the pierced side of the "Man of Sorrows," "wounded for our transgressions, and bruised for our iniquities," will acknowledge "my Lord and my God," and in the shedding of His blood trust alone for the remission of sins. That fuller view will, I believe, acknowledge also the spiritual feeding upon the body and blood of Christ,—the light of the world and the life of men. It will own His dying and and His living for us.

The disciples are still "slow of heart to believe all that is written concerning Christ." In the narrowness of our partial views we are liable to impose restraints, or to bind burdens on others, which a larger faith would remove; and to take to ourselves license which a broader wisdom would restrain.

In Christ alone, sanctified through the truth, shall our troubled Israel be one. In a fuller reception of the *truth as it is in Jesus*, will our restoration to more perfect harmony be.

In such a work of reconcilement, after which many hearts do long, may we hope that our Lord has very gracious poses, by moving to this mission our tr Atlantic Friends? Let us prepare the in our own hearts, and through our influ with others, for the greatest blessing on selves individually, and on our churc which so loving an overture is designe bring. J. I

Iowa.

SPIRITUAL INDOLENCE.

In closing the chapter on the "Selec preparation and appointment of ministe in his "Observations," J. J. Gurney writes:

"Having completed my argument on present subject, I may venture, in cor sion, to suggest to the consideration of friends an important practical reflection. has often and justly been observed every species of true excellence and vi has its imitating and corresponding v and certainly it is the duty of Christi while they earnestly endeavor to emb the one, to be no less diligent in avoi the other. Now, that passive course, w it is the object of the present essay to re mend, that absence of all human interfer with the sole prerogative and peculiar v of the Lord however excellent and desir in itself, will, I believe, be found to hav imitating and corresponding vice *in spiri dulness and inactivity, in a real negle the divine call, and in the omission of quired duty.* Such is our own liability error, and such the artfulness of our spir enemy, that the very doctrine of our insufficiency may be made a cover for i ness, and for a culpable and cowardly s sion from the good fight of faith. mental poverty and discouragement, als which even the Lord's servants are li may often be so fostered as to prevent laying hold of that arm of power whi able to support them in the most ard conflicts, and to qualify them, notwithst ing all their weakness, for their labors i gospel of Christ. Exposed as we ar these points of danger, and very gene placed in a condition of outward ease security, we had need to exercise a cons care, lest, while we are making a high fession of spirituality, our conduct shoul marked by *indolence* in the service of Redeemer.

Now, where is the preservative ag such an indolence? Surely it will no found in the desertion of those pure exalted principles which it is our esp duty to uphold in the church, but rathe *watchfulness unto prayer.* Let us, the

e diligent in seeking the animating and
ngthening influence of the grace of God;
s be alive to every touch of the divine
er; let our hearts breathe the expres-
of Samuel: "Speak, Lord, for thy
ant heareth;" and, since "the harvest
y is plenteous," and the laborers "few,"
us unite in earnest supplication to the
ighty that He will be pleased yet more
ndantly to pour forth of His Spirit upon
lesh, and thus to "*send forth laborers*
His harvest."

From The [London] Friend.

ACKWORTH GENERAL MEETING.

he Yorkshire village which Dr. Fother-
made famous a century ago, when he in-
ed Friends to found a great boarding-
ol for their children's education, looked
s best in summer sunshine on Third-day,
25th ult. The series of meetings that
e grouped themselves around this anni-
ary extend over four days. The School
mmittee transacts its business on Third-
. The evening of the same day is de-
d to the annual meeting of the Friends'
vident Institution. . . .
n Fourth-day evening the First-day
ool Association held its Annual Meeting.
chair was occupied by Thomas Whit-
l. After a period of silence the accounts
the past year were read and adopted,
the Central Committee re-appointed,
n many expressions of satisfaction at
r past services.
he Annual Report prepared by the Bris-
Committee was read by Henry Grace.
he following is an epitome of this inter-
ng document:
he continued prosperity of most of the
ols in connection with this Association,
the increasing energy and interest with
ch the work is carried on, are referred to
h feelings of thankfulness to the Lord,
earnest prayer that He would be still
sed to grant His blessing.
he following are the results of the tabu-
statements, prepared in the usual manner
he 31st of Third Month last:

		Tch'rs.	Sch'lrs
108 associated schools, in 64 places, with		1,281	and 20,344
20 other " 19 " "		137	1,630
128 schools	83 " "	1,418	21,974
Consisting of adult schools, with		531	12,401
" junior " "		887	9,573
Total,		1,418	21,974

These figures show that, while there has
n an increase of four schools and the
mber of localities remains the same, the
mber of teachers engaged in them has
reased by 76, and the scholars by 2,746.
The average attendance also has increased 1,721.

The Committee consider that this growth, which is almost entirely confined to the old centres of work, is most satisfactory, having more of the element of permanence than would be the case with new schools springing up in untried localities; yet they would at the same time remind their friends that one cannot be really a substitute for the other, and that there are still many meetings where no schools are carried on by our members. The Committee desire that attention should still be given to this subject, and our friends induced to begin in faith if only on a small scale.

A new school at Leiston, not yet connected with the Association, is referred to, and additional schools are reported, as follow:

For adults, at Brighton.
" juniors, at Drinkfield, Darlington.
" adults, at Lancaster.
" juniors, at Nottingham.
" adults, at Stockton-on-Tees.
" juniors, at Corrinchigo and Maytown, Bessbrook.

On the other hand the Committee regret the discontinuance of the school at Kingston-on-Thames, and one for women at Colchester.

Reference is then made to the work carried on in the various schools. At Bradford, new school premises have been opened, from which great advantage has been derived. Meetings of former and present scholars were held on the occasion of the opening. At Birmingham a branch has been established, and a Christian society has been formed among the adult scholars, numbering 300. An improved educational position is noticed among some of the applicants for admission. At Darlington School, which numbers eight divisions held in different parts of the town, enlarged accommodation has been provided. Efforts are being made to instruct the scholars in the distinctive principles of Friends. At Huddersfield some of the scholars have been induced to attend the Friends' reading meeting.

New school premises are being erected at Kendal, at a cost of over £3,000. At Lancaster great interest is felt by the scholars in the school, labor required for alterations being in many cases given free.

At Leeds new premises have been opened at Great Wilson Street. Children's meetings are held there also.

The schools in the London district are referred to with satisfaction. An increase in the attendance is noticed at Manchester, at Norwich, and at Reading. The school at Scarborough has entered into a correspond-

ence with a similar school at Hobart Town, Tasmania. At Sheffield a considerable increase has taken place, and a coffee-cart company has been started in connection with the school. The reports from Sunderland refer to the loss sustained by the death of our friend Henry Wilson. The schools in Ireland appear to be generally well supported.

Numerous lectures have been delivered by teachers and others, and the cause of temperance has received a large share of their attention. Some information on the subject of Bands of Hope has been collected by the Committee. Foreign missions are a subject of much interest in our schools.

Reference is then made to the loss by death of teachers; also to the classes for children of Friends which are kept up in some places; and the report concludes with words of exhortation to the teachers of adult scholars to remember the wide sphere in which their influence may be felt; and of encouragement to junior teachers not to be cast down or discouraged by the apparent want of success attending their efforts; and with the desire that the instruction in the schools may be sound and Scriptural, implanted by those who have been themselves "taught of God."

The chairman, in moving the adoption of the report, enlarged on the great influence exercised by the teachers in our schools. He pointed out the energy of the Roman Catholic priests in teaching children. It had been said, Give us the children till they are five, and you may do what you like with them after. Thomas Cooper had said lately he remembered what he was taught at two and a half, whilst he forgot what happened last week. How important, then, the teaching of children.

Thomas Whitwell gave some interesting particulars of the American First-day schools, and spoke of the deepening religious work carried on amongst the teachers by the Young Men's Christian Fellowship Union; and in conclusion strongly urged on the teachers their need of personal growth in Christian truth, and increasing dependence on Christ.

William C. Parker said First-day schools were carried on by Friends in about eighty-one places in England and Ireland, whilst there were nearly 300 meetings in which still no schools exist. He moved a resolution in favor of the appointment of district committees to arrange for frequent deputations, both to places where schools exist, and where they do not.

The resolution was seconded by Edward Gilks, and adopted.

Many other Friends spoke, and the meeting separated about nine. The attendance was not so large as in some previous years, but the meeting was a thoroughly intere ing one.

THE MICROPHONE.

A paper lately read before the Royal S ciety announces the invention by Profes Hughes of this astonishing instrument apparatus, which opens to our ears a u verse of sounds hitherto inaudible—just the microscope revealed a world of min life and structure unknown before. Li Mr. Edison, Prof. Hughes was one day e ploying the telephone for various acous experiments. He wished to investigate t effect of sonorous vibrations upon the el trical behavior of conductors, led to this id by the way in which selenium is known become electrically affected by light, a also by the researches of Sir William Tho son upon the electrical conduct of strain wires. The Professor had a stretched w on his telephonic circuit, and, though talked and plucked at it, no effect follow until it broke. At that moment the te phone uttered a sort of "shh," which w very curious. He placed the broken en together under a weight, and obtained ag faint sounds, which were improved wh the wires were connected by iron nails, o steel watch-chain; the more pieces and t more diverse in substance from the conduc seemingly the better. Experimenting s further with his broken circuit, especially the direction of this whisper from scie about "more pieces," he found meta powder or fine metal filings wonderfu augment the power of transmitting soun while shot, in a bright condition, platinu carbon and mercury also gave good resu particularly the last. Following up t clew, Prof. Hughes hit upon a plan of s pending finely divided mercury in a stick charcoal by heating the latter and plungi it into quicksilver, whereupon the charc becomes infiltrated with the mercury minutest but continuous particles. Inse ing a "transmitter" of this sort in his cuit, an absolutely amazing sensitiveness sound, as well as power of conveying it w the utmost fidelity, was displayed by apparatus. A touch of the finger on vibrating plate was conducted to the spe ing end in volume of vibration like the rus of a forest; the stroking of a camel's h brush on a card was magnified into sound of a loud whisper; the beating o pulse or the tick of a watch was found pass with perfect clearness through a res ance representing 100 miles of space; a when a fly happened to walk over the pl the tramp of its feet was most distinc caught, like that of some six-legged ho

ing, and it was, moreover, heard to pet from its raised proboscis like an hant in an Indian jungle. Sounds, in totally inaudible before to human ears e arrested and reported by this simple accidental expedient of interrupting the trical circuit with a finely divided con- ing material. There is almost no doubt the perfected microphone will convey s that hidden ripple of the sap rising in ving trees and plants, which Humboldt might be a continuous melody in the tory organs of earth's smallest creatures. *he Metal Worker.*

MISSIONARY WORK SUCCESSFUL?

he following summary was given in a nt discourse by the Episcopal bishop of g Island:

esults patent unto all men, results most derful and sublime, results which prove, othing else can, the unwasting vitality he Faith once delivered, and establish nd all cavil the success of this mission- work . .

he aggregate force of all Christian bodies in the field is 5,000 missionaries and 00 native pastors, catechists, and teach Under them are 300,000 actual com- icants, and at least 1,200,000 souls who e renounced heathenism and attend istian service. It is affirmed on good iority that the foreign field for the past nty years has yielded more converts in portion to the work done than the home . In more than fifty islands of the fic a great company have been reclaimed idolatry and superstition. The largest gregation in the world, numbering 4 500 bers, is on the island of Hawaii, recovered a savage type of false religion within memory of living men. Over 90,000 eans gather regularly for Christian wor- , who, within the present generation, ed on human flesh. Not twenty years Madagascar had only a few scattered persecuted converts. Now its queen 200,000 of her subjects are ranged on side of the Cross. Fifty years ago there not a native Christian in the Friendly nds. Now there are 30 000. who con- ute $15,000 a year to religious objects. he western coast of Africa are over 100 nized congregations. In Sierra Leone 00 civilized Africans worship the God of fathers. Two thousand miles of sea- t have been wrested from the slave e, and the church and school substituted he slave-pen. In Asia, the citadel of cul- ted and intellectual paganism, Persia Hindoostan, Japan and China, have their story to tell. In the last alone missions have been established in 40 walled cities and 360 villages. And all this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even these achievements of the past seventy years. But let them bear in mind while they do so that the first century of our Lord, and that the one of miraculous gifts, closed with less than 500,000 disciples of Christ, or less than the half of one per cent. of the population of the Roman empire. . . .

Had our missions in distant lands failed up to this moment to turn a single soul from its errors, they would be worth far more than they have cost. They have returned already an hundredfold what they have taken away. Do you ask how? I reply, in many ways. They have given us heroes and martyrs, from Swartz and Heber to Patterson and Auer, whose very dust, as it sleeps in heathen soil, speaks to us of the power and glory of one of the noblest types of self sacrifice, and whose names are the common passwords of earnest souls ready to venture all for Christ. They have enriched the Church's life beyond measure by what they have done to keep in the forefront of the Church's thought just those two things always most in danger of dropping out of sight—I mean her *divinely promised universality of dominion*, and, as a necessary consequence, her *divinely ordered universality of work*—the two great antidotes to narrow thinking and selfish acting in every Christian generation. As for encouragements in this work, none so abundant and striking were ever given to God's people.—*Spirit of Missions.*

CONVERSION NECESSARY.

"I saw by experience wherein my shortness had been, in being contented and easy with a form of truth and religion, which I had only by education, being brought up in plainness of both habit and speech; but all this, though very good in its place, did not make me a true Christian. I was but a traditional Quaker, and that by education only, and not from the Scriptures, because they were a work sealed to me; and I now see plainly that education, though never so carefully administered, would not do the work: although a pious education ought by no means to be neglected, but all parents and guardians ought to be stirred up to their duty in that respect; yet we must consider that it is not in the power of parents, or the most pious tutors, to confer grace, which is the

gift of God alone; nor can any come into the true fold but by this door, as said our Saviour concerning Himself. Thus it plainly appeared to me, there was no other way but this, viz.: by the Spirit of Christ alone, (John x. 1, 2, 3), to attain to true faith, which works by love, and gives victory over our infirmities and evil deeds, working such a change in us that we can in truth, from experience say, we are born from above, and by virtue of that birth only is the true knowledge of the kingdom and the things of God attained. John iii. 3, 4, 5."

SAMUEL BOWNAS.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 27, 1878.

MIRACLES OF GRACE.

Numerous testimonies have been given of late, confirmatory of the experience set forth in our correspondence of this week, in regard to deliverance from the fearful power of the propensity to habitual intemperance.

On this subject, we may recur to an expression in *Friends' Review* (Vol. xxxi. No. 22) in a notice of another somewhat similar statement to that of T. L. Cuyler, as follows:

"We believe that the general position taken by J. Willett is a sound one, without, however, being willing to limit what our heavenly Father may be ready to do in answer to prayer. The great number of miracles of healing performed by our Lord, probably some of them upon persons whose condition was the result of the infraction of the laws of health, induces the belief that there is nothing in God's wise economy which forbids us to expect the restoration of the sick to health in answer to prayer, either immediately, or through a blessing upon the use of proper means."

It may be most safe, practically, to qualify our *expectation* of such results, by recognizing the Scriptural condition, that all prayer to which attaches the promise of Divine answer and fulfilment, must be *in accordance with the will of God.* Moreover, our Lord did not do away with disease and death, although He healed and restored all that came were brought to Him. Even Lazarus turned again to the tomb, to which Je Himself descended, to rise again, the "fi born of many brethren."

When Paul besought the Lord thr that the thorn in his flesh might be tal away, the answer he received was, " grace is sufficient for thee." This seems contain the substance of the whole matt God will supply all our needs, through Je Christ; and those needs are better knowr Him than to us. Sometimes there may b need, for the Christian's good, of his being lowed for awhile to be subjected to bu ings; always remembering, that "He tha in you is stronger than he that is the world." At other times, and oft God chooses to signalize His mercy power, by a deliverance as truly miracul as the raising of the dead, or the casting of devils, such as we read of in the Sc tures. It will not do for those who acc the Bible to deny the possibility of mirac in our own or any other period of the wo Yet we know that God works no *super ous* miracles. Creative wisdom and su intending providence are sufficient to m the occasion for them very rare, except c in the instances of that transcending mira the redemption of the fallen, who are b again of the Spirit, and saved by Ch from everlasting death. We are bound care for our bodies; to use all reason means for their preservation in health, restoration from disease. So, also, "means of grace" are to be most faithf resorted to by every Christian; among t the most indispensable and efficacious b *watching unto prayer.*

Thus there is one side of an impor truth set forth in the remarks of T. L. Cu which are referred to with objection by correspondent. We believe that it is *conversion*, as such, that "overcomes eradicates, the appetite of the drunkard;" it is the power of God, in Christ, which deliver, and keep, to the uttermost, all come unto God by Him. None are safe as they abide in Him, yet those who d become *more than conquerors*, through who loved us, and gave Himself for us.

AST TENNESSEE.—Eli Marshall writes to us orrection of some statements given in our ort of New York Yearly Meeting (*Friends' ew*, No. 45, this volume), as made by Eliza- L. Comstock, while referring to her visit ne poor of East Tennessee. E. M. informs there are but five Monthly Meetings in State; three of them established about the of the last century, viz.: New Hope, Lost k, and Newberry. Hickory Valley Monthly ting was established about six years ago, pendently of the labors of Dr. Garner. yville Monthly Meeting was set up five years being composed of families emigrating other Yearly Meetings. Two Quarterly tings exist in the State; Lost Creek and ndsville. The former dates from about the 1800; the latter from about six years ago. ead of "there being no provision for ols in the State," E. Marshall says Tennes- expends annually about $400,000 for edu- onal purposes. Leon Trousdale is State erintendent of Education; each county has Superintendent, and every district its Free ool for five months in the year. The same vision is made for colored as for white dren; but they are taught in separate ols. Our correspondent adds, that "the nocratic party has been making efforts to idiate the State debt, but have not yet suc- ded."

OVEMENTS OF MINISTERING FRIENDS.—Robert Douglas, as we learn from the (London) *end*, has visited Friends in Southern Aus- ia, having proceeded thither from Mel- rne. He found but few in regular attend- e at Friends' meetings there; but many for- ly connected with the Society responded to notice of his arrival, giving him good oppor- ity for service among them, and warranting belief that well sustained, judicious gospel or would be blessed with encouraging re- s.

Valter Morris, from England, is engaged in gent labor among Friends and others in ada. At last accounts he was in attendance Canada Yearly Meeting.

saac Sharp has forwarded to the (London) *end* journals of his work and progress in th Africa. He has been kindly received by missionaries of other Christian denomina- s, and his labors have been promoted and sted by them. Some of those still living re entertained James Backhouse and George Walker nearly forty years ago.

achel Binford has been occupied recently in ting the meetings of Kent, Dover, and else- ere in England.

Stanley and Sarah G. Pumphrey, after reaching Michigan, attended three Monthly Meetings in Adrian Quarterly Meeting, and the meeting of Ypsilanti. They then went to the Quarterly Meeting at Minneapolis on the 20th inst., and expected to proceed to visit the meetings of Iowa Yearly Meeting.

FROM the *Non-Conformist* we learn that the Annual Meeting of the Peace Society of Great Britain was held in London, on the 21st of Fifth month. In the morning the Society met, and Henry Richard, M. P., the Secretary, reviewed the labors of the past year. "The number of meetings and lectures of the Society and its auxiliaries had exceeded 420." Through its influence many ministers had preached peace sermons to their congregations,—as many as 163 in London alone having done so. The Society had kept up relations with the friends of peace on the continent, and encouraged them to persevere in their advocacy of the cause. It is almost certain that the strenuous efforts of the Peace Society, together with those of the large number of thoughtful and able men with Gladstone and John Bright as leaders, who have opposed war with Russia as wholly unjustifiable, have created a current of popular feeling which has prevented the government of England from precipitating the nation into war.

Such an evidence of moral power on the side of good is a most encouraging one.

In the evening of the same day, a public meeting of the Society was held, Henry Pease in the chair. The annual report was read, and addresses made by Henry Richard; by the chairman, Henry Pease; by the eminent minister of the gospel, Newman Hall; J. W. Pease; W. P. Heybes, a Methodist minister; Henry Vincent, and Barnabas C. Hobbs.

While we cannot expect the total extinction of war till the kingdoms of this world shall become the kingdoms of our Lord and His Christ, there is great reason to hope that the frequency of such awful struggles will be much diminished by the introduction of arbitration to settle questions of difference between nations; and by active measures on the part of the friends of peace in times of national irritation, to show the Christian, moral, industrial, economic and humanitarian reasons which forbid rushing into fratricidal strife.

DIED.

LEWIS.—At Muscatine, Iowa, on the 9th of First month, 1878, in the 30th year of her age, Phebe W., daughter of Griffith and Anna W. Lewis. She was a member of Bloomington Monthly Meeting of Friends, and strong in her convictions of right and duty. Many friends mourn her early departure; but they have no shadow of doubt that she has entered "through the gate into the city," and into the service and rest of an eternal home.

HAVERFORD COLLEGE.—The Autumn Term will open on the 4th of Ninth month. Candidates for admission must be present at 9 o'clock on the morning of Third-day, Ninth month 3rd. Applications for ad-

mission and letters of inquiry should be addressed to Thomas Chase, LL.D., President, or to Allen C. Thomas, Prefect, Haverford College P. O., Montgomery County, Pa.

CORRESPONDENCE.

POUGHKEEPSIE, Seventh mo. 15th, 1878.

Dr. Rhoads—Dear Friend: I forward thee for insertion in *Friends' Review* a letter written by George Wood, now a member of our Society and an active, working Christian, of course perfectly reliable. I trust it may lead some who have doubted, not the *power*, but the *willingness*, of the Lord Jesus thus to save, fully to believe; that, if not tempted themselves, they may teach others that the Lord Jesus is ready to be just such a Saviour to them, if they will fully give themselves to Him and trust Him.

Very truly thy friend,

MARY M. FERRIS.

Dear friends William and C. Edgerton: I beg space in the Temperance Department of the *Christian Worker*. I am not a Moodyite or a Goughite, but a sinner saved by grace, and I can say I never thought a word about giving up drink when I gave my heart to the dear Lord. I wish to speak about the letter read by the Rev. T. L. Cuyler from a friend of his who is a man of intellect and education, and he says it is a fatal delusion for a reformed drunkard to say that the dear Lord has taken away the appetite for drink. Now, being only a poor, ignorant, reformed drunken sailor, I wish to ask what the Lord meant when He said old things shall pass away, and all things shall become new; and also where He invited all that are weary and heavy-laden, and I will give them rest? I should like to know if it is rest to have the cravings of a drunkard's appetite tearing you asunder? I can say no, as a redeemed child of God; and can say, to His glory, I have had a complete deliverance. This I know for myself, and can say after three years and four months, I have no deslre for the cup. Romans vii. 24, "O wretched man that I am, who shall deliver me from the body of this death?" Romans viii. 1, 2, "There is, therefore, now no condemnation to them which are in Christ Jesus," etc. And we are taught by our dear Lord to put on the whole armor, and if there is not a perfect shield, the shield of faith that Paul speaks of, why I misconstrue God's word, and beg to be corrected. But perhaps I may, by a little of my experience, be able to make it plainer to our friend, T. L. Cuyler. I was converted in Appleton Mission, Brooklyn, E. D. When I was convicted I was more than half drunk, and I tried every way to save myself, but it was all a failure; but I will say the mome I took Him at His word, why He did But that was not all. Now I will show t power of God to eradicate appetites, if y can bear with me. Perhaps the man intellect is like what I was after I was co verted. I was a great tobacco smoker a chewer. Many times I prayed that t Lord would show me if it was wrong, a take away the desire of it from me, but ho foolish, when I was not willing to trust with Him. The moment I left it with Hi the appetite went with the tobacco. I s this to the glory of God and to show H power, and I think it is unkind of any o to limit the power of the Lord, for He sa that He will save us from our sins and n in them; and if He is able to save the li thief, murderer, and self-righteous man, wl He can save the poor drunkard if he w take Him at His word.

I like the idea that our reverend frie gives us, that the best way to cure drunke ness is never to begin to drink, but there a thousands of poor men and women that ha been bitten and want the cure, and I wi to tell them that the dear Lord died f them, if they will only look and live; for, Moses lifted up the serpent in the wild ness, so shall the Son of man be lifted u Now they may say that if I was thrown contact with men and women that drink should talk differently. I am employed as night watchman in one of the worst neig borhoods in this city, and many times I ha to step over drunken men and women, I a sorry to say; and last night, about 9 P. M a man by the name of Owen Healy dropp dead behind his bar. But I can say th the cup has no more charm for me, becau it is under the blood, and I have no wish try and fetch it up; but the dear Mast promised to remove my sins from me as f as the east is from the west, and rememb them against me no more; now I have tak Him at His word, and would advise o friends to do the same, and they will fi perfect deliverance if there is perfect tru Now I still find that it is necessary that t soul wants food as well as the body, and find that in prayer. Dear friends, I beg n to be misunderstood by any one, but I b lieve in a perfect salvation and a perfe victory over sin and the devil through Jes Christ.

From a reformed drunkard and sinn saved by grace. GEORGE WOOD.

57 Roos Street, Brooklyn, E. D., N. Y.

CHRISTIANITY AND WAR.

Has D. B. Updegraff been misunderstoo The editor of *Friends' Review* thinks he h and gives, under ten or eleven specificatio

at he calls "the practical conclusions to
ch this discussion leads."
t is not presuming too much to say that
erson of average intellect and education
understand what the editor means when
ehearses the matter in those "practical
clusions" in his paper of Seventh month
. If D. B. U. considers them a fair ex-
tion of his views, and will briefly say,
ough *Friends' Review*, that he unites with
hose points, very many will cordially say
en, and further discussion will be ren-
d needless.—*An Interested Reader.*

NOTES.

HE Anti-Slavery Reporter gives assurance
the proclamation of the government of
lagascar abolishing slavery, was made in
l faith. The African slaves have been
d and even admitted to the army—a strong
f that they are regarded as free men. At
auga, one of the chief seats of the slave
e in former times, dealing in slaves is re-
ed as virtually at an end.

NGLISH missionaries have ascended the
go to the first rapids, and are about estab-
ing a station there. So promptly has the
of Christ led some of His people to use the
wledge of that river gained by Stanley.

HE latest news from the Nyanza Mission of
Church Missionary Society is of an un-
rable tenor. In consequence, it is sup-
d, of Egyptian influences, King Mtesa's
dship for Mr. Wilson cooled, and he was
ced to order the missionary's residence to
emoved further from the palace. About
same time the King received intelligence
he murder of O'Neil and Smith at Ukerewe,
Mr. Wilson was constrained to ask leave to
Uganda, which he did, crossing to Speke's
and making his way to Unyanyembe.—*In-
ndent.*

ELGIUM, by a late election for members of
enate and Chamber of Deputies, has broken
power of the Romanist influence, and by
ing a considerable majority of liberals in
houses has declared itself free from the
e of Rome.

lthough the King is a liberal and Protestant
arch, the Romanists are so numerous that
have been able for a long period to hold
legislative offices. All religions are tolera-
by law, and of late the spread of vital piety
of Protestant religion has been decided.
appily, however, there is also a spread of
onalism to some extent.

ROFESSOR HENRY'S LAST LETTER.

he New York *Tribune* published a letter
ten by the late Professor Henry to Jo-
Patterson, of Philadelphia. The letter
printed by the permission of the fam-
of Professor Henry.

fter several allusions to personal fam-
natters, the Professor says:

We live in a universe of change; no-thing remains the same from one moment till another, and each moment of recorded time has its separate history. We are carried on by the ever-changing events in the line of our destiny, and at the end of the year we are always at a considerable distance from the point of its beginning. How short the space between the two cardinal points of an earthly career, the point of birth and that of death; and yet what a universe of wonders are presented to us in our rapid flight through this space. How small the wisdom obtained by a single life in its passage; and how small the known when compared with the unknown by the accumulation of the millions of lives through the art of printing in hundreds of years.

"How many questions press themselves upon us in these contemplations! Whence come we? Whither are we going? What is our final destiny? The object of our creation? What mysteries of unfathomable depth environ us on every side; but after all our speculation and an attempt to grapple with the problem of the universe, the simplest conception which explains and connects the phenomena is that of the existence of one spiritual being, infinite in wisdom, in power, and all divine perfections, which exists always and everywhere, which has created us with intellectual faculties sufficient in some degree to comprehend his operations as they are developed in nature by what is called 'science.' This being is unchangeable, and, therefore, his operations are always in accordance with the same laws, the conditions being the same. Events that happened a thousand years ago will happen again a thousand years to come, providing the condition of existence is the same. Indeed, a universe not governed by law would be a universe without the evidence of an intellectual director. In the scientific explanation of physical phenomena we assume the existence of a principle having properties sufficient to produce the effects which we observe, and when the principle so assumed explains by logical deductions from it all the phenomena, we call it a theory. Thus we have the theory of light, the theory of electricity, &c. There is no proof, however, of the truth of these theories, except the explanation of the phenomena which they are invented to account for. This proof, however, is sufficient in any case in which every fact is fully explained, and can be predicted when the conditions are known.

"In accordance with this scientific view, on what evidence does the existence of a Creator rest? First, it is one of the truths best established by experience in my own mind that I have a thinking, willing princi-

ple within me, capable of intellectual activity and of moral feeling. Second, it is equally clear to me that you have a similar spiritual principle within yourself, since when I ask you an intelligent question, you give me an intellectual answer. Third, when I examine the operations of nature, I find everywhere through them evidences of intellectual arrangements, of contrivances to reach definite ends, precisely as I find in the operations of man; and hence I infer that these two classes of operations are results of similar intelligence. Again, in my own mind I find ideas of right and wrong, or good and evil. These ideas then exist in the universe, and therefore form a basis of our ideas of a moral universe. Furthermore, the conceptions of good which are found among our ideas associated with evil, can be attributed only to a being of infinite perfections like that which we denominate 'God.' On the other hand, we are conscious of having such evil thoughts and tendencies that we cannot associate ourselves with a divine being, who is the director and the governor of all, or even call upon him for mercy without the intercession of one who may affiliate himself with us.

"I find, my dear Mr. Patterson, that I have drifted in a line of theological speculation, and without stopping to inquire whether what I have written may be logical or orthodox, I have inflicted it upon you. Please excuse the intrusion, and believe me as ever, truly yours, JOSEPH HENRY."

For Friends' Review.

REMINISCENCES OF TRAVEL.

NO. VIII.

Having returned to our boat at Luxor, after closing our interesting visit to the "Vocal Memnon," as narrated in my last, we crossed again to the west side, the next morning, for the special purpose of visiting and exploring to some extent the wonderful "Tombs of the Kings." They are situated in the midst of the barren Lybian Mountains, about six miles from the landing, and several miles beyond the last trace of vegetation.

We left our "jolly boat," mounted on donkeys, with a retinue of donkey boys, and luncheon and water-carriers, as described in my last with regard to our excursion from Luxor to Karnak, and after passing for about two and a half miles by some ruins, and through a fertile but poorly cultivated portion of the valley, we entered a broad ravine or gorge, which leads to the tombs up in the mountains, which, at the entrance of the ravine, and continuing for a considerable distance up, were composed of "conglomerat or "pudding stone" rock, (a mass of pebb cemented together,) the sides of the ravi being in many places perpendicular, and se eral hundred feet high, with projecting j ged points, from which immense masses, blocks of many tons weight, had fallen different times, though not so as to end ger passers-by who kept in the middle of t ravine.

As we advanced this conglomerate ch acter of the rock gradually lessened, til nearly or quite ceased, and became like dinary limestone rock. We had been c stantly, though gradually ascending, a when reaching the location of the tom were at a considerable elevation above t valley, and near the summit of that part the mountain.

The tomb No. 17, or Belzoni's, which w discovered by that antiquarian in the pres century, after having been closed and tirely unknown, the entrance having be covered up for probably thousands of yea being the most remarkable for its extent a for the character of its sculpture, condit of preservation, &c., was the first entered our party. An opening had been cut in face of the solid rock, about 8 feet high, 8 10 feet wide, and immediately on enterin flight of about thirty steps had been form extending to a perpendicular depth of feet, in a horizontal length of 29 feet. E of us carried a lighted candle. From foot of this staircase succeeds a passage o feet wide by 18½ feet long, and then a sec staircase of about twenty-five steps, follov by another passage of 29 feet in length to oblong chamber of 12 by 14 feet.

Next came a hall, the roof of which feet square—is supported by four pillars, corated with highly finished and well served sculptures, the freshness of wh colors would seem but of yesterday. F this a few steps lead to a second hall of same size, with two pillars to support roof. This hall was left in an unfinis state, the outline of the figures just c pleted by the draughtsmen not yet hav been commenced by the sculptors. To last succeed two passage ways and a ch ber 14 by 17 feet. This communicates v the grand hall, which is 27 feet square, supported by six pillars. On each sid this hall there is a small chamber, and upper end is terminated by a vaulted sal of 19 by 30 feet, in the centre of wh when discovered, stood an alabaster cophagus, for the remains of the dece monarch, upon the immediate summi an inclined plane, which, with a stair on either side, descends into the heart of argillaceous rock for a distance of 150

en the tomb was opened by Belzoni, it ended much further, but it has since fallen This sarcophagus is now in the British seum, London.

There are several other chambers or ms, one 17 by 43 feet, supported by a of four pillars. This is unfinished; another of 25 feet square, with two pil s, and also a number of niches, which I ll not undertake to particularize. The l horizontal length of the tomb, includ the inclined descent below the sar- hagus, measures 470 feet, and its perpen ular depth, 180 feet to the spot where it losed by the fallen rock. The whole sur- e of the interior, that is, the sides of the sage-ways, halls, chambers, pillars, &c., overed with hieroglyphics; in some parts in the stone, and in others formed in cco with which the walls had been othly covered. Some of the figures had n neatly cut in, and others were in relief, at is, raised above the general surface,) many of them had been colored, and re- ned fresh and bright. It would be in n for me to attempt to particularize what represented by the thousands of hiero- phics; but to give a general idea, I may say that beside battle scenes, with the guinary deeds of the warrior, the quiet peaceful pursuits of domestic or private ily life are there pictured before us, such oughing the ground, sowing the grain, hering it in, grinding it, making it into ad, and finally eating it. In one instance bserved a canal boat drawn by a long line nen.

f I fairly entered into particulars, I uld never know where to stop, and, refore, my readers must be satisfied hout further details. Much spoliation l defacing of some of the finest parts of tomb have been indulged in by visitors, l amongst them by prominent archæolo- ts. A beautiful group at the base of a ircase was taken away by Champollion, l Lepsius did it much injury, so that our ab guide, as we came out of the tomb, ned to me and indignantly said, "Lepsius nbug."

We also entered and explored No. 11, led Bruce's Tomb. This extends into solid rock a distance of 405 feet. We nd the hieroglyphics nearly as extensive l interesting as those in Belzoni's. After iting this, we took our lunch in the shade ich the mouth of it afforded us, and then e a hasty look at some others. There are ny more of these wonderful tombs in the inity of those named, though no others te equal in extent, or in the interest to be akened by visiting them. The length or th of some of the most extensive may be given. One 352 feet; one 342; one 307; one 236; and another 205 feet. After rather a toilsome but very interesting day, we returned to our boat some time before night.

The next day, First month 26th, being the last of our proposed stay, our party scattered, two remaining in the boat, and two crossing the river, for a farewell look at that side, while I, for a similar purpose, went again to Karnak, and climbed to the top of one of the high walls or towers of the temple, and there, uninterrupted by the presence of any one, had an opportunity of looking over the whole wonderful scene and pondering its history, which I felt to be deeply instructive and thoroughly confirmatory of the truthfulness of Scripture history, for which purpose it seemed that these gigantic works of antiquity have been providentially preserved to the present time, more than one hundred generations of the descendants of their authors having come and gone since their erection. The Bible represents the Egyptians of the time of Moses and before (these buildings being then standing,) as being a people of great attainments and power, mentally and physically, and here are the works of that people—works which could only have been accomplished by persons of the character ascribed to them. And here they stand amongst a population but little elevated, as regards most of them, in culture or enlightenment, above our Indian natives.

For the purpose of explaining why the walls of ancient temples are still standing, and in a comparatively good state of preservation, while the dwelling houses and other buildings have totally disappeared, it may be mentioned that the temples were built of stone, and the other structures, no doubt, of brick, and most of them probably of *sun dried* bricks, as at the present time. The walls of the temples are of sandstone, excepting some special parts in a few instances, where a small amount of granite has been used. And although the obelisks *always*, and the statues with rare exceptions, are each formed of a single block of stone, it is proper to say that this is not the case with the columns or pillars of the temples, which are generally formed of a number of lengths, nicely fitted on each other. It is probable that from what has been heretofore said, it will be sufficiently understood that all of the syenite or granite used in Egypt is obtained from the quarries at and about Syene, (now Asuan,) one hundred and twenty-four miles above Thebes, being near the border line of Nubia; but one interesting fact may be mentioned. In the quarry is found lying a large obelisk, got out in the rough, and then abandoned. It is now, in its unfinished state, upwards of 11 feet in

diameter at its base end, and nearly 100 feet long.

Having appropriated as much time to Thebes (the "No" or "No Ammon" of the Scriptures,) as the general plan of our travels would admit of, about sunset on the 26th our boat was pushed off from the shore, and its prow turned down the river. Our yard and great main sail had been unrigged and taken down, as our crew thought the downward current would carry us forward satisfactorily, without requiring much aid from the wind, and that the boat would run more steadily relieved of its elevated top weight. We partook with them in the confidence that the return trip would be all "plain sailing," but you will presently see that we had miscalculated.

Our first stop was to visit the interesting remains of the Temple of Dendera, on the west side of the river, opposite the town of Kench, which is 48½ miles below Thebes, the distance from the landing being such as to require the use of donkeys. This temple is somewhat more modern, and in a better state of preservation than those at Thebes, much of the stone roof yet remaining in its proper position; but I shall not attempt a description, excepting to say that there is sculptured on the exterior of the back wall what is represented as being intended for a portrait of the celebrated Cleopatra, which is much defaced, but is looked at with considerable interest by many. Soon after starting again, we were met by a strong north wind, and for about two days we hardly advanced twenty miles, the boatmen during that time (foolishly, as we thought,) keeping the boat lying directly *across* the river, with its *side*, instead of its *prow*, down stream, and using their oars hour after hour without making any perceptible advance.

Our next stopping place was at the small village of El Hamran, on the west bank, the port of Sioot, which is some distance from the river, as Boolak is the port of Cairo. Our object in stopping was to get a new rudder, in place of the one disabled, as mentioned in my fifth No., as the result of our attempt to secure the good-will and favorable auspices of the "saint."

We were detained here a full day, during which time we mounted donkeys and visited Sioot, which is much the largest city above Cairo, (from which it is distant 253¼ miles,) and is the capital and residence of the Governor of Upper Egypt. The Governor's palace is a neat building; and Sioot contains some private houses of quite a respectable appearance, and also several bazaars, baths, and handsome mosks, but the generality of the dwellings are mere hovels.

We reached Old Cairo (Egyptian Babyl a short distance above Cairo or Boolak, the 5th of Second month, before night, a made fast, there to remain, ready for visit the next day to the Pyramids a Sphinx, and our dragoman made arran ments for our donkeys and attendant tinue. E. H. B

Philadelphia, Seventh month 15, 1878.

SCIENTIFIC NOTES.

Joseph Henry.—The principal memo and discoveries of Prof. Henry, the late S retary of the Smithsonian Institution, enumerated in the following summary:

1. A sketch of the topography of the St of New York, embodying the results of geological survey along the line of the E canal.

2. The organization, in connection w Dr. Beck and Simeon DeW tt, of the n teorological system of the State of N York.

3. The development, for the first time, magnetic power, sufficient to sustain tons weight, in soft iron, by a comparative feeble galvanic current.

4. The first application of electro-magn ism as a power, to produce continued moti in a machine.

5. An exposition of the method by whi electro-magnetism might be employed transmitting power to a distance, and t demonstration of the practicability of electro-magnetic telegraph, which, with these discoveries, was impossible.

6. The discovery of currents of inducti of an electrical current in a long wire turning upon itself, or the means of incre ing the intensity of a current by the use o spiral conductor.

7. The method of inducing a current quantity from one of intensity, and v *versa.*

8. The discovery of currents of inducti of different orders, and the neutralization the induction by the interposition of pla of metal.

9. The discovery that the discharge o Leyden jar consists of a series of oscillatio backward and and forward until equilibriu is restored.

10. The induction of a current of el tricity from lightning at a great distan and proof that the discharge from a thund cloud also consists of a series of oscillatio

11. The oscillating condition of a lig ning rod while transmitting a discharge electricity from the clouds, causing it, thou in perfect connection with the earth, to en sparks of sufficient intensity to ignite co bustible substances.

12. Investigations on molecular attracti

exhibited in liquids, and in yielding and id solids, and an exposition of the theory soap bubbles. [These originated from his ng called upon to investiaate the causes he bursting of the great gun on the U. S. amer Princeton.]

3. Original experiments on and exposi- n of the principles of acoustics, as applied churches and other public buildings.

4. Experiments on various illuminating terials for light-house use, and the intro- tion of lard oil for lighting the coasts of United States. This and the preceding his office of Chairman of the Committee Experiments of the Light House Board.

5. Experiments on heat, in which the iation from clouds and animals in distant ds was indicated by the thermo-electrical paratus applied to a reflecting telescope.

6. Observations on the comparative tem- ature of the sun spots, and also of differ- portions of the sun's disk. In these eriments he was assisted by Prof. Alex- er.

7. Proof that the radiant heat from a ly luminous flame is also feeble, and that increase of radiant light, by the intro- tion of a solid substance into the flame he compound blow-pipe, is accompanied h an equivalent radiation of heat, and that the increase of light and radiant t in a flame of hydrogen, by the intro- tion of a solid substance, is attended with minution in the heating power of the e itself.

8. The reflection of heat from concave rors of ice, and its application to the ce of the heat derived from the moon.

9. Observations, in connection with Prof. xander, on the red flames on the border the sun, as observed in the annular pse of 1838.

0. Experiments on the phosphorogenic of the sun, from which it is shown that emanation is polarizable and refrangible rding to the same laws which govern t.

1. On the penetration of the more fusible als into those less readily melted while solid state.—*Silliman's Journal.*

WHEN?

were told that I must die to-morrow,
That the next sun
h sinks, should bear me past all fear and sorrow
For any one,
he fight fought and the short journey through,
What should I do?

not think that I should shrink or falter,
But just go on
g my work, nor change, nor seek to alter
Aught that is gone;
rise and move, and love and smile, and pray,
For one more day.

And, lying down at night for a last sleeping,
Say in that ear
Which hearkens ever, "Lord, within Thy keeping
How should I fear?
And, when to-morrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flashed over the sky
I think that I could smile, could calmly say,
"It is His day."

But if a wondrous hand from the blue yonder,
Held out a scroll
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end, its mystic clew,
What should I do?

What could I do, O Blessed Guide and Master,
Other than this—
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step by step, feeling Thee still close beside me,
Although unseen;
Through thorns, through flowers, whether the tempest hide Thee,
Or heavens serene—
Assured Thy faithfulness can not betray—
Thy love decay.

I may not know, my God, no hand revealeth
Thy counsels wise;
Along the path no deepening shadow stealeth,
No voice replies
To all my questioning thought, the time to tell,—
And it is well.

Let me keep on, abiding and unfearing
Thy will always,
Through a long century's ripening fruition,
Or a short day's.
Thou canst not come too soon, and I can wait
If Thou come late. *Selected.*

QUARTERLY MEETINGS IN EIGHTH MONTH, 1878.

From New York Pocket Almanac.

Eighth mo.	1st, Rhode Island,	New England Yearly Meeting.
"	1st, Purchase,	New York "
"	3rd, Alum Creek,	Ohio "
"	" Centre,	Indiana "
"	" Plainfield,	Western "
"	" Ash Grove,	" "
"	" Kokomo,	" "
"	" Springdale,	Iowa "
"	5th, Philadelphia,	Philadelphia "
"	8th, Smithfield,	New England "
"	" Abington,	Philadelphia "
"	" Salem,	Ohio "
"	10th, Ferrisburg,	New York "
"	" Western,	North Carolina "
"	" Lost Creek,	North Carolina "
"	" Damascus,	Ohio "
"	" Miami,	Indiana "
"	" Walnut Ridge,	Indiana "
"	" White Lick,	Western "
"	" Vermilion,	" "
"	" Salem,	Iowa "
"	" Lynn Grove,	Iowa "
"	" Bear Creek,	Iowa "
"	13th, Concord,	Philadelphia "
"	15th, Salem,	New England "
"	" Butternuts,	New York "
"	" Salem,	Philadelphia "
"	16th, Caln,	" "
"	17th, Friendsville,	North Carolina "
"	" Short Creek,	Ohio "
"	" West Branch,	Indiana "
"	" Bloomingdale,	Western "
"	" Fairfield,	" "

Eighth mo. 17th,	Pleasant Plain, Iowa	Yearly Meeting
"	" Ackworth, "	"
"	22d, Dover, New England	"
"	23d, Western, Philadelphia	"
"	24th, Glens Falls, New York	"
"	" Southern, North Carolina	"
"	" New Garden Indiana	"
"	" Thorntown Western	"
"	" Bangor, Iowa	"
"	" Oskaloosa, Iowa	"
"	" Walnut Creek, Kansas	"
"	27th, Burlington, Philadelphia	"
"	29th, Bucks, "	"
"	30th, Nine Partners, New York	"
"	31st, Falmouth, New England	"
"	" Eastern North Carolina	"
"	" Union, Western	"
"	" Springdale, Kansas	"

Ohio Yearly Meeting commences Eighth month 22d.

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SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 23rd inst.

GREAT BRITAIN.—Lord Salisbury, in an official dispatch from Berlin to the Ministers remaining in London, dated the 13th inst., said that the modifications obtained at the Congress are large, affect almost all the articles of the treaty, have recovered large territory for the Sultan, and tend to assure the stability and independence of Turkey. He maintained that the British government, through its plenipotentiaries at Berlin, had adhered to the policy indicated in Lord Salisbury's circular, issued Fourth month 1st, and that the Congress had remedied the principal objections made therein to the treaty of San Stefano. Lord Beaconsfield, on the 18th, made a long statement in the House of Lords, on presenting the protocol of the treaty of Berlin, respecting the proceedings of the Congress, justifying the course of the English representatives there, and also the Anglo-Turkish convention. In reference to the latter, he said that he could not communicate the details of the proposed reforms in Asia Minor, because the government was acting with Turkey, which is an independent Power, and whose consent is required to all the measures. The government's operations, he declared, were in the interest of peace and civilization; they did not rely mainly on fleets and armies, but on the consciousness of Eastern nations that the British empire is one of liberty and justice. Lords Granville and Derby criticized the statement in some points, especially expressing doubts whether the value of the acquisition of Cyprus would be worth the cost and responsibility.

The Marquis of Hartington gave notice in the House of Commons, on the 19th, that he would, at an early day, call attention to the papers on the Eastern question, and would move a resolution expressing satisfaction in the termination of the troubles in the East without further recourse to arms, and in the extension of liberty and self-government to some populations of European Turkey, but regret that the claims of the Greeks had not been more satisfactorily dealt with; saying that in regard to Asiatic Turkey, the military liabilities of Great Britain have been unnecessarily extended, that undefined engagements relative to a better administration of those provinces have imposed many responsibilities, while no sufficient means are indicated to secure their fulfilment, and that these responsibilities have been incurred without the previous knowledge of Parliament. The 29th inst. has been fixed for debate on the resolution.

W. E. Gladstone and W. E. Forster have both, in public speeches, strongly condemned the government's policy, both at Berlin and in the Anglo-Tur treaty.

FRANCE.—An extensive strike has occurred in coal mines of Auzin, five thousand men having the pits, demanding higher wages and eight hou a day's work. Military protection has been use prevent the agitators from seizing the pits, and ping those still at work.

AUSTRIA.—Negotiations respecting the occup of Bosnia and Herzegovina are said to be in prog not only with Turkey, but with Servia, Roum and Montenegro. By the independence grante some of the small border States by the Berlin gress, their international relations are changed, fresh regulations must be established.

Arrangements for the occupation of the Tur provinces are well advanced. A disposition is sh to spare Turkish susceptibilities. Some fear is pressed that both the orthodox Slavs and the Mu mans may attempt to resist Austria.

SERVIA.—A decree has been issued, abolishing state of siege, and revoking the extraordinary po vested in the military authorities during the war. a part of Servia some popular excitement against Austrian occupation of Bosnia is reported.

TURKEY.—The Turkish commissioners at V and Shumla are removing troops and war mate and those fortresses will shortly be surrendered.

It is said that the Porte, in consequence of the resentations of the great Powers, is willing to into negotiations with Greece for a rectification of frontier, if Greece will agree to pay the Porte surplus over the present revenue of the terr she may acquire, or to bear a part of the Tur debt.

WEST INDIES.—A strong gale, amounting almo a hurricane, prevailed on the island of St. Thoma the 9th and 10th insts., and at midnight on the 1 severe earthquake shock was felt.

DARIEN CANAL.—The government of Colombi ratified and sent to Europe a contract with an Int tional Committee, said to be chiefly French, fo construction of a canal through the Isthmus of Da There is a grant of land, including stretches 200 wide on each side of the Canal, and over 1,000 acres besides, to be chosen at will. The building terials on the Isthmus are to be freely used. The is to be completed before 1895. One clause o concession declares that the Canal is to be ent neutral, and open to the commerce of the worl ever.

DOMESTIC.—The intense heat mentioned last prevailed very generally through the Northern S The Signal Service reported a "hot-air wave" a parently originating in Manitoba about the 11th or inst., and advancing slowly south-eastward. The perature, though high, was not in most places u cedented, but the effects upon persons were unus severe. At Terre Haute, Ind., it was stated tha thermometer on the 19th was at 102°, and had above 100° several times within a week, once 104°. In several other places a temperature from to 100°, and over, was reported. In St. Lou total number of deaths from the 12th to the 18th was last year 122, and this year 376, a large pr tion of the difference being probably due to the hea the deaths reported to the authorities up to the of the 16th, numbering 145, it was stated that pro two thirds or more were either drunkards or ha drinkers of beer or liquors The same accoun mated that during ten days preceding the 17th, than 1,500 persons had been more or less prostra the heat, so as to require medical attendance. I waukee, Wis., 103 cases of sunstroke were report the 17th.

Friends' Review.

A Religious, Literary and Miscellaneous Journal.

L. XXXI. PHILADELPHIA, EIGHTH MONTH 3, 1878. No. 51.

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From The [London] Christian.

CHRISTIAN MARRIAGE.

In these days of ascertained cause and ect, when the study of applied science and ental physiology has reached so high a andard, we think that, considering its mo entous issues, more definite advice might offered from our pulpits and our platforms young Christians on the subject of mar ge.

The Church of Rome has of late years vised its people not to marry out of its n communion; and we Evangelicals ought be thankful for it, and learn something m such a restriction.

Persons of dishonest minds will contract marriage as they will enter into any other gagement, with a deceitful and selfish purpose; but we will just suppose cases only where there is at the time a genuine sentiment of affection, however shallow it may be. . . . .

Now, we do say, with all earnestness, that if the preliminary conditions of marriage were built upon the foundation of an *agreement* in religious faith and principles, having regard to the sympathies and predilections of both families, much unhappiness in after life would be avoided. There would be a deep, indwelling, loving bond of unity, which the trials of life would only cement the more closely; for each would find an equal comfort in joining the other in prayer and praise, in the inevitable alternations of joy and sorrow which every living being must experience.

Love to the Lord Jesus Christ should always be a bond of unity between two who profess to love Him as their Lord; and differences of opinion as to doctrines ought not to prevent their being united in acts of loving worship. But alas for the weakness of human nature! We know that what ought to be in these matters is not. When we look to the heads in the Church—whether Conformists or Nonconformists—and see how differences of doctrine separate between church and church, sect and sect; when we remember that it was possible for a serious difference to exist between Paul and Barnabas (Acts xv. 39); and that during our Lord's own ministry it was said, "He followeth not us," (Mark ix. 38,) can we wonder that the humbler individuals of our congregations find the same unpleasant inability to union when similarly diverse influences prevail?

There are, of course, instances where a wife has been a means of conversion to her husband, and *vice versa*, but they are comparatively rare, and it would be a very dangerous and unsafe expedient to enter upon marriage obligations with this expectation.

Although we can command our will, we cannot wholly control our emotions, and

some young persons are ridiculously, vainly susceptible to the least attention, and thus encourage and cultivate an attachment for no better reason perhaps than this. If from any such insufficient cause an attachment is created, does it not behoove the Christian to pray and ponder well and long, to hold his will absolutely free to the Divine showing, so that all things may be done in him to the glory of God? For even if the acquaintance has grown insensibly to affection before much serious reflection has been given, when *reason* is brought to bear, is there no such rule as "plucking out the right eye," or "cutting off the right hand," when the will of our Heavenly Father is shown to us in conviction brought home to the heart by the work of the Holy Ghost in the conscience?

If parents, as a rule, were as anxious in endeavoring to provide for the religious unity of their children in marriage as they are as to the matters of family connection and temporal means, they would be making a more solid security for their real happiness. But both parents must be agreed.

Whatever the object which occasions it, the first drawing together of two hearts is sympathy.

Now, what is sympathy?

1. "Feeling corresponding to that which another feels."

2. "An agreement of affection or inclination, or a conformity of natural temperament which makes two persons pleased with each other."

Now, the first answer, viz., a "corresponding feeling," may be from any insufficient cause, and wholly of a transitory nature; and, therefore, when this feeling of sympathy is first experienced, it should be analyzed, in order to discover what it arises from, and whether the object is one that will stand the rough wear and tear of every-day life for a whole lifetime.

Should it be personal attraction, how soon may this fade, or be supplanted by the greater personal attractions of another!

If accomplishments, how many influences may impair the power, divert the taste, or hinder the exercise!

If high birth and family connections, whereby an elevation in the social scale is sought, how much heart-burning, disappointment, and chagrin must follow when these "connections" show offensively how fully they are cognizant of their superior "caste!" What a rotten reed to lean upon for a lifetime of unity!

If wealth be the means which has forged the link, what more insecure?

In short, if it be anything of a worldly nature, it cannot endure; it will not wear.

"Can two walk together except they agreed?" Impossible! And we have s that to be agreed, it is not only necess that both should possess religion, but t there be an agreement in their religi faith.

There never can be happiness with unity; there never can be unity where th is a disagreement on the points which t consider of great importance to their higl interests. There never can be a hap useful social circle where there is any ference of opinion as to who are to comp it. "Union is strength;" disunion is we ness.

There must be not only a "feeling responding to that which another fee but there must be a real "agreement affections, a conformity of natural tem ament," and an agreement in religi faith. For if the foundation is not a s one, the superstructure must be unsafe.

We advise, then, great caution as to *cause* of the first sympathy in that susc ible and inexperienced young heart; for spiritual life is so weak in some that th is on the surface little difference betw such and the gentle-minded moral worldli Spiritual life, too, may be assumed—not together hypocritically, but with a desir be in sympathy (during the first flood of dent feelings) with the affianced.

The circumstances of family influen and personal character must be deeply wei ed. Many young people who are a from home influence form attachments wh they will not give up, and learn too late consequence.

Reflect on the whole natural life be passed with one who, instead of help your religious faith, is a daily hindran for every experienced Christian will afl that if there is any ruffling of the feeli whether there be any fault or not, the dwelling of the Holy Ghost is disturbed that soul, and it cannot enjoy that per peace which it otherwise would.

Reflect, too, that if there be not unity hardship (if not some injustice,) will be flicted on the intended object of your cho

We heard the other day of young la who said that it was a great hindrance their prospects to be restricted to spiritua minded persons. What prospects? we a temporal or eternal? Let them think. can answer by another thing we heard other day. A lady, who had not been r ried a year, wished she were dead, for other reason than for the sad differe in the religious faith of her husband herself.

Some are fond of saying, "Marriages made in heaven." If any other act is c

a gratification of the feelings, apart a well-thought-out, reasoned conclusion d on principle, is that considered "from en?" We trow not.

. . . . . .

ay this consideration of temporal mar- s work together for our good, not only e unmarried we have exhorted, but to married who have not unity in holy gs, that they may strive to a more hum- and patient bearing and forbearing; and more "endeavoring to keep the of the spirit in the bond of peace," iv. 3.)

e suggest to parents, who have not done o pray that their children may not form love attachment for any but those with m they might live in godly union and ord, and agreement in holy things, and m the Lord would that they should y.

ear fellow-Christians, what a prospect we before us!

ay the writer and all who read these be married to the Lord, in that exalted e in which we are the bride waiting for Bridegroom. May the cry go up from of our hearts, "Even so come Lord s," (Rev. xxii. 20.)

ear what the Lord Jesus Christ saith of

They that were ready went in with Him e marriage, and the door was shut." t. xxv. 10.) Be "ready," therefore, for loor will soon be shut.

. . . . . .

C. F. D.

From the (London) Christian World.

AMONG THE FRIENDS.

he Yearly Meeting of the Society of nds attracts, every May, to the metropo- rom all parts of the kingdom, some of worthiest representatives of Quakerism, now is. It cannot, indeed, be said that onal or provincial characteristics strongly ar at the annual gathering of the tribes ishopsgate street; for their distinctive ious life seems to dominate all other and r peculiarities. Still an outsider who nds, as I did, such a service as was held Wednesday morning at Devonshire se will see many marked varieties of the ker man and woman, and often recog- in them true and important elements of lish life. The meeting was of a purely otional character, but, being open to the ic, I could not refrain, after my experi- of a Quaker service on the previous day evening, from again unobtrusively ng a seat on the side where I saw the e portion of the community congregating. I am afraid my note-book, and inquiries of my neighbors, showed that I was not a genuine Friend, but I was not the less kindly treated on that account. . . . . The attendance on Wednesday morning was much larger than on Sunday evening. Indeed, when I arrived at Devonshire House, half an hour before the meeting began, the passages and lobby were full of groups of Friends, all mildly and pleasantly excited. The seniors stood earnestly conversing in groups here and there, but whether upon things mundane or heavenly I know not. Among the younger folks were some fine specimens of intelligent-looking and stalwart Englishmen, who were a little shyly glancing at the more juvenile sisters; whilst the latter, as they chatted and showed photographs to one another, as timidly peeped back. All this, however, was put on one side when we had fairly settled down in the meeting-house. Every face then became grave, and a reverent stillness pervaded the place.

It was broken first by a middle-aged brother of somewhat rustic appearance, who said that he was in great weakness, and in some degree of fear, and under a sense of the language recorded somewhere in Holy Writ: "He that covereth with any other covering beside the Spirit of the Lord shall be found naked." Whatever we do, thinking to please God by our works, will not avail. Whatever sort of subterfuges we may flee to as a covering, there is a day advancing when every false covering will be stripped off. Having said thus much he sat down and put on his felt hat, in a way which was more simple than graceful. A prayer, full of tender pleading, was then offered by a sister, the congregation standing. A rather prim and precise-looking old gentleman next delivered a brief address. He felt it was not presumptuous even at that day, to adopt the language of the Apostle and say, "My heart's desire for Israel is that they may be saved." It is not for us to judge one another's attainments, but it is for us to exhort one another daily. The disciples of Christ are set free from the lust of the flesh, the lust of the eye, and the pride of life. They are led on from one degree of living experience to another, and can say, The Lord is my life and my light. He trusted they would be found in the spirit of willingness to communicate, which was a mark of genuine faith. The next speaker was a thoughtful-looking man, and of gentlemanly appearance. He based his remarks upon the words, "Going about to establish their own righteousness." Those who were referred to by the inspired writer forgot that faith without works was dead. They forgot

that faith in Christ was a means to an end, so that the things which were not possible under the law are possible to Christian believers. The requirements of the gospel are not less but more than the requirements of the law, but what the law could not effect, the living power of the Spirit of Christ can effect. All their Christian work depended upon the substantial character of the work in their own hearts. A brother now rose behind me who evidently belonged to a primitive school of Quakers, and whose pursuits were, I imagine, more or less bucolic. His testimony, if I may so term it, was very brief, and amounted to this, that if we would have our spiritual strength renewed, we must come to the living fountain to be refreshed by the water which flows therefrom. Mr. Backhouse, whom I mentioned in my last paper, next addressed the meeting, after asking the congregation to engage for a few minutes in silent prayer. We are told, he said, that John was taken to an exceedingly high mountain to be shown the Bride, the Lamb's wife, the New Jerusalem, descending from God out of heaven. The Bride was the Church universal. Were they all in it? Were they seeking to gather all unto the New Jerusalem? They were placed here first to work out their own salvation with fear and trembling, and then to proclaim the love of God to others. One of the American ministers, whose visit to this country has been regarded with so much interest by Friends, Mr. Barnabas C. Hobbs, followed with an exhortation from the words, "I beseech you, brethren, that ye be reconciled to God." Love to God involved love to man. No man could be reconciled to God until he was reconciled to man. We can never have a perfect life with God until we can have a perfect life with man. This idea was worked out in a forcible way, and the whole address was listened to with something more than the respectful attention with which the preceding speakers had been heard. The next speaker, who was from Ireland, was not one to be forgotten. He wore a suit of the most correct grey, and of the plainest cut, a kind of deer-stalker hat of the same color, but having a most formidable brim, and a simple white neck-tie, such as is to be rarely seen, except in Puritan portraits. When he took his hat off we saw that his hair was parted in the middle, and, although probably not more than thirty years of age, he spoke with the authority of an elder. His voice certainly was loud and harsh and disagreeable, and his facial contortions hardly less unpleasant, but he was evidently in earnest. After reciting a portion of the first chapter of St. John's Gospel, he told us how necessary it was that the Spirit of God—that is, the Spirit of his —should move upon our hearts as it did the earth, when it was without form void. He besought his hearers not to conformed to this world, but transformed the renewing of their minds. An old tleman with silvery hair, and a very be look, then asked all to remember that Heavenly Father knew those who des to serve Him, and who were trying, da day, at home and in business, to do will, and who never forgot that they at all times in the presence of the Most God. A dear old lady, whom one w have liked to have had for a grandmot next exhorted us to be faithful unto de unto the last day of our earthly pilgrim that we might at last receive a crow glory, and be admitted to the Father's ho Another lady, with a singularly plea face, briefly spoke from the words, "not, little flock; it is your Father's pleasure to give you the kingdom," reci some verses at the close with both and spirit. A prayer by a third brought the meeting, which had lasted hours, to a close. This prayer, which in it the inspiration of true spiritual po was offered in tones difficult to desc At times it resembled the intoning o Anglican priest, then it became a low c and again passed into an almost passio wail. All must have been impressed b fervor and inward wrestling with God f blessing. The prayer over, we passed into the lobby and passages once more, the handshaking and talking, and smi and—well, no—not flirtation, but somet akin to it, began again. But it was a pleasant to see as the service had been ful to higher thoughts. RAMBLI

THE COST OF DISCIPLESHIP.

Never since the time of our Lord w so easy for a man to begin a Christian and so hard for a man to continue a C tian life, as it is in the present day. D Christ's sojourn upon earth it was no matter to become His disciple. It cos little to-day—in fact, it adds to our re tability. The Church does not hide its some upper chamber, and every bran it is a centre of intelligence and light. therefore a help rather than a disgrace long to the Church of Christ. There danger of men regarding religion as a to be had at any time, so fully and fre it proclaimed to all. We can purchase and diamonds, but we cannot buy or salvation, which is eternal life th Jesus Christ our Lord. Religion is t

ever has been, a thing of pains and
There has been improvement in every
rtment of the world, but no change has
n place in the matter of the soul. With
ur advancement in education, science,
art, it is not a whit easier to be a disci-
f the Lord Jesus Christ than it ever
Religion never had such a sphere and
city as it has to-day; hence to be a ser-
of God means more than it formerly
Personal consecration to God means
than during any other period of the
d's history. If religion is worth any-
g at all, it is worth everything. God's
ce is one of joy, liberty and peace.
does not debar us from any one of His
when we become His servants. Reli-
does not debar a man from wealth and
ries. Chalmers said that he believed it
ssible for a man to be absorbed in com-
e without it belittling his soul. I do
elieve this, and it is possible for a man
llow his calling if it be a lawful one,
o return home each night without a
of defilement upon his soul. A man
make his calling a pulpit, and his life a
on. If religion carries all this force,
ower, and capacity, how much it means
man to say, "Then I will consecrate
whole life to God!" Our Lord says
each individual must count the cost on
sides. Men may grow discouraged,
g that it is a hard thing to become a
ple of Christ. Have we then counted
cost on the other side? Have we
ted how much harder it is for a man not
a Christian? Religion does not lessen
n's pleasure; it will heighten it. Con-
tion does not mean that we must give
l we have. A man is not asked to give
s society, but to be a Christian man in
society. A man need not give up his
iations, but should hallow them by his
stian life. Every man should abide by
alling. God has given us our work to
nd He merely asks us to be Christian
where He has placed us. It may be a
thing, this service of Christ to-day—
r, perhaps, than it was during the days
rsecution. But the service of sin is
r than the service of Christ. The
ion is not whether a man shall be in
service, but in which service shall we
We must either be the servant of God
e servant of Satan. It is not a ques-
whether a man shall carry a cross or
id of a cross, for every man must carry
ss. The question for each of us is:
h cross shall it be—the cross of the
Jesus Christ, or the heavier cross
n puts upon his servants? It is not a
tion of escape, but a question of count-
he cost. If it is a hard thing to serve
God, it will be a harder thing not to serve Him. Any man who puts his hands by faith in the hand of the Lord Jesus Christ, will find that there is no temptation in this great London of ours over which he shall not be more than conqueror. If we put our hand of faith in His almighty hand we shall find duty easier, life sweeter, and the thoughts of death less and less terrible.—*Fleming.*

From the (London) Christian.

CHRISTIAN WORK ON FETE DAY IN PARIS.

A blind preacher once delivered a lecture in America, entitled, "What a blind man saw in Paris." This curious title attracted large audiences; but, of course, he could only tell them of what he had heard, and perhaps of what he had felt, whilst visiting the French capital. Many blind men might likewise have got much information of what was going on here on the 30th ult. They would have perceived from the uncommon hilarious shoutings of "Viva Républicque," and from the smell of powder and fireworks, that that day was the "Fête Nationale," a day for every Frenchman to be merry to the uttermost, because the bust which is the symbol of the French Republic was placed in the Exhibition with its face towards the Trocadéro Palace. And truly it was a memorable event in the history of France; and English people rejoiced also, and would have done more so had not the thought of the desecration of the Lord's day thrown a shade of gloom on the Fête.

But there was a more cheering sight, which I am sure the blind preacher of the gospel would have vividly seen in the mirror of his soul, had he been here. At and near the Kiosque which faces the entrance of the Trocadéro Palace there stood several ladies and gentlemen, who distributed tracts of the purest literature—in fact, gospel treatises—amongst the gay passengers. They gave away, without money and without price, about 40,000 of them. As one that has seen a little of the world, and of Christian work in it, I must avow that I had never seen such a beautiful and highly impressive sight before. The higher classes, gorgeously dressed as befitted the occasion, workingmen in their blouses—Gauls, Teutons, Moors, Scandinavians, Jews, Shemites, Hamites, and Japhethites—all extended their hands to receive tracts. One could see in this spectacle some resemblance to the motley crowds that were assembled in Jerusalem on the day of Pentecost.

If anyone had thought that all these people were instigated by the priests to deprive

the Protestants of their tracts, in order to destroy them, he would have soon found out his error; for they were seen reading them and putting them in their pockets. The French have cleverly devised a plan whereby the Exhibition should be remembered by visitors, even if they are not endowed with strong memories. A picture of the Trocadero entrance to the Exhibition was impressed on a piece of glass, and this put into a pencil or tube which forms a lady's needle case; and this is sold for a trifle to visitors. But the Monthly Tract Society is more practical. They give to men, women and children, a *souvenir* which may, by God's blessing, impress the infinitely holy and loving likeness of Christ upon the soul, and be remembered by it when the body is faint and it draws nigh to eternity. In a country like France, where the Lord's day is desecrated by the priests and laity alike, and where the former do not preach and the latter do not hear the gospel, it must be acknowledged by every friend of the French nation that tracts are some of the best messengers of the gospel to them. To all appearances they seem to be an habitually reading nation, and, like the Greeks of old, they want to know anything which appears new. This accounts for their greater readiness than the Spaniards to read Protestant works. Tnough a minister of the gospel, and having my stated duties, I could not help joining the number of the tract distributors on the day above mentioned, and for three hours I was giving away as fast as my hands could select tracts that were suitable to different classes of people. One particular tract, which contained the parable of the prodigal son printed on a large sheet with an illustration, was in great demand. It was actually torn out of my hands by well-dressed people before I had time to discriminate as to whom I should give it and to whom not. An English gentleman, who observed our work for some time, came into the Kiosque and contributed £5 to the Society.

Thus was the seed sown in Paris on the day which will form an epoch in French history. May the Holy Spirit water it and give the increase, that in the great harvest-day there may be found amongst the French people many sheaves which shall redound to His glory. It behooves all sincere Christians to pray earnestly that from the day of the Fête Nationale, which was so imposingly celebrated in Paris, the Lord may write and count his people, that this and that man was born anew there. A. BERNSTEIN.

Paris.

Mr. Alexander also writes us concerning the *fête* day and the Crystal Palace Bible-Stand at the Paris Exhibition: The free tribution of portions of Holy Scriptures greater scope than ever. Last Sunday an extraordinarily busy day. For sev days previously the various lines radia from Paris to every part of France w blocked with country folk desirous of nessing what had been promised as a n brilliant *fête*. Happily, we were not alone, for the Lord raised up about tw Christian workers, chiefly belonging to Paris Young Men's Christian Associat who, stationed at the various entra round the Exhibition, freely distrib books and tracts among the country peo 28,000 separate gospels and 6,000 f Scripture leaflets were given away at Kiosque and inside the Exhibition. I all my experience at the various Exhibiti I never saw such a mass of people anx to receive the gospel. The rush round windows was occasionally tremendous. was an impressive and interesting sigh witness the eagerness of these country ple to obtain a copy of the gospels, and could see them sitting about everyw reading them. I believe that this and month we shall have more applicants in either June or May, and I look for to help from God to enable us to give t and deny no one the word by whic with them must all be judged at the day. J. ALEXANDI

Kiosque Biblique, Place de Troca Paris.

For Friends' Review.

AN INDIAN'S TESTIMONY.

Stanley Pumphrey has forwarded the following striking testimony of a verted Indian:

"I have been a heathen, and know heathen think. Once a teacher came explained to us that there was a God. answered, 'Dost thou think us so ign as not to know that?' Another beg teach us, 'You must not steal, or lie, o drunk.' We answered, 'Dost thou thi do not know that?' At length Br Rauch came and spoke: 'I come to y the name of the Lord of heaven and He sends to let you know that He will you happy, and deliver you from the n in which you lie. To this end He bec man, gave His life a ransom for man shed His blood for us.' I could not his words. Even while I was asl dreamt of that blood which Christ sh us. I interpreted the words to the oth dians. Then through the grace of G awakening took place amongst us. fore, brethren, preach Christ our S

His sufferings and death, if you would
e your words to gain an entrance among
heathen."

BELGIAN LIFE PRISONERS.

he adoption of the separate system (sepa
on from *evil* companions, but *not* abso-
solitude) has been attended by a marked
inution of crime in Belgium, while it
caused a large saving of money, by en-
ng sentences to be greatly *shortened*
safety—a few years of separate im-
nment being alike more punitory and
e reformatory than long periods of gang
ciation. The system has also prevented
reaks or riots. . . . .
elgium has twice tried the discontinu
of capital punishment, and on each oc-
on with success. For a considerable
od before the year 1830, executions had
decreasing, till there were only thirty-
in the five years ending 1829. In the
five years—1830–34 inclusive—capital
ishment was wholly suspended. Mur-
sunk to four per annum. Yet, through
fear of some persons, executions were re-
ed in 1835. But in the next five years
ders increased to thirty-one, or more
50 per cent. In 1863, Belgium a sec-
time relinquished capital punishment,
ch has not been since inflicted. The
stituted punishment for murder of im-
onment for life is effectually carried out
elgium, and with success as to the secure
risonment of the convicts, their mainten-
in health of body and mind, their good
ipline, as orderly prisoners, and their in-
ction in industry and in morals and re-
ous truth.
e Belgian Minister of Prisons (M. Berden)
forwarded to the [English] Howard As-
ation (1877) a series of interesting statis-
(respecting the life prisoners) specially
ared in response to an application by that
ociation. From these returns it appears
there are now in Belgium 127 men and
women under sentence of imprisonment
life for murder. Of these there have
already undergone the following terms:
prisoner has been in prison for 32 years;
e for 31 years; one for 30 years; two
9 years; one for 28 years; seven for 25
7 years; eleven for 20 to 24 years; and
ty-eight for 15 to 19 years. Of the
number, 101 are reported to be in good
th (*bonne santé*), fourteen in an infirm
iseased condition (*santé mauvaise ou in-
e*), and seventeen in tolerable or delicate
th (*santé passable ou delicate*). This
lt shows that the health of the prisoners,
er such conditions, is well looked after.
. Berden has also courteously furnished
full statistics of murder, year by year, in Belgium for twenty years (the last execution being in 1863). These official returns state that in the ten years (1854–63) there were 921 murders and homicides in Belgium. In the next ten years (without an execution) there were only 703 murders and homicides. The annual average in the first decade was 92, aud in the last decade only 70. In some years there have been more, in other years fewer, murders; but the average of twenty years shows a decided advantage in abolition.

Hence Belgium, like Holland, affords a very satisfactory reply to the question—"Does the abolition of capital punishment tend to promote the security of human life?" It should be remembered that Belgium is the most thickly populated country of Europe, in proportion to its area.

READINESS TO DO GOOD.

As we have therefore opportunity, let us do good unto all men.—*Gal.* vi. 10.

Let us always be ready diligently to seize the opportunities that God offers us. They will not be wanting; and we shall find before us a life interwoven with good works prepared and ready, in which we shall only have to walk, and which will be so well and easily linked together that our life will wholly be made up of good works and obedience, and consequently, as has just been said, of peace and joy in the Holy Spirit. For this we must have our eyes constantly opened and turned towards God, saying, "Lord, here I am; what wilt Thou have me to do?" And when we have done one thing, "Lord what will Thou have me to do now?" And so on, without a single interval not filled up with the obedience due to God; and God will in this way furnish us with the means of doing an incalculable amount of good. No one can estimate the good that might enter into the life of a single man regulated by such a disposition,—witness the Man Jesus Christ. Even in the things of this world, the men that have done the most are those that have lived on this principle of seizing opportunities.—*Adolphe Monod.*

MOURNING APPAREL.—Why should we walk in black, as if we were the bereaved sons of midnight? Why should we think it needful to advertise to every one, by the dense darkness of our whole apparel, that we have been overthrown—that there is no consolation for us, and that the grief is so beyond the comfort of faith and piety that we are fated to carry it about the world, missionaries of misery? Why should there

be this whole heathenism of grief? Has not Christ died? Has He not destroyed death in His dying? Has He not made the tomb luminous by passing through it? Does He not live in heaven? Are not our children enthroned? Are not our parents glorified? Are not our companions illustrious above everything that the earth knows of glory? Why are we setting ourselves up as monuments of misery when there have been such illustrations of grace and power? While, then, the death of those that are dear to us may inspire a salutary grief, it ought not to convey to the world the false notion that sorrow, by reason of the death of our friends, is stronger than the consolation of the gospel of Jesus Christ.—*H. W. Beecher.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MO. 3, 1878.

CONDESCENSION.

It was said truly by one of the contributors to our last number, that the visit of a delegation from London Yearly Meeting, with the purpose of promoting the restoration of unity in Western Yearly Meeting, is an event worthy of the prayerful interest and thoughtfulness of Friends throughout this country. Whether or not the labor of the delegation be successful in altogether restoring the breach made in outward association, it cannot be but that a marked blessing will attend such an eminently fraternal and Christian effort, if it be sustained by the sympathy and prayers of those amongst whom they come.

Accounts of the separation in Western Y. M. have been remarked upon, as showing that it was attended by less violence of feeling and action or utterance, than has been usual with such movements in past times. Even this is a sign of an increasing valuation of *condescension* amongst those who have been brethren. Where are the limits to this condescension?

Forgiveness, until seventy times seven offences have been committed and repented of, was enjoined amongst brethren by our Saviour. "Bear ye one another's burdens," was the precept of the apostle. *Charity beareth all things;* there is *no* limit to its endurance. Only the commandment of the Lord, or the clear necessity of His truth i His cause, can rightly make us pause giving up to each other all things for sake of unity.

When unity is apprehended as an enc be sought, an object to be maintained, v thy of the sacrifice of much ease, prefere and enjoyment, it becomes often a seri question, are those things upon which differ *essential,* or are they such as *may* for peace' sake, given up? "Conscienc say, not thine own, but of the other,"* w part of Paul's language, indicating a reg to be due to the scruples of our fellow m bers in the church. Would that this q tion might be lovingly pressed at the p ent time upon the hearts of Friends of ev shade of preference and prepossession home and abroad! "*In essentials, uni* Let us be most careful not to confound v these, such things as, being non-essen however interesting to us, should be lef the field of liberty. Especially also may phasis be laid upon the expression (in the cle above referred to) that "a greater u will come from a fuller view of Christ." nearer we are to Him, the nearer we n ever be to each other.

No stronger or more timely document for a long time been issued by the Socie Friends than the "Appeal to our Fe Christians on War," sent forth this yea London Yearly Meeting.

Among its most clearly cut expressions those in regard to the specific differenc tween a civil and a military force. "We precate," it is said, "the introduction o military element into the police syste which it forms no necessary part. The cit themselves, leagued together in a peac civil compact, are the legitimate upholde the good order of society; and if there wer standing army, satisfactory permanent rangements would certainly be adopted fo end."

Ample evidence is upon record, and n more exists in the knowledge of many, w has not become historical, showing that idea is not sentimental or theoretical only practical. Use of the sword, bayonet, or incites the return of mortal violence, blo blow, bullet for bullet. Experience as la

* 1 Cor. x. 29.

at of the riots of last summer has proved the mmense superiority for *safety to the community* the prompt, courageous, and skilful use of unarmed police force (that is, at least with-t the use of mortal weapons,) over soldiery, the suppression of disturbances.

William Penn's administration of the gov-nment of Pennsylvania contained provision r the protection of society against evil doers, t wanting in efficiency, although with him he sword of the magistrate" was rather a pical than a descriptive expression. It is rely time that all Christians should ap-ove and sustain, as the only allowable ground r the employment of force by human author-y, the upholding of law and order, and the eservation of life and property, being "di-cted solely towards evil doers, and including its aims their reclamation and benefit."

VE have received from S. Harris & Co., London, elegant little volume of Hymns and Verses, llected by Sarah Backhouse, as announced the preface, "most of them from the Ameri-n *Friends' Review;* the rest from our own pe-dicals." By the latter we suppose to be eant the (London) *Friend*, and *British Friend*, d *Friends' Quarterly Examiner*. Sarah Back-use felt these poems to be a source of help and mfort during a long period of weakness, and was her intention (now fulfilled, since her ath, by her sister, E. Backhouse,) to have em published, in the hope that they might ove helpful and consoling to others. The se-tions seem to have been made chiefly on ac-unt of the feeling and sentiment of the pieces, ther than their poetic qualities; yet many of em possess the latter also in a high degree. e meet with several names, among the au-ors of them, of largely extended reputation; Dean Alford, J. G. Whittier, and T. Monod. hers will be especially familiar to our own aders; as A. B. T., C. E. P., J. B., Iowa, R. H. ., Waynesville, Ohio, and the author of the nes, "On the Death of J. M. Whitall."

DIED.

MATLACK.—In Philadelphia, on the 12th ult., llie Matlack, daughter of Joseph B. and Sarah R. atlack, aged 35 years; a member of the Monthly eeting of Friends of Philadelphia for the Northern istrict. For years she bore severe suffering with re-arkable patience and resignation to the Divine will. er relatives and friends have the consoling belief at she was, through infinite mercy, prepared to enter to that rest which remaineth for the people of God, evidenced by her sweet exclamation when near her se, "I am ready to go."

HACKNEY.—Near Friendsville, Tenn., Fifth nth 7th, 1878, Rachel Hackney, relict of John ackney, in the 82d year of her age.

JONES.—Near Friendsville, Tenn., Fifth month h, 1878, Gertrude Jones, relict of Eli Jones, in the th year of her age; both of the above were members Friendsville Monthly Meeting.

GASKILL.—In Woonsocket, R. I., (at her residence,) Sixth month 5th, 1878, aged 58 years, Anna S. Gaskill, wife of Albert Gaskill, and daughter of James and Catherine Comstock, deceased; a member of Smithfield Monthly Meeting. The Christian life and many virtues of this dear Friend greatly endeared her to her family and friends, who have the consoling evidence that she is at rest with the redeemed, and that this Scripture is applicable to her, "Blessed are the dead which die in the Lord from henceforth."

MARSHALL.—Fifth month 18th, 1878, at Salem, Iowa, Elizabeth L., wife of William Marshall, and daughter of Henry and Rachel Lewelling, (the former deceased,) in the 40th year of her age; a member of Salem Monthly Meeting. In the unexpected removal of this dear Friend, a faithful wife, tender mother, and useful member of the church, we are comforted by the evidence she was permitted through Divine grace to give us during her sickness, that her spirit was prepared by faith in Jesus' blood for that fulness of joy promised true believers in that

"Land of pure delight,
Where saints immortal reign."

CORRESPONDENCE.

BRUMANA AIN SALAAM, Sixth mo. 12th, 1878.

To ELI JONES.

My Very Dear Friend:—I am in possession of thy two last letters. In the first thou hast told me of a box of books kindly presented by H. W. R., Philadelphia. The books have since arrived, and I found them exceedingly useful as class-books in our Training Home, as well as reading books in other circles. I will write to H. W. R., and thank her for her nice present.

All thou had to tell me in thy last, was very cheering and interesting.

Friends' Mission on Mount Lebanon pleases the people generally; the only obstacle which stands in their way, is the omission of the ordinances. The holidays which I gave all the teachers, on account of the silk-worms, are now over, and the schools again in operation.

Our Training Home is going on well; the pupils are nicely selected, and promise a good deal. I am glad that Ibrahim Tasso is soon coming up to help, for Dr. Beshara has really too much to do.

The Dispensary is an indispensable and important branch of our Mission; so many people from near and far, as well as from all sects of the Christian Church, come. Priests and monks are coming to us for medical help. We have now a very nice pharmacy, with sufficient medicines, but we need surgical instruments, which we have not, for operations. Wilt thou be so kind as to try to get some Friends in America interested in this important part of our Mission? Ask them to send us some of the most necessary

instruments for surgical operations. Dental instruments we have.

Another point which I wish to put before Friends, is the improvement of the land belonging to the Society. Much has been done since it has been under our control, but still there is much work to be done in the way of agriculture; terraces must be built; channels for water must be made, and the whole protected by a stone wall around the property. I cannot do this without an especial fund for that purpose. I desire with thee that the spot in the Bible Land which belongs to the Society of Friends shall become an example—a model for agriculturists in this country. What we invest for the improvement of this charming spot of land, will bring forth its rich interest for those who help at home as well as for those who are working in the mission field.

The fruit trees stand very beautifully, likewise the vines and fig trees. All are still small, but there is a rich promise in the future.

Our Mission has several branches: 1st. Simple village schools. 2d. A higher boarding institution, called a Training Home. 3d. An Industry School. 4th. A Medical Branch. 5th. Cultivation, or Agriculture. 6th. Evangelistic work among the people.

We are all quite well, though there is much sickness among the people, especially fevers and small-pox.

My brother-in-law, Charles Saalmüller, came lately to help me by superintending the cultivation, the Industry School, and all outward concerns in and out of doors.

I have thankfully received £92 4s. from our Treasurer, George Howland, Jr., toward the current expenses of the Mission.

I have nearly completed a consignment of olive and cedar woodwork, which I intend to send off soon to New York.

Sister Amelia Richton, the able Directress of the German Deaconess' School, died the 14th of last Fifth month; the event has produced much sorrow in Beirût.

Please salute all our friends heartily and cordially for us.

Thy affectionate fellow-worker for Jesus,

TH. WALDMEIER.

For Friends' Review.

REFINING.

Those worthies in the church who have been proved by their life-work to be greatly used and honored of the Lord in His service almost all tell of a work of refining carried on in their early Christian life, to which they attribute their fitting for their after service. Of the time after his conversion, Stephen Grellet thus writes of his experience in this:

"And now, whilst relating the Lord gracious dealings, I feel my spirit contrite at the remembrance of them. He *indee* led me about and instructed me, and brough me so under His discipline, that in thos days He was felt to be the life of my sou and the spring of my thoughts. The watc over the heart was so maintained, that if single thought presented, foreign to heaven ly things, or such as concerned not the sa vation of my soul, I was greatly troubled so that in the evening, when, as was m practice, before I made a record of the man ner in which the day had been spent, I cam silently and solemnly in the Lord's presenc to inspect my heart—how it had been wit me during the day, if I found it had bee turned, even for a short time, unprofitabl from God, its centre, I could not retire t rest until I received a sense of Divine merc and forgiveness. My inquiry was not s much whether I had retired from the wor to wait upon God, as whether I had retire from God's presence to harbor world thoughts."

THE ECLIPSE OF THE SUN.

An eclipse of the sun will occur on Mo day, July 29th, next, which will be visib from every part of North America, weath permitting. It will be total along a narro belt of country extending from Behring Straits to the Gulf of Mexico, and parti outside that zone. The total eclipse w begin just north of the Yablenoi Mountain in the province of Irkoutsk, Siberia, in we longitude 165½ deg. from Washington, a north latitude 54¼ deg. From that poi the central line runs a little north of ea ward to the eastern shore of the continen passes almost due east through Behring Straits, in latitude 66 deg. 40 min., th through Alaska, leaves Sitka Island a fe miles in the southwest, turns southeastwa through the British possessions and cross the northern boundary line of the Unit States in longitude 38 deg. west from Was ington. It will pass north of Salt La City and a little south of Denver into t Gulf of Mexico, between Galveston a New Orleans. Its course will then nearly eastward across the Island of Cu and Southern Santo Domingo and ends little beyond Porto Rico, in north latitu 17½ deg., and longitude 7¼ deg. east fr Washington.

The duration of the total phase in pla within the path of the moon's shadow creases from 3 minutes 9 seconds at 4. P. M. to 2 minutes 51¼ seconds at 5.22 P. and to 2 minutes 0 seconds at 5.57 P. Washington time. . . . . .

The eclipse will be visible to all points in orth America that are outside the zone ove referred to, but only as a "partial" lipse, that is, a portion of the sun will be scured by the moon. The magnitude of e eclipse will evidently decrease with an crease of the distance of the observer from e path of the shadow. About three-urths of the sun's disk will be obscured at ints situated 900 miles to the north (by st) of the centre of the shadow. The sun ill, therefore, be about three-quarters lipsed to all the Northwestern States.

. . . . . .

The great majority of our readers will be tside the zone of totality; they will only e the partial eclipse. They will not be le to view the magnificent corona—un-ubtedly the original of the halo of glory hich the painters have depicted as sur-unding the heads of the saints—because e glories of that vision are not possible so ng as even a thread of genuine sun surface unobscured by the moon. But those to hom this spectacle is denied may view the lipse with pleasure and profit. A piece of oked or colored glass will be found a luable adjunct. . . . .

Scientific observations will be made at fferent points in the zone of totality, iefly in Wyoming, Colorado and Texas, e choice of locations being largely deter ined by reference to relative accessibility r rail. It is desirable that the observers well scattered, as well for the avoidance total failure, in case of bad weather at any rticular point selected, as for the obtaining a knowledge of the variation in time and enomenal display due to difference in the sition of the observer. But the points osen will chiefly be about where the cen-al line crosses the Pacific Railroad and the enver and Rio Grande Railroad. Other ints in the West can only be reached by agon, and in the eastern part of the course ear the Gulf) the sun will be so low at the ne of totality as to be unsteady on account atmospheric conditions, so that only ntacts could be taken, successful photo-aphy being very improbable. The obser rs will, therefore, cluster chiefly around e two first-named points, and the second Denver) will be the one selected by the eater number, because it is nearest to the States" and to Europe, from which quar-r of the globe some parties will come to ew the eclipse.

Some observers will chiefly devote their ergies to determine the times when the ntacts occur, with the view of obtaining more accurate knowledge of the moon's otion. Others will study the shape and tent of the corona and protuberances. Others will endeavor to dissect out the character of the corona by the use of the spectroscope, polariscope and tasimeter; and still others will spend the precious moments of totality in the search for intra-Mercurial planets.

The study of the solar eclipses which have occurred during the past ten years has thrown a great deal of light on the corona; though that is itself a blaze of sunlight. There is now no doubt that it is a solar atmosphere, which surrounds the orb of day in much the same manner that our atmosphere envelopes the earth. It seems probable that the inner portion (that nearest the sun's centre) is sufficiently hot to be self-luminous, while the more exterior part shines only by reflected sunlight, and that these two states merge into one another by to us imperceptible gradations. But on this supposition the corona should be a spherical or spheroidal shell, whereas its observed shape is provokingly irregular, and, more perplexing still, its shape and extent are scarcely the same to any two observers. On the photographic plate it "burns" its image as a comparatively thin and somewhat irregular ring. To the observer with the naked eye or through a telescope of low magnifying power it is a striated mass that extends outward something like half or two-thirds the apparent diameter of the moon, and shoots out rays of aurora-like brilliancy to a much greater distance from the boundary of the black circle which marks the place of the moon in the heavens during the period of totality. Astronomers seem generally to have concluded that the last named part of the phenomenon is chiefly telluric—a result of seeing the sun's atmosphere through our own. The comparison of drawings made at the different places may enable us to divest this branch of the subject of some of the mystery that now attends it, and the employment of the polariscope may enable us to know, more certainly than even the photograph can tell, about how far from the sun's normal surface the corona is self-luminous.

The important discovery by Prof. Draper, of New York, that the lines of oxygen are present in the solar spectrum, has been made since the last eclipse of the sun that could be studied for this purpose. Reasoning from analogy, we may infer that oxygen is abundant in the corona; and, if its existence be, as claimed, revealed by the presence of bright lines in the spectrum, we may infer that it is not present in a more condensed form beneath, as the dark line is understood to be the result of superposition of a gas upon a solid or liquid of the same material. The balance of probability now

seems to be in favor of a solar atmosphere which contains vast quantities of oxygen as well as hydrogen; but more proof is highly desirable. Will Professor Draper be able to recognize the existence of the oxygen lines in the corona from his position near Rawlins, in Wyoming Territory, on the 29th instant? and will these lines be found extending from the base to a distance of five or six times the solar diameter, the apparent limit of the corona? This is really a very important point, as it may prove to be much the most important point in solar physics that has been settled since the invention of the spectroscope. The answer to this question may involve a radical change in the present accepted theories about the proximate cause of solar light and heat. It has hitherto been held that the phenomenon of combustion is unknown on the sun, his thermal energy being kept up by the operation of other causes. . . . . .

We may here state the conclusion announced by Lockyer, that the continuous spectrum giving region of the corona extends to a distance of at least three degrees from the sun's limb. Here is room enough for research, by a whole army of observers; but think for a moment of the vastly enlarged view this gives us of the sun! The text books give his diameter as about 860,000 miles; but according to this the sun and his atmosphere form a globe of some 11,000,000 miles in diameter, the outermost part of which is dense enough to be appreciable at a distance of more than 90,000,000 of miles under favorable conditions. . . . . .

The following list of the total eclipses of the sun that will occur during the remainder of the current century, with the place where total, and duration of totality, is furnished by a contemporary:

1882—May 17th, Arabia, 2 min.

1883—May 6th, Marquesas Islands, 5 min. 15 sec

1885—Sept. 9th, New Zealand, 2 min.

1886—August 29th, Western Africa, 6 min. 21 sec.

1887—August 19th, Russia, 3 min. 40 sec.

1889—Dec. 22d, Angola, Western Africa, 3 min. 34 sec.

1893—April 16th, Brazil, 4 min. 44 sec.

—*Chicago Tribune*, July 20th.

OBSERVING THE ECLIPSE.

WASHINGTON, July 29.

Reports to the Signal Office of the weather in localities where the best observations were to be taken of the eclipse, seem to indicate that the view of it must have been successful at many points.

The observation was taken at all points 4.35 P. M., Washington time.

THE VIEW BY THE ASTRONOMICAL PARTIES COLORADO.

DENVER, Col., July 29.—The sky was entire clear until 1 o'clock this afternoon, when a fe masses of cumulus clouds showed themselv over the mountains toward the north and nort westward. With this exception the sky w perfect, and the atmospheric conditions of most favorable character for successful obser ation of the eclipse. The housetops we thronged with people, and the higher buil ings were especially in demand, as from the the dark shadow of totality could be seen as swept onward over the plain. The first conta occurred at 2.20 o'clock, Denver time, and t minutes later the presence of the moon at t edge of the sun's disc was plainly perceptib with the aid of smoked glass. By 3 o'clock t sunlight had moderated in a marked degre being of a pale yellow color. Later on, a lur glare overspread the earth, the heat of the su was no longer oppressive, a light similar to tw light was visible in the horizon, and the lig flocks of clouds began slowly to dissolve, owi to the change of temperature. As the peri of totality approached, the sight from elevat positions was grand. An extremely dark sha ow fell on Long's Peak, seventy-five miles d tant, and sweeping rapidly south-eastwa covered the plain like a gray pall, while to t north-eastward clouds could be seen bathed sunlight, presenting a beautiful sunset.

During the period of obscuration the mo appeared like a huge black ball, surrounded a beautiful circle of light, and when the su light again burst forth, the cocks crowed though morn had dawned. Astronomical p ties, as far as heard from, failed to discover t planet Vulcan, although able to discern st of the sixth magnitude. Professor Young ports that he discovered no ultra red or ul violet lines, but that at the moment of totali Fraunhofer lines were beautifully revers This was the most important result of his servation, and confirms observations made Siam. Both the H. lines were reversed. V bright lines were seen near line B., which c firms Professor Pogson's observations. He a saw bright line F. and 1,474. Edison's tasin ter failed to work satisfactorily, and he usec thermo-pile, which caused an unsteady moti in the galvanometer.

Professor Colbert reports that his obser tions tend to show that the moon's path in heavens lay a little further to the southw than indicated by the lunar tables, or else t the estimate of the moon's diameter is large; perhaps both. The measures made Mr. Easterday indicated that the corona tended out on an average about twenty- minutes of an arc, corresponding to a dista of fully seven hundred thousand miles around the sun. It was strongly striated, in the direction of the ecliptic the rays w nearly straight, while above and below that l they were spiral in their character, and som the lines at the base formed an angle of not than thirty degrees with a prolongation of sun's rays. The chromosphere was distin

een by Professor Hough, indicating a thickness f some 2,000 miles. The protuberances were nuch less prominent than at most of the re- ent eclipses. Two rather pale ones were seen n the western side of the moon. Mr. Thomas lso saw line 1,474, but did not discover any ew lines.

At Idaho Springs, observations were made y Professor Eaton, of Packer Institute, and S. . White, of Brooklyn. The day was cloudless, nd numerous sketches of the corona were nade. There was an entire absence of the ink flame usually seen during total eclipses. t Central City were stationed Professor Holden nd Professor Compton. Numerous drawings ere made of the corona, but no report of sci- ntific results has been received.

THE RESULTS AT RAWLINS.

RAWLINS, Wy., July 29.—The weather here -day was fine, the sky clear, and the observa- on a perfect success. Edison's experiments ith the tasimeter were quite satisfactory. r. Draper, of New York, succeeded in obtain- g several photographs of the sun during the clipse. Professor Watson, of Ann Arbor, and r. Norman Lockyer have just returned from eparation, where the total eclipse lasted two inutes and fifty seconds. Professor Watson scovered an intra-Mercurial planet of the size a four and a half magnitude star, about two nd a half degrees south-west of the sun. Mr. ockyer says this eclipse was totally different, e corona being ten times brighter this time, om the one in 1871, showing a great variation the brightness of the corona between the aximum and minimum period of sun spots. e obtained a faint photograph of the contin- us spectrum of the sun, and saw no traces of nes or rings. Through Rutherford's grat- g the structure of the corona was well ob- rved by him, but no trace of an exterior ring as seen, and the corona vanished instantly, hile in 1871 it remained visible for several inutes after totality. Only one faint protub- ance was observed by Mr. Lockyer. He is eatly surprised at the difference of eclipses curring in different sun-spot periods, and at e intimate relation of the brightness of the rona to sun spots.

'ROM AN ADDRESS AT THE CLOSING EXERCISES OF OAKWOOD SEMINARY, NEW YORK.

BY DR. J. THOMAS.

The saying that a people's faith is in- rsely as its knowledge, originated with e false and malignant enemies of our re- ion. The lie is triumphantly refuted by e fact that all the men most distinguished greatness of intellect and profundity of owledge since the Christian era, have, th scarcely an exception, been believers Christianity. Passing by those illustri- s men who have been especially distin- ished as religious writers or teachers, such as Augustine and Luther, let us look at those who have held the very highest rank as thinkers, scientists, philosophers and statesmen. In this illustrious company I may name Kepler, Newton, Locke, Milton, Pascal and Burke, besides a countless host of lesser luminaries. Nor can it be said that the very greatest men of the present century are any exception. Foremost in their respective departments are Niebuhr, the greatest of all historical critics; Sir William Hamilton, certainly one of the most eminent metaphysicians, if not the most eminent of all; and Michael Faraday, positively the greatest physicist of the age.

But the peculiar glory of Christianity is not that it has been endorsed by so many men of all but unrivalled learning and transcendent intellect; its peculiar glory arises from its own divine character.

Members of the Society of Friends who hold with many other Christians, that the influence of the Holy Spirit has been given to people of every nation, that "the light which lighteth every man that cometh into the world" is not wholly extinct even in heathen countries, need not hesitate to admit what is really good in the teachings of the ancient philosophers of Greece and Rome or of the sages of India and China. Whatever may be said in praise of those teachings, and I gladly admit in their favor all that can be admitted with truth; yet their greatest admirers must confess that of none of them can it be said, as it *may* be said of *Christianity*, that there is no virtue or virtuous sentiment that the human mind can conceive of, which is not either directly enjoined or indirectly encouraged by its teachings. Again it is impossible to imagine any vice or fault which the same teachings do not either directly condemn, or indirectly discourage.

Apostrophizing our blessed religion we may say almost in the words of the poet, though referring to a different subject,

> "But thou, of systems old and doctrines new,
> Standest alone, with nothing like to thee."

I cannot conclude without offering a few words upon a subject which is very near to my heart. Addressing myself especially to the students and teachers of this Institution, I would say: I shall always while I live take the deepest interest in your welfare. Let it be your ambition, wherever you go, to promote in every practical way the diffusion of a sound and thorough education. Do not allow any one to instill into your minds that unworthy and unfounded fear that thus the interests of Christianity can by any possibility be endangered. I feel sure, on the contrary, that its best interests will be promoted by such means. There is a

natural tie tending to bind together all different forms of excellence.

I admit that we sometimes—yes, too often, see these things divorced which ought to be united. This is mainly due to the weakness of the human mind or the corruption of the human heart. Let me assure you that there neither is nor can be any inherent or essential antagonism between religion and science. They are both daughters of the same great and beneficent Creator.

But if it is important that there should be no divorce between the heart and the intellect, it is still more important that there should be none between the essential elements of Christianity itself. You should regard as among the worst enemies of our holy religion those who would make a divorce between morality and faith. As there can be no high morality without faith, so there can be no true faith without morality.

"Those, therefore, which God hath joined together, let no man put asunder."

SCIENTIFIC NOTES.

Influence of Light upon Cement.—Dr. Heintzel thinks that the influence of light upon cement has not hitherto been sufficiently considered. He instituted some experiments upon a quantity of cement which he divided into three parcels, exposing parcel *A.* to the air and full light, *B.* to the air and diffused light, and secluding *C.* in darkness from the air. After six months he found that *A.* made a weak mortar by absorbing 38 per cent. of its weight of water, and it had become crumbly; *B.* with 33⅓ per cent. of water made a mortar which was too adhesive to the trowel, and it yielded up none of its water; *C.* with 33⅓ per cent. of water made an excellent mortar, easily stirred and flowing, and it relinquished some of its water. After setting for twenty-eight days the relative strength was *A.* 3, *B.* 37.9, *C.* 44.6.—*Ding. Jour.*

St. Gothard Tunnel.—A singular depression has been lately noticed in the strata which are traversed by the St. Gothard Tunnel. Some geologists think that it indicates a subterranean sea in the interior of the mountain. A late report of the inspector of the works asserts that the irregularity has ceased and the perforation has resumed its regular course. On the southern side there is an advance of three metres per day. It is a little less at the northern extremity where the tunnel has not yet emerged from the serpentine, although it has traversed that hard rock for double the distance that the geologists anticipated.—*Les Mondes.*

Niello.—The composition of the Russian Tula or Niello-silver has been hitherto kept secret. According to the *Berliner Tagblatt* the firm of F. Zacher & Co. in Berlin have discovered the method of manufacture, and have made it in large quantities. It consists of nine parts silver, one part copper, one part lead, and one part bismuth, which are melted together and saturated with sulphur. This mixture produces the gorgeous blue which has often been erroneously spoken of as steel blue.

Formation of Whirlwinds.—In Hebert's recent communications to the French Academy, he has laid special stress upon the influence of the land configurations, and especially of the mountains and valleys, upon the great movements of the atmosphere. He comes to the conclusion that all the cyclones which visit Europe from the Atlantic Ocean originate on the American mountains. Many years ago Prof. Henry indicated the region of the Saskatchewan as a prominent cradle of storms. More recent communications to the American Philosophical Society, based partly upon the observations of the Signal Service Bureau, and partly upon special meteorological records at San Francisco and at Barbadoes, have shown that there are two other important centres of extensive atmospheric disturbance, one in the neighborhood of Colorado and another in the West India Islands.

Transmission of Power.—At a late meeting of the Societé Francaise de Physique, M. Cadiat explained a method by which he had succeeded in transmitting the movements of a steam engine to a distance of 150 metres by coupling two gramme machines, the second being made to turn by the current which is produced by the first.

Homogeneous Cast Steel.—The discussions of Gautier and Euverte upon the influence of silicium in iron has led to a special investigation by F. Osann, who finds that a very small quantity of silicium offers the best protection against the undue oxidation of the carbon and the consequent undesirable production of gas and blisters which interfere with the solidity and homogeneity of steel.—*Zeits des Deutsch Ing.*

IN WYOMING TERRITORY.

From an interesting family letter written by Professor Henry Morton, who is with the eclipse observation party, we are permitted to make the following extract:

"RAWLINS, Wyoming, July 19th, Evening.

"We left Cheyenne, mounted, that is, Draper, Professor Barker, Edison, and myself, the entire party, with the exception of Mrs. Draper, on the cow-catcher of the forward engine, for it takes two to pull a train up the steep grades encountered up to the summit of the pass at Sherman.

"The position gave us an excellent view, and had, besides, an element of excitement resulting from the possibility of encountering a cow. All, however, went well, and we enjoyed the peculiar scenery, &c., immensely. We were prepared for the absence of any indications of precipitous ascent, and were, therefore, not disappointed at finding ourselves at an elevation of over 8,000 feet, or nearly twice as high as Mount Washington, without any direct sense of rising. The entire level, as far as the eye can reach,

ell as further, rises together, so that there e no precipices and ravines as in the Alle-anies. The changes of scenery are, how-er, remarkable and sudden, and many of e views are very impressive. At Sher-an, the highest point, we returned to the rs, except Mr. Edison, who stayed on the w-catcher for some forty miles further.

"After settling various matters this morn g, we started for a drive with Mr. E. Dick-son, the Superintendent of this section of e Union Pacific Railroad. . . .

"We went to a little canyon, at the mouth which is a very fine spring of ice-cold ter, which supplies the town. On our ad we heard a rattlesnake in a sage-bush se to the wagon, and Mr. Dickinson shot but the rattling continuing as loud as er, careful inspection revealed another, ich was also shot, The first had eight tles, and was four feet long; the other d four.

"The 'canyon' was very beautiful, and ge enough to be impressive. Bluffs of ldish rock at the top, an abattis of debris, ered mostly with gray-green sage bushes, l here and there vivid green clumps of ss and other plants, made, with the va-gating effect of the shadows of passing uds, a very beautiful effect. The cañon canyon curved and turned, but we could drive up it far in the wagon, and after rattlesnake experience I did not care to far among the sage bushes on foot.

"We then drove in another direction, and ling two more rattlesnakes, one by run-g over it, and another which Mr. Dickin-attacked and killed with a whip, we came n a scene which I can compare to noth-but the imaginary views of locations in moon. Coming over a little rise of und, there was spread before us a plain ome ten or more miles in length, by five so in breadth, as level as a lake, covered f with pale green velvet, surrounded on sides by steep, conical hills and bluffs, h horizontal belts or markings, and with w low, conical hills rising from one part he plain near its border. Floating clouds e passing over and variegating the vel-green of the surrounding elevations with r shadows, while in the far distance some n blue peaks overtopped all else. The was near setting, and in the east some d-shadows made converging rays, seem-to emanate from the eastern horizon, , taken all together, it was one of the eliest scenes I have ever looked upon.

We rode over a rising ground, and in a ute had entered a totally new scene. A htly sunken valley, or rather depressed n, now lay before us, with a couple of gular little lakes in the middle, surround-ed by brilliant green foliage, and on one side a range of red hills, with again bluffs and distant hills. This was a perfect realization, to my mind, of the descriptions I have seen of the smaller oases of the Lybian desert. The sudden changes of scene are explained, I think, by this:—The country here immediately passed over is very level, but the distant mountains are very high. Riding over one of these little level plains, the horizon, really only a few miles distant, seems bounded by the far off ranges, and to be immense; but when one crosses a low, dividing ridge, and enters another little basin, he enters a new world, some parts of the distant mountains being excluded by low bluffs or mounds near by, but the effect of vast distance still remaining. The effect, beyond doubt, is magical and beautiful in the extreme."—*Public Ledger.*

A DOUBTING HEART.

Where are the swallows fled?
Frozen and dead,
Perchance upon some bleak and stormy shore.
O doubting heart!
Far over purple seas,
They wait in sunny ease
The balmy southern breeze,
To bring them to the northern home once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or rain.
O doubting heart!
They only sleep below
The soft white ermine snow,
While winter winds shall blow,
To breathe and smile upon you soon again.

The sun has hid its rays
These many days;
Will dreary hours never leave the earth?
O doubting heart!
The stormy clouds on high
Veil the same sunny sky,
That soon (for spring is nigh,)
Shall wake the summer into golden mirth.

Fair hope is dead, and light
Is quenched in night.
What sound can break the silence of despair?
O doubting heart!
Thy sky is overcast,
Yet stars shall rise at last,
Brighter for darkness past,
And angels' silver voices stir the air.* .

TRUE BAPTISM.

Ah! think not the baptismal stream
The purest human hands can lave
Can cleanse the soul from inbred sin,
Or from the least pollution save.

Or sprinkled on the infant face,
Whose features with young beauty shine,
Impart regenerative grace,
Which naught can give but hands divine.

* From Adelaide Anne Procter's "Legends and Lyrics."

"'Tis but a symbol," dost thou say?
Let happier themes be then thy task;
Wouldst thou with shadows pass the day?
Or grasp perfection? I would ask.

Did types and shadows take their flight
When He of whom they whispered came?
Or linger with the shades of night
Amid the day spring's glorious flame?

Ah! all is naught that man can do,
The gift divine alone can save,
The Holy Ghost the soul renew,
Regeneration's waters lave.

This crystal stream, this crimson flood,
From guilt can cleanse, for sin atone;
'Tis this can make a child of God,
By faith applied—and this alone.

Come then, my friend, to Jesus come,
And types and shadows cast away;
Yes, come to Christ, the anointed one,
The Word, the Life, the Truth, the Way.

—*Christian Witness.* A. M. C.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 30th ult.

GREAT BRITAIN.—In the House of Commons, on the 25th, a Radical member presented a petition of extreme partisans of the Turkish cause, demanding the impeachment of Lord Beaconsfield. A point of order was raised, but the Speaker allowed the presentation. A member of the government stated that the memorandum of the Anglo-Russian agreement, made previous to the Berlin Congress, could not be laid before the House without the accompanying documents, and that the latter could not be produced without the consent of the other Powers. W. E. Gladstone gave notice that he should move for the production of those documents, but he withdrew the motion on being informed that the Powers had been asked to permit it, but one had refused.

Announcement has been made to Parliament of the intended marriage of the Queen's third son, Arthur, Duke of Connaught, to Princess Marie Louise, daughter of Prince Frederick Charles of Prussia, and the House of Commons has granted him an allowance of £25,000 per annum, and in case of his death, £6,000 to his widow.

The Queen has conferred the order of the Garter upon Lords Beaconsfield and Salisbury, as a mark of approval of their action in the Berlin Congress.

The nail-makers, to the number of 24,000, in the Dudley und other districts west of Birmingham, have struck for an advance of 30 per cent. in their wages. A number of others are expected to join them.

It is officially announced that the Marquis of Lorne, the Queen's son-in-law, has been chosen to succeed Lord Dufferin as Governor-General of Canada, and has accepted.

The debate in the House of Commons on Lord Hartington's resolution against the government's Eastern policy commenced on the 29th. R. Plunkett moved an amendment, as a vote of confidence, expressing the hope that the efforts of the government would preserve peace, maintain the interests of the empire, and ameliorate the condition of the East. Several speeches were made on both sides. The debate was continued next day, and then adjourned to the 1st inst.

ITALY.—Some popular dissatisfaction with the results of the Berlin Congress has been manifested, that while Austria was given additional territory on the east, by being allowed to occupy Bosnia and Herzegovina, some of the provinces bordering on Italy had not be assigned to the latter. The southern part of Tyrol, cluding Trent, and the port of Trieste were especia desired. This feeling, it is believed, was stimula by certain parties hostile to the present Ministry, found expression in public meetings held in vari places. The government discouraged such manife tions, and declared itself loyal to the Berlin tre At the latest accounts the agitation was apparen subsiding.

AUSTRIA.—In view of the occupation of Bosnia Herzegovina, the government prepared a proclamat which was distributed, in the native language, assu the people that the Austrian troops came as frie that Austria takes possession under the sanction of council of European nations, and that the troops protect all, and oppress none. Established customs institutions will be respected; the revenue will be plied solely to the wants of the country; and arrear taxes will not be collected. The Austrian troops cr ed the frontier at two points on the 29th ult. One tachment was met by a Turkish major, who prese a document supposed to be a protest, which the c mander refused to receive.

FRANCE.—An official decree has authorized a tional subscription to assist certain classes of arti to visit the Exposition for purposes of instruction.

ROUMANIA.—The Russians are evacuating the brudscha, and the Roumanian troops are preparin occupy it.

SPAIN.—There is much distress in some agricul districts in consequence of drought. Locusts and phylloxera (the Insect parasite which attacks the gr vine), are also prevalent. In Andalusia the peasant sist the collection of the octroi and land tax.

ASIA MINOR.—The London *Times*, in an articl the 25th ult., said respecting the reforms which land will require in Asia, that interference with Sultan's prerogative will be avoided, and only administrative reforms will be required. The important will be the choice of honest and ca governors, and their enjoyment of a secure tenu office; an incorrupt administration of law by edu and competent judges; the maintenance of publi der by an efficient police; and the collection o revenue without extortion, for which purpose it w urged that the practice of forming out the tax abolished.

DOMESTIC.—The popular subscriptions to the cent. government loan, issued last Second m amounted, on the 21st ult., to $37,000,000, in ad to $76,000,000 taken by the "Syndicate," m $113,000,000 subscribed in about five months total authorized issue of $700,000,000. It is that within the past year a number of governme curities held in Europe have been returned, an comparatively few now remain abroad. The a of gold sent out of the country to pay interest public debt is decreasing every year.

The sales of public lands in Kansas and Dak the past year have been respectively twice a times the amount of the previous year; and the been a large increase also in Minnesota and Net The Commissioner attributes this to actual settl The records of the land offices show that the e tion is mainly from the Atlantic States.

Yellow fever prevails in New Orleans. The ber of cases reported to the 29th ult. was 80, v deaths; and in twenty-four hours, to noon of the 24 new cases and 1 death occurred. A stringen antine has been established at Mobile, and all r trains between the two cities have been stopp cept the mail cars. The fever is also prevai Havana, and at Key West, Florida.

Friends' Review.

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From The Quaker Alumnus.

RLS' COLLEGES OF NEW ENGLAND.

much is now being said in regard to co- ation that the actual collegiate work g done by women alone seems in danger ing overlooked. A glance through the colleges of New England may be of fit to some who have not actually seen hemselves the wonderful advances that le education is making. It is to be re- ed that Vassar cannot be added to the here, as it is a valuable illustration of the ect, but it was not included in the trip of h this paper is the resumé.

urther interest is added to the matter in deration of the girls' college which is t to be founded near Haverford by a ber of our society, and for which he deserves the gratitude and heartfelt thanks of the women for whom he is doing so much.

Our first visit was paid to South Hadley, Mass., where Mt. Holyoke Seminary is situated. This school has been doing a quiet, unostentatious work from the time it was founded, many years ago. As a pioneer it deserves special mention. At a time when it was an unheard-of thing to give women higher training, its founder, Mary Lyon, felt the necessity, and never rested until she established this school, in spite of great difficulties. Since then it has developed and kept pace with the times, until now they have nearly 300 scholars. The requisite age for entrance is 16, and the average of their last graduating class was 22½. Greek, German and French are elective, but what is lost in the languages seems to be made up in the physical sciences, which are exhaustively taught. The main building in which the students live, and where most of the class-rooms are, is on the village street. A fine gymnasium adjoins it, and in the grounds close by is the Williston building, lately erected and used for instruction only. This is a model of construction. The teachers met together and put their wants, in regard to class-rooms, etc., on paper. These were handed to the architect and he planned the building accordingly. The result is a perfect adaptation of means to ends, which, with all due deference to architects, is not always found. In this building are the botanical, zoological, geological, physical, chemical and art rooms, all well supplied with apparatus. In the lecture rooms we noticed a new and practical invention—movable hand-rest for the chairs, in taking notes. When not in use they are taken off and put under the seats. This was invented by the gentleman who gave the building.

An interesting feature is, the large number of curiosities sent by old scholars from all parts of the world. Since the school has been in operation over 180 missionaries have been sent from there; a strong tribute to the

many a timid professor or callow freshman, who fears that the standard of a man's college would be lowered if women were admitted to it. Thorough, systematic college training was seen on all sides. Earnest pupils, enthusiastic professors, fine laboratories, large libraries met us everywhere. Women need fear no longer for the education of their sex. The vexed question is settling itself in spite of all difficulties, for it is in the hands of women who are practically working it out in a successful manner.

ELIZABETH T. KING.

BALTIMORE, 7th mo. 6th, 1878.

QUAKERISM AND CHRISTIANITY.

NO. V.

THE MINISTRY.

From the principles held by Friends in relation to worship, it may readily be inferred that their views of the call and offices of the ministry are different from most, if not all other professing Christian churches. Here is another peculiarity that we have to notice and to prove our practice to be in accordance with that of the apostolic church.

In the first place Friends do not consider it necessary that every congregation should have one man, who is specially educated and ordained to officiate as a minister, as do other churches. Neither do we believe that every congregation should be limited to one person as minister, for that was evidently not the case in the first Christian churches. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11–12. Again, "If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy—(preach) one by one, that all may learn, and all may be comforted." I Cor. xiv. 30–31. "There are diversities of gifts, but the same Spirit.—For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the working of miracles, to another prophecy, &c." I Cor. x. 8–10.

Here we learn that in the apostolic churches there was no restriction to only one individual to minister, but that liberty might be exercised by several in the same congregation, under proper rules and regulations, which Friends have carefully provided. For the "spirits of the prophets" were to be "subject to the prophets." and all things were to be done "decently and in order."

From these texts as well as many others, we are taught that this ministry is a gift from the Lord, bestowed on whomsoever he has called to this most responsible service, and is not of or from man. We find the apostle Paul has given numerous testimonies to the reality and necessity of this high sanction of his ministry. He says, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. i. 11–12. "That we might know the things that are given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." I Cor. ii. 12–13.

Then after the call, the minister needs the power, the wisdom, the unction that comes alone from above. John testified, "Ye have an unction from the Holy One, and ye know all things."—"The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and no lie." I John ii. 20–27. The Lord Jesus, after His resurrection, and when He was about to give His disciples His last benediction, said unto them, "And behold I send the promise of my Father upon you, (the Holy Spirit), but tarry at Jerusalem until ye be endued with power from on high.' Luke xxiv. 48–49. He gave the promise but the fulfilment of it was in His own time not theirs. Yet we believe that while awaiting that fulfilment, they continued in fervent prayer, as was their practice. So we believe it is incumbent on such as feel called to the ministry to be earnest in prayer for the endueement of power from on high, that their "speech and their preaching may not be with enticing words of man's wisdom, but in demonstration of the Spirit and of power. I Cor. ii. 4.

Another peculiarity derived from our view of the call and qualification of the ministry which has been held from the foundation of our society to the present day, which is not common in any other denomination, and by nearly all prohibited, but which is plainly in accordance with the practice of the church in the apostolic age, is the belief that the gift of the ministry is conferred upon women as well as men. God is no respecter of persons. "There is neither male nor female, for ye are all one in Christ Jesus." Gal. iii. 28. On the day of Pentecost, Peter, accounting for the extraordinary effusion of the Spirit on that occasion, said, "This is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy." Acts ii. 16, 17, 18. "Philip the evangelist had four daughters, virgins, who

did prophesy." Acts xxi. 9. Paul mentions at different times, women laboring in the gospel. See Rom. xvi. 3–12, Phil. iv. 3. Then he describes how a woman should appear when praying or prophesying in public, that is preaching, for prophesying in most cases as used in the New Testament signifies preaching. I Cor. xi. 5. These were some of the examples under the gospel dispensation. But we may go back to the old dispensation and find women as prophetesses and public speakers, who were not prohibited, but spoke with authority. Instance Miriam and Deborah, and Huldah and Anna, as well as others. I have been astonished at the apparent ignorance of high professing Christians on this point, even at the present day. It seems as though they had never thoroughly examined the Scriptures on this subject, nor heard that there is a religious society, that has acknowledged the ministry of women for over two hundred years. And we know that their ministry has been exercised in the power and wisdom of God, and blessed to the edification of the church, and to the conversion and salvation of many souls, through faith in the Lord Jesus Christ. Q.

(To be continued.

A CALL TO CHRISTIAN SERVICE.

In the service of glorifying God men find their highest honor and their truest happiness. To serve some beings would be degrading; to be the vassal of the devil is to bring upon yourself disgrace and sorrow, but to serve the Lord is more honorable than to wear a prince's ermine; and as for happiness, the angels find it heaven, and redeemed spirits own it to be their bliss, while those on earth who most fully do the will of the Lord confess themselves to be the happiest of men. It is a seraph's glory that he gives glory to God, and there we must find ours.

I would leave this point, but I think I hear the inquiry, "Are we then to leave our business, shut up our shops, forsake our families, betake ourselves to solitude, and spend our time in prayer and devotion?" I said not so; I have not even hinted at such folly. I have said that you are under obligation to serve God: surely this does not imply that you are to avoid that service? When the Lord bade Jonah to serve Him in Nineveh, was it not flat rebellion which led him to flee into Tarshish? Certainly it was not the way to keep the command. In your own callings, where God has placed you, you are to glorify Him. It is not fighting a battle for a man to run out of it, to avoid the contest and the trial which comes out of it; yet that is what it comes to, when a man gets to a monastery or a woman to a nunnery. Thus duty is shirked under the pretense of more easily fulfilling it, and God's glory is sacrificed under the plea of promoting it. Did He make men to be immured in cells, or women to be buried alive in religious prisons? 'Tis an ill use to which to put an intelligent being, and a sheer waste of the Creator's revenues. You cannot win the battle by quitting the field. Stand where your Captain has placed you, fight in His strength, and endure till victory crowns you. There is a way in glorifying God in your present position whatever it may be. A merchant or a working man, a mistress or a nurse girl, a king or a pauper, has each one a work to do; we are or ought to be all servants in the one great house, doing this or that as the Master appoints, and all equally glorifying God as His grace enables us. Our service to God lies not out of the way of daily life, but in it; see, then, that ye be diligent therein. C. H. SPURGEON.

NORTH CAROLINA MISSION.

The Committee appointed last year by New England Yearly Meeting upon Mission Work in North Carolina and other States in the South, made the following report:

To the Yearly Meeting:

In accordance with our appointment last year, we have endeavored to do what we could; and we feel now in giving a report of the work, that we can acknowledge with gratitude that "the Lord hath been our helper." Three of our number visited North Carolina in Eleventh month last, and found there, as we anticipated, a large field for missionary work, needing more laborers. By statistics obtained from the Educational Bureau at Washington, we found that seventy-five thousand of the white inhabitants of North Carolina between the ages of ten and twenty years could not read or write, being fifty-one per cent. of the entire population of the State, and an increase of ten per cent. since the late civil war. After consultation with many Friends, a location was selected for this Committee to concentrate their labors in the north-western part of North Carolina, within the limits of Deep Creek Monthly Meeting, composed of Deep Creek, Forbush and Hunting Creek Meetings of Friends. Here were many intelligent people who were anxious to educate their children, but were unable to do so without assistance from others. We engaged three teachers, members of North Carolina Yearly Meeting, and sent one to each of the above-named Meetings of Friends, to organize a school. They were cordially received at their sever-

al fields of labor, and the people were willing to aid the work all they could, by boarding the teachers, &c. Two schools were commenced the 10th of Twelfth month, and one the 11th of Second month. Two of them continued successfully till the 30th of Fifth month. One closed two months previous, and the teacher organized a school in another part of the Monthly Meeting, where an Indulged Meeting of Friends is held. This school, under our care, was continued two months. The number of months the four schools were taught is sixteen; with an attendance of 167 pupils between the ages of five and twenty five years, some of whom came a distance of three miles; 76 were children of Friends. Soon after our teachers went there, they organized a Bible School and a Temperance Society in each place, all of which have been successfully carried on, and are still continued: 250 persons signed the temperance pledge. About 150 attend the Bible schools; 38 persons have been received into fellowship, and two Indulged Meetings organized by Deep Creek Monthly Meeting, since our work was commenced there. Franklin S. Blair, Superintendent of Friends' schools in North Carolina, has rendered us very efficient aid in the prosecution of the work, in the cause of education and of temperance, by visiting the schools, holding educational and temperance meetings in the neighborhoods, and in many other ways.

We have sent a large number of religious and temperance books, tracts, pledges, Bibles, &c., to the superintendent and teachers, for distribution, all of which have been gratefully received and acknowledged by them and others, and we believe the good work has been greatly aided in this way. All the schools were opened every morning by Scripture reading. Two schools attended Friends' Meeting in the middle of the week.

Much has been done for these dear people whom we have undertaken to assist in the religious and literary cultivation of their children; but very much more is needed to be done. They are poor; the curse of slavery, and ravages of a terrible war have rendered that part of our country desolate, and much of the land unproductive. Their school-houses and other public buildings have been destroyed in many places. Our schools were held in small log meeting-houses with poor accommodations. Most of the people there live in log houses built by their own hands, and eat and wear the products of their own labor, only. They are people of our own race, and many of them members of our own religious society, and are earnest, intelligent Christians. They should claim our deep sympathy. They need teachers, school-books, Bibles, Bible-helps, religious books, &c. We recommend that the work be left in the care of a committee for the ensuing year, and that $600 be appropriated for its use.

The Yearly Meeting adopted the recommendations of the report, continued the Committee with additions, and appropriated to it $600.

For Friends' Review.

ON THE PROPER ATTITUDE OF THE CHRISTIAN CHURCH WITH REGARD TO WAR.

A paper read at the Annual Meeting of the Leeds Congregational churches. By Thomas Harvey.

Basing his views on this subject upon Scripture, T. Harvey indicates that the Divine plan for the race has been educational, leading through former dispensations to the fuller one of the gospel. Even under it men have been trained slowly, so that professing Christian society has applied the principles of Christ more and more to action. This paper is a temperate plea for Christians to act up to individual conviction of the truth on the subject of peace, and for the churches to take a more positive stand for it. The closing part of the address and postscript give an epitome of his reasoning as follows:

What, then, is the proper attitude of the Christian Church in regard to war?

In the first place, as individuals, we should be willing to open our minds to the reception of unpopular truth; and if convinced that war is unlawful, we should bear a testimony against it in such ways as might be open to us, or might providentially occur. This would bring upon some, loss of reputation—possibly, even, pecuniary and other sacrifices; but the truth would spread; the churches would be enlightened, and their combined influence and endeavors would be powerful. Such a line of action would, we firmly believe, honor Christ, and commend His gospel to the unconverted at home and to the heathen. It would also promote the highest welfare of our beloved country, and be consistent with a true and pure patriotism. As the poet Whittier says:

> "Every man in each degree,
> That strives to keep his spirit free
> From sin, and loves the truth to spread,
> Helps to exalt his country's head."

Postscript.—The objections to the view that war is at all times anti-Christian are generally based (1), on the Old Testament; or (2) on the case of Cornelius the Centurion; or (3) on a fallacious identification of

force applied in war, and the material power needed in upholding civil society; or (4) on the assumption that the safety of States from invasion without warlike means would be impossible.

1. The attempt has already been made to point out that the Old Testament in its final teaching and interpreted in its relation to the New Covenant is opposed to war.

2. The case of Cornelius would render no support to war, if it were as certain as it is uncertain, that he remained a soldier. After the outpouring of the Spirit on the day of Pentecost, there was no sudden declaration to the Jewish converts that the temple worship was abrogated, nor to Jewish and Gentile believers that war, slavery, and polygamy had become unlawful. It is plain that it was the divine method that the followers of Christ, obeying the gentle promptings and heart-influences of the Spirit, *should cease from all that was contrary to the law of love.* That which should govern their mutual relations is concisely expressed by the Apostle Paul: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. xiii. 9, 10: Gal. v. 14. To have introduced a system of prohibitions and commandments would have been to have reproduced another dispensation of *law;* it would have substituted an external code for the free growth of the inner life nourished by its dependence on and abiding in Christ.

3. There is no real analogy between the soldier and the police officer. The latter is a free agent. He uses no more force than he deems to be needful for the preservation of peace and order. His use of such force is for the benefit of all, including those, whether children, lunatics, or offenders, who, through ignorance or wilfulness, seek to break the law. However imperfectly carried into effect, the aim of civil law and civil force is not only to preserve social order, but to reclaim, not less than to chastise, the law-breakers. The executive power, in its use of civil force, never knowingly confounds the innocent with the guilty.

The soldier is not a free agent after his enlistment. He seeks no object but the injury and destruction of the so-called enemy, and for the most part his plan is to punish the guilty, or those who have caused the quarrel, by slaying the innocent. It can never be said that he seeks in any way, direct or indirect, the benefit of those whom he wars against.

4. The safety of well-doing—the certainty that "righteousness exalteth a nation"—is a safer assumption than the contrary.

Albumen.—Setchenoff has found that the white of egg, when boiled in a vacuum, is changed into solid fibrin. If a small quantity of the yolk is mixed with the white the solidification is five times more rapid. In addition to its physiological importance, this fact enables us to obtain albumen under a form of remarkable purity.—*Les Mondes.*

AN INTERESTING NOTE FROM BRYANT.

In Mr. Bryant's poem, "The Flood of Years," which was first published two or three years since, are these lines:

"So they pass
From stage to stage along the shining course
Of that fair river, broadening like a sea.
As its smooth eddies curl along their way,
They bring old friends together; hands are clasped
In joy unspeakable; the mother's arms
Again are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them; wounded hearts that bled
Or broke are healed forever."

A gentleman who had been sorely bereaved was so struck by the unquestioning faith in immortality here expressed, that he wrote to Mr. Bryant, asking if the lines were to be understood as a statement of his own belief. Mr. Bryant instantly replied in the following note, which has not been published before, and which has a peculiar interest at this time:

"CUMMINGTON, MASS., August 10th, 1876.

"*Dear Sir*—Certainly, I believe all that is said in the lines you have quoted. If I had not, I could not have written them. I believe in the everlasting life of the soul; and it seems to me that immortality would be but an imperfect gift without the recognition in the life to come of those who are dear to us here.

"Yours truly, W. C BRYANT.

"F. N. Barrett, Esq."

—*Harper's Weekly.*

"HOTEL-CAR" GROGSHOPS.

The Pullman Car Company have recently placed a number of hotel cars upon the route between New York and the West, which are hotel and sleeping cars combined, passengers being furnished their meals in the cars as they ride along the road. These cars are also furnished with a liquor bar, and each carries the United States Internal receipt for a "twenty-five dollars" permit to sell liquor to passengers. Whether they obtain a license from the States through which they pass we do not know, but we desire to enter a protest against this grog-shop-car nuisance and pest to society. Is it not enough that men are tempted upon solid land and upon almost every corner of our streets? Why should the Pullman Car Company go into the villainous whisky business, and debauch young men who pass

over the route? We saw two young men nearly drunk and disorderly making frequent visits to the hotel-car "bar." The Pullman Car Company deserve the reprobation of all good men and women for this last grogshop innovation.—*Nat. Temp. Advocate.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MO. 10, 1878.

PUBLIC MORALS.

Our Lord's words, "If my kingdom were of this world, then would my servants fight," appear not to be understood alike by all who accept their authority. Some suppose them to mean, that Christ *approved* of warfare, under His own dispensation, as well as under that of the old time; only, that Christians should take no personal part in it. Others hold, that it is only warfare *on behalf of religion* that is forbidden.

Can it be rightly inferred from the Scriptures, that more than one standard of right is approved in the Divine sight; one for the world and another for Christians, or one for individuals and another for nations? It is quite a different statement, the truth of which may be at once acknowledged, that times of ignorance are "winked at;" that God judges all according to what they know, and not by what they do not know. But the principles of right and justice, and those of love, summed up in the Golden Rule, are universal. As Christ propounded them, the first and second commandments are obligatory upon all men. The world does not accept these commandments. Nations professedly Christian do so in name, but not in reality; they are not the ground of national policy.

Yet nations, and still oftener individual statesmen, recognize right as well as expediency, as having a due place in public affairs. Wrong done by Turkey in allowing persecution of her Christian subjects, was made by Russia the occasion first of protestation, and afterwards of war. Condemnation of the same outrages, touching the moral sense of the British people, stood in the way of their government's carrying out in full its policy of sustaining Turkey as a bulwark to limit the power of Russia. There are some evils too great for any free people to tolerate; some, too, against which the conscience of the whole civilized world cries out. This conscience has been educated to its present state by Christianity. May we not hope, or rather must we not be sure, that this education will still go on? The time will come, when justice and kindness to Indians will be regarded as not merely the "Quaker" policy, but the only American policy. A day is at hand, whose coming may be seen with the eyes of faith and hope through all the clouds of the Beaconsfield supremacy, when "British interests" will no longer be allowed to sustain opium traffic in China, idolatry in India, or Turkish misrule in either Europe or Asia. This we must thankfully believe, for the promise stands, that all the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ. H. H.

ALTHOUGH many of our readers reside at a distance from cities, all, we trust, are in sympathy with efforts made to alleviate the sufferings of those dwelling in them. Amongst these sufferings, hardly any call for a measure of prevention more nearly certain, and yet, to the poor, without aid, more impracticable, than the disease and mortality of young children during hot weather. This prevention is largely obtainable by their removal through midsummer to open, elevated, healthy places in the country. Several methods of partial relief of such a kind have been proposed and carried out—steamboat excursions, seaside resorts for sick children, &c. All these have proved very useful. No similar charity, however, seems more beautiful in itself, or more sure to be beneficial, than what is now known in Philadelphia as the "children's week." A number of farmers living not very far from the city, with the co-operation of ladies resident therein, invite to their homes, for a week or more at a time, as many poor young children as they have room for, taking them into their families as guests. Others, with less means of their own, receive them at a very small rate of board, paid by the benevolent persons who have devised and who support this arrangement. Of course, much depends upon the *judgment* as well as kindness with which the plan is carried out.

Several of those who, acting from kindness merely, have expected rather annoyance or much trouble from the presence in their families of these little denizens of the most crowded and least cultivated quarters of the city, have been agreeably surprised with their own growing interest in the objects of their benevolence. So true it is that charity, like mercy, is "twice blessed; it blesseth him that gives, and him that takes."

Those desirous of aiding this work can do so by sending contributions to A. M. Spangler, 529 Commerce street, Philadelphia.

"THE QUAKER ALUMNUS" is the title of a handsome paper, of sixteen pages quarto, announcing itself as No. 1 of a "quarterly journal, devoted to the educational interests of the Society of Friends." Its editors are E. P. Allinson, J. G. Bullock, Henry Bettle, F. B. Gummere, and Charles E. Pratt. With the motto, "*Nec temere, nec timide,*" both modesty and courage are shown in the animus of the undertaking. Besides information in regard to Haverford, Earlham, and Wilmington Colleges, and Providence School, the paper contains the poem contributed by Francis B. Gummere to the Alumni Meeting of Haverford College for 1878; an account of Marcus Schwaner, a German Quaker of the seventeenth century, translated from the German by C. E. Pratt; an essay on "Education and the Society of Friends," by Dr. C. W. Townsend; extracts from President Joseph Moore's Baccalaureate Address of this year at Earlham College; a brief letter of encouragement from Dr. James C. Thomas; and an account of "Girls' Colleges in New England," which we transfer to our pages this week. Copies of the *Quaker Alumnus* may be obtained at the office of *Friends' Review*, or of either of the editors. Price 30 cents for a single number, or $1 a year.

ERRATA.—In the letter of John Scott, in No. 49, page 779, the distance of Chehalem Valley from Winaseky Landing should be stated as 2½ miles, not 22. Near the bottom of the page, Rebecca *Slawson* should be Clawson.

—A Friend informs that Dover Quarterly Meeting, New England, occurs on the 17th and 18th insts., not the 22d, as published in No. 50.

THE new Book of Meetings, edited by William G. Hubbard, is now being put in type at Friends' Publishing House, New Vienna, Ohio, and is expected to be out by 1st of Ninth month.

MARRIED.

LEEDS—WORTHINGTON.—At a meeting held under the auspices of Adrian Monthly Meeting, the 27th of Sixth month, 1878, Samuel Leeds, of Adrian, Michigan, to Elizabeth Worthington of Philadelphia, Pa.

CORRESPONDENCE.

NEW YORK, July 28, 1878.

Dear Friend:—Among the subjects which excite here a good deal of interest is that of Socialism. In this city the Socialists are not wanting in activity. While the German Christians for a long time have vainly endeavored to establish a daily religious German paper, the German paper of Socialists is sustained by 1,000 subscribers. They also hold large meetings, in which their speakers attack the present condition of society, and draw glowing pictures of what society will be, whenever the Socialist State, now of the future, shall be realized. The impression generally prevails, that radical Socialism is almost exclusively confined to the foreign element. There are, however, many Americans who strongly sympathize with it. It was Drury, an American, who, the other day, drew a distinction between those who sin against individuals, as Nobiling did, and those who sin against society, as Emperor William and Bismarck have done, and who maintained, that if Nobiling was hung, Emperor William and Bismarck, the greater criminals, might well be hung at his right hand and at his left; the comparison he at the same time drew, my pen refuses to record. In Germany the rapid increase of Socialism has given rise, under the leadership of Court preacher Stöcker, to the organization of the Christian Workingmen's Society, with which the Church, in many ways, stands in warm sympathy. The press has also been extensively employed in counteracting the evils of Socialism. I mention especially the works of Tort and of Rudolph Meyer. In this city the attention of the Church, to some extent, has also been drawn to the subject. The Rev. Dr. Oerter, a minister of the Dutch Reformed Church, has published three discourses in German, which have been favorably noticed by leading journals, both secular and religious. In discussing the subject with Socialists I have given due weight to the many imperfections of the present system of labor, but I have also endeavored, in a spirit of candor, to point out the errors into which they have fallen. In doing so, I have made use, to some extent, of the views presented in one of the discourses of Dr. Oerter. In consequence of the present system of production, private capital, amassed in the hands of a

few, has obtained a power which has proved ruinous to many. There are not wanting cases where the interests of the middle classes have been seriously interfered with. In consequence of it, the number of those who seek employment has been increased and wages have been reduced. It is a fallacy, when the same complaint is made in regard to the introduction of machinery. True, a smaller number of men are employed in doing the work now done by machinery than were before its introduction, but as an off-set there is a large amount of skilled and unskilled labor employed in order to construct the machinery. It is also deserving of note that in consequence of the introduction of machinery the condition of the working classes in regard to clothing and many other comforts has been greatly improved. In giving prominence to the abuses of which the capitalists have become guilty the socialist has truth on his side, but he errs when he infers from it, that the possession of capital must always have this result. Private capital, conscientiously employed, may add, indeed, to the wealth of the em ployer, but by it also hundreds of families obtain their daily bread, and society in general is benefited. The poverty so much complained of is too often the result of laziness and intemperance. The Socialists, here and in Germany, call for a normal day of labor, corresponding to the wants of society, and for the abolition of Sunday labor, the discontinuation of work done by children, and of all kind of work injurious to females; they also demand the enactment of laws for the protection of the life and the health of the laborer, and sanitary control of the laborers' dwellings. Claims such as these are well deserving of attention. But they are far out of the way, when, to counteract the abuses of private capital, they advocate the employment of violence. In demanding that private capital shall be converted into capital held in common, they are guilty of a great wrong. I say with Dr. Oerter, that every man has the right to possess private capital, and to use it so as to add to it. That right is only limited in the case of one man, by the same right which another man en joys. There is a Socialism which the Bible approves of. St. Paul refers to it when he says, that we, being many, are one body in Christ, and every one members one of another, or when he speaks of the spiritual gifts diversely bestowed of God, but for the good of all. The principle thus laid down in the word of God was carried out by the first Christians, and it is now adopted by the Moravians, at least to some extent. But it was not force which operated in this case, but love. The Socialists complain of the selfish spirit in which the laborers are treated, and there is often too much cause for this complaint. Wealth tends to foster selfishness; it even invades the sanctuary of God, and those who should treat each other as brethren beloved treat each other, as a divine has wittily said, as seventy-fifth cousins. But the Socialist state of the future, as far as known at the present, furnishes no security on this head. The congresses of the Socialists, held from time to time, are not remarkable for either unselfishness or harmony. The demand that the laborer is to receive the full value of his labor is often based on the supposition that it is physical labor alone which determines the value of any article produced. But the intelligence which superintends and guides the whole, and the capital which makes the work possible, come in for a share. While, therefore, the Socialists are at times in the right when they charge the capitalist with taking undue advantage of them, they are in the wrong when they disregard the agency of intelligence and capital in making up the value of any particular work done. To determine the relative value of mental and physical labor is so difficult a task, that the most able Socialist writers have shrunk from it. The spirit in which the Socialists treat the Christian religion will not fail to react upon them. In the same measure as nations have departed from the faith in a personal and holy God they have declined. So will the Socialists. If for a time they cause anxiety and suffering, we may well regard it, on the one hand, as a punishment, because we have not been faithful in making known to them the way of salvation, and on the other as an incitement to greater faithfulness. Those who have ceased to fear God are in the end not likely to respect the right of property or the sacredness of life.

H. Bokum.

EXTRACTS FROM DR. W. NICHOLSON'S MONTHLY REPORTS ON INDIAN AFFAIRS.

Quapaw Agency, for Fifth mo., 1878.

Rainfall very heavy. Corn crop considerably damaged. Wheat will not average more than seven bushels per acre. Oats looks well, and so do gardens. The Indians have worked faithfully in their fields, and have improved the wet weather in breaking prairie. A few cases of sickness and two deaths during the month. No physician is provided for this Agency. The school reports have been delayed by high waters most of the schools being across Spring River from the Agency. Seneca, Shawnee

and Wyandotte school had 73 in attendance, and averaged 67. Thirty-five read and write English understandingly, and 23 are in the elements of arithmetic. Jacob Horner, Principal; 2 assistants, 1 industrial teacher, 1 matron, seamstress, laundress and cook. The school for Quapaws and Modocs had 51, and averaged 48. Twenty-seven read and write English, and 22 are in elements of arithmetic. The Modoc chiefs have visited the school, and spoken encouraging words to the children. Gen. McNeil, U. S. Indian Inspector, has also visited the school and encouraged the workers. Asa C. and Emmeline H. Tuttle, superintendent and principal teacher, 1 assistant, 1 matron, 1 seamstress, a laundress and a cook. School for the Ottawas had in attendance 29, average, 24. Twenty-four of these read and write English, and 13 are in the elements of arithmetic. Francis King and Phebe King, members of the Ottawa tribe, are superintendent and matron, with 1 teacher and a cook. All the above are boarding schools, and are managed under contract. The children, both boys and girls, are taught in such industries as are appropriate, and render decided service on the farms and in the housework. The Peorias have a day-school; attendance, 46; average, 39¼. Twenty-four read and write in English, and 21 are in the elements of arithmetic. George M. Lindley is teacher. The Miamies also have a day-school; attendance, 27, average, 18½. Six read and write English, and 3 are in elements of arithmetic. Sarah A. Lacock is teacher. It is doubtful whether funds will be available for this school after this fiscal year. If it is continued, the Agent will employ a man as teacher.

The Commissioner of Indian Affairs does not seem to have decided whether he will allow schools to run under contract after 30th of Sixth month (inst).

AGENCIES OF INDIANS IN KANSAS.

Pottawatomies, Sixth mo., 1878.—The semi-annual payment (for 1st and 2d quarters, 1878) of annuity moneys was made by the agent on 25th. There was no drunkenness, nor any drinking at the payment. The Kickapoos received their semi-annual payment on 28th. The conduct of the Indians was orderly in every respect at the payment. In every instance except one, they were prompt in the payment of their debts, after receiving their money. The weather has been favorable for growing crops, and the Indians have been industrious. Their crops compare very favorably with those of their white neighbors. Members of both tribes continue prairie-breaking, designing to put in wheat on the new land the coming autumn. The question of removal disturbs the tribe and diminishes the school attendance. One of the Pottawatomie chiefs has recently actively discouraged pupils from leaving school to visit their homes.

Sac and Fox Agency, Sixth mo., 1878.—Levi Woodard, Agent. Semi-annual payment of annuity to Sacs and Foxes was made by the agent on the 18th, amounting to over $17,000. The payment passed off quietly. The Indians paid their debts, and at once commenced purchases in anticipation of the next payment. The school is as large as the building will accommodate. The chiefs and parents visit the school, and encourage the children in their studies. The Agency physician has treated 107 cases of disease during the month, of which 52 were malarial fevers.

Osage Agency, Sixth mo., 1878.—C. Beede, Agent. The regular Osage annuity, usually paid about Fourth month 1st, has not yet been paid, because the funds have not been sent to the Agent. The same may be said of an appropriation made to reimburse the Osages for losses sustained by one of their bands from an attack of the militia of the State of Kansas. Why the Department has declined to forward these funds, the Agent has not been informed. Neither have any funds been sent him with which to pay the employes at Osage Agency for the quarter ending Sixth mo. 30th. Osage school average 98, total, 109. No increase of employes in school, most of whom are unfitted for duty by overwork. No school at Kaw Agency. No new cases of small pox. No deaths from the disease. Osage Agency physician has treated 294 cases in the month, 173 of which were malarial fevers. We thus perceive that the climate is very malarial. At Kaw Agency 125 cases have been treated; 29 of malarial fevers; 2 Indian men bitten by rattlesnakes; both recovered under treatment.

Joseph's band of Nez Perces Indians, who were captured last summer, have been held as prisoners at Fort Leavenworth until Seventh month 20th, when they were removed by Agent H. W. Jones to the Quapaw Agency. Congress has approprtated $20,000 for their settlement, subsistence, &c. It is supposed that the success of the experiment with the Modoc prisoners has induced the Department ts place the Nez Perces under the same influences. I fear there will not be accommodation for the children at the schools of the Quapaw Agency. . . . Levi D. Johnson and wife, with Anne B. Thorndike as matron, and other efficient helpers, have been employed for the Sac and Fox Boarding School, in place of James Charles and wife, who have resigned and expect to leave in the course of next month. Eva Woodard, daughter of Agent Woodard, and one of the teachers at Absentee Shawnee School, died on 3d inst. Benajah N. Miles, brother and late clerk of Agent J. D. Miles, reached Lawrence, Kansas, about 1st inst., in a thoroughly broken state of health, which continues unimproved.

Cheyenne and Arapahoe School, average for Sixth month 142. The number of boys exceeds that of girls by 21; 94 read and write English; 14 in elements of arithmetic. Health of the school has been good. A Temperance Society has been organized for the school; sixteen boys and twenty girls have signed the pledge and are wearing the "blue ribbon." These 36 are

the larger boys and girls of the school. The school-boys do all the butchering and hauling of wood for the school, also all the farming, and assist in the laundry, bake-room and dining-room. Unfortunately, the school had to be vacated at the close of Sixth month, and the children returned to the camps, except a sufficient number to care for the property of the school. 722 cases of disease were treated during the month by Agency physician, of which 200 were of malarial origin. The supply of anti-malarial remedies is altogether insufficient. The Agent has called the attention of the Commissioner to the deficiency, but it is doubtful if it will be remedied before the sickly season is on hand. No deaths occurred amongst the Indians in Sixth month, except in cases which were not subjected to treatment of Agency physician. The number who apply for treatment is constantly increasing.

For Friends' Review.

LET THE INDIANS TEACH US.

In a late report from John Smith, Agent of the Warm Spring (Oregon) Agency, to the Indian Office, he states, "That Gen. Howard applied to him for twenty-five Warm Spring scouts for the Bannock war. After urging the matter very strongly he found that the Indians were unwilling to go, but said that, for a consideration of $100 per month for each man and horse, they would comply with the request. The reasons given by the Indians were, 'That they have been taught that it is wrong to fight, and now a missionary had come to teach them God's way, and, if they went to this war, they would have to go back and be the old-time Indian again, which character they had given up.'"

Here is a remarkable combination of circumstances. A man who has long made a high profession of Christianity asks a company of Indians of one tribe to help him fight those of another. The Indians reply that they have been taught that it is wrong to fight, that they had given up the old-time Indian fighting character. It is stated that they were urged very strongly, and, their faith being yet weak, they had, for what they doubtless considered to be a high price, offered to give up *their* Christianity, and go back to the old and only character in which they felt they could help the "Christian Soldier" to perform his bloody work.

Thus we find that the very first lesson of Christianity teaches the untutored Indian that it is wrong to fight, and therefore, in the character of a Christian, he refuses to imbrue his hand in his brother's blood, and before he can do so, he must renounce Christianity altogether and go back and again take up the character of the savage!

J. S. W.

For Friends' Review.

REMINISCENCES OF TRAVEL.

NO. IX.

My last number closed with our arrival at "Old" Cairo, towards evening of Second Month 5th, on our return trip from up the Nile. The next morning, after an early breakfast on our boat, we were taken across, and landed at Geezeh, opposite Boolak. This is now but a moderate sized village, with nothing in its appearance to make it attractive, though its history represents that it was formerly beautified by palaces of the Memlooks, who, with merchants and artisans from Cairo, made it a kind of semi-rural place of residence. It however has long been, and still is noted for a specialty handed down from the time of the Pharaohs, that of hatching eggs in ovens. It is said that 24,000,000 of eggs are here annually submitted to the vivifying ovens, of which one-fifth fail. It is the popular belief that poultry raised in this way are wholly without the instincts which relate to the care of offspring.

Being mounted on our donkeys, and having our retinue formed, we commenced our excursion to the Pyramids, distant six or seven miles. We first turned up the river, and soon passed through the most extensive grove of palm trees (the date palm) which we saw in all Egypt,—many of the trees being probably full eighty feet high. I have heretofore given some description of the growth and appearance of this tree, but I think I failed to say that the fruit grows in clusters around the stem, immediately below the wide-spreading leaves. Soon after emerging from the palm grove, as we passed across the plain, we saw at some distance before us, to the left of our route, an Arab village, from which, on our coming into view, a considerable number of the villagers issued, for the evident purpose of intercepting us, which they did, before we reached our destination. Their object, as the sequel proved, was to levy "backshish,"—a word of which I have yet said nothing, although I have heard much,—and to secure being hired to help us to the top of the Pyramid.

On approaching the great Pyramid of Cheops (Keops) we do not at once get the impression of its wonderful magnitude, as there is no other object present of a kind we have been accustomed to viewing to compare it with, and, consequently, there is for the moment a slight sense of disappointment. This, I think, is invariably the case with every one at the first sight of anything, either natural or the work of man, which far transcends in size or grandeur, objects of the general character which he has previously

looked upon. Who that has visited that wonder of the world, as a water fall, Niagara, has not experienced this? And who of all these have not found that by repeating the view, and remaining long enough for the mind properly to grasp what is before it, it has grown upon them, till it even went beyond their highest previous anticipations. This is precisely the case with regard to this Pyramid, as I think it will be acknowledged it should be, when its exterior measurements, as I shall now proceed to give them, are properly considered. This (like all the Pyramids of Egypt, of which there are a considerable number,) has a square base of four equal sides, and these sides stand true to the cardinal points of the compass,—north, south, east and west. The diameter or breadth of the sides of this, is now 746 to 750 feet, having been when built upwards of 760 feet; but the original base, in the thousands of years since its erection, has been buried several feet by the earth and sand which have accumulated above it. It covers about twelve and a half acres of ground, which is one-half more than is embraced by either one of the four public squares of Philadelphia, Washington, Franklin, Logan and Rittenhouse,—and is often compared in size with Lincoln's Inn Fields, London. Persons who are not familiar with the objects named as a comparison, should picture to themselves a square space of twelve and a half acres, and then think of a solid building, with its walls extending out to the extreme bounds of the square. Another way by which to approach some realization in regard to it, is, to remember that it takes 360 feet more than half a mile to pass around it, keeping along its sides. These measurements are taken from acknowledged authorities; and from testing them myself by stepping the whole distance, I am satisfied they are not overstated. The sides all slope up at equal angles, being about 51½ degrees, and originally met at a point in perpendicular height 485 feet. It was built of large blocks of stone *said to be* not less than thirty feet in length each, by drawing in each successive layer of the outer-line sufficiently far to form the proper angle of ascent, thus forming across the whole of each side a series of gigantic steps (though not intended for that purpose) from the bottom to the top. On reaching the upper terminus, triangular blocks of marble were fitted in these step-like offsets, from the top downward, thus forming when finished a smooth casing over the whole exterior,—of course unfitting it for climbing. When they were building the present city of Cairo they used this Pyramid as a convenient quarry to supply the needed stone, by despoiling it of all this casing, and throwing down about 25 feet of the apex or top, so that it now has a flat top of about 32 feet diameter, the perpendicular height of which is 450 to 460 feet, and the inclined height about 568 feet. I made the laborious ascent with the assistance of two Arabs, one on each side of me holding my hands. The steps are very high, though not nearly equal to what some travellers, speaking at random, have stated. I have met with a statement of *six* feet, and frequently, I think, of *four* feet. I am convinced that there is not one which is six feet high, and I do not believe there is one four feet. It is represented that there are 202 remaining courses of masonry. If so (I did not count them) the average height of each (they are not regular) would be about two feet three inches. In ascending, I was able in almost every instance to raise my foot so as to set my toe on the edge or angle of the step before me, and using that as a fulcrum, my men, by a dexterous motion, "jumped" me up. Their average breadth is about two feet. The men rushed me up so rapidly, that, becoming in a degree exhausted, I twice turned my back to the Pyramid to obtain a little rest by sitting, not "down," but on the edge of the next step above, so high as to keep me in an erect posture. One of the men immediately rubbed his hand up and down my leg, from the knee to the ankle, saying "how feel?" It was not there my exhaustion affected me, but in my chest or lungs. The second time I stopped they made a dead-set at me, by a demand for "backshish." (The Egyptians are intolerable beggars, and that is the word used.) I had been previously instructed that this kind of demand made during the performance of their service should never be complied with, as the compensation as fixed by tariff had been agreed upon, and if this was yielded to, the result would be redoubled importunity, which would become very annoying. After pressing their demand upon me for some time in vain, they took me to the top. Here I desired to have a little opportunity for such musing and revery as I had enjoyed on the towers of Luxor or Karnak, but was entirely defeated. As there were twelve to fifteen persons on the top at the time, I went to one side of the platform for a degree of retirement. Immediately my men were by me, thrusting at me that disgusting word "backshish." When I refused and slipped from them to the other side, the same course was repeated. The view was very extensive and interesting, embracing Cairo, the bifurcation of the Nile at the head of the Delta, the Pyramids of Sakkara, Abooseen and Dashoor, &c. My descent was almost

fearful, but the particulars must be omitted for want of space, and for the same reason I must give a mere outline sketch of my further movements on the occasion. After descending, attended by my two Arabs, I entered the Pyramid by a small opening on the north side, perhaps fifty feet above the base, and then (each having a lighted candle) by a passage of less than four feet wide without steps, descended at an angle of 27 degrees for about 80 feet, and then commenced ascending till reaching a gallery, which opens into what is called the "King's Chamber." The ascent and gallery together are about 275 feet in length, and the chamber is 17 by 34 feet in its horizontal dimensions, and 19 feet in height. The roof is flat, and formed of simple blocks or slabs of granite, resting on side walls, which are of the same material. Towards the upper end is a sarcophagus of the same kind of red granite, three feet one inch in height, seven feet four inches long, and three feet wide, which, though now empty, no doubt once contained, or was intended to contain, the embalmed or mummified remains of the monarch who had this great monument erected. The King's Chamber is some distance south of the centre of the Pyramid, and above it are five smaller apartments, directly above each other, left, it is supposed, for the purpose of taking off the incumbent weight from the roof of the chamber. Directly in the centre, at the distance of 71 feet below the floor of this chamber, is a room called the "Queen's Chamber," which is 17 feet north and south, by 18 feet wide, and 20 feet high. There is also a large subterranean vault directly under the centre, and 90 feet below the level of the base. The solid contents of the whole structure have been computed at 85,000,000 of cubic feet, and also that the space within its surface would be sufficient for 3,700 rooms the size of the King's Chamber, leaving the contents of every other chamber solid by way of separation. It is undoubtedly the largest and oldest building in the world, erected by man, and from its form it can never be thrown down, and is therefore destined to remain as a wonderful monument for ages to come. The main purpose of its erection, was, I have no doubt, as a sepulchral monument, notwithstanding what Dr. J. H. Seiss, in his lectures and book, entitled "A Miracle in Stone," has said to the contrary. It was long years since recognized as one of the "Seven Wonders of the World." From the best evidence we can deduce from history it was built 2,170 years B. C., now 4,048 years. Many of the ancient writers would make it much older; indeed, according to them, more than 1,000 years might be added. For 3,000 years it was never penetrated. With the exception of the King's Chamber, &c., which I have named, the whole structure *is solid*, as its form requires that it should be. No *outside walls*, as in buildings of the ordinary form. According to Herodotus, 100,000 men were employed in its construction, and in cutting and transporting the stones from the Arabian Mountain, who were relieved every three months by the same number; and besides the twenty years employed in erecting the Pyramid itself, ten more were occupied in constructing the causeway, on which the stone was transported from the quarries. There are two other Pyramids grouped with Cheops, which are in a good state of preservation, and the ruins of several others. Space will only admit of a brief reference to the two. The largest of these, called Cephren, still retains a good deal of the marble casing on the upper part. Its present perpendicular height, to the top of the apex, is about 450 feet, and the diameter of the base 700 feet, covering ten and a half acres of ground. The other, or third, is much smaller, its present perpendicular height being about 203 feet, and its base in diameter about 333 feet, covering about three acres of ground.

Now for the renowned Sphinx. The plateau or terrace on which the Pyramids stand rises abruptly to an elevation of perhaps 60 feet above the valley; towards the front of this the monster's elevated head projects towards the Nile. Its body is that of a lion crouching down, with a human head erect. It is supposed it was sculptured out of the native rock where it lies, for which purpose the earth was then dug away. The hinder part of the body is now entirely hid by the sand which has accumulated over it in the many ages since the work of the artist was completed. The length of the body is 143 feet, and the height from the under part of the commencement of the neck to the top of the head 63 feet, and the circumference of the head around the forehead 102 feet. Think of a human head 34 feet in diameter! The paws extend out front to a distance of 50 feet, and between these there was an altar and sculptures of lions. The face has been much battered and disfigured. It is associated in age with the Pyramids.

I must hasten to a close. The next morning we returned to Cairo, after nearly five weeks' absence, and thence, after a couple of days, to Alexandria, which port, on the morning of the 12th, after seven enjoyable weeks in Egypt, we left on board of the steamer Palestine for Malta; stopped there three or four days, and then nearly two days at Messina, in Sicily, and finally landed

safely at Naples, in Italy, on the morning of Second Month 22d.

Having led my readers from Europe to Africa, (with a slight glimpse of Asia,) and through nearly the whole length and breadth of Egypt, and now back again to Europe, it is probable that they will be quite ready to part company with me, and, therefore, with the best wishes for the welfare of all, I say farewell. E. H. B.

Philadelphia, Seventh Month 29th, 1878.

HOW TO RIGHT THINGS.

This world is full of wrongs and troubles and sorrows and sins and discords and follies, and how to right them is a problem which human science has never solved. Men fight wrong in others, until they become wrong themselves. They quarrel with sin until they become sinful; they toil to straighten things, until they themselves become crooked and misshappen; and all this while it often happens that men are much more worried about their neighbors' sins than they are about their own, and are often inclined to condemn in others what they seem to justify in themselves.

The surest way to mend the world appears to be for each to take one person at a time, and begin with himself, and as far as he goes make thorough work. And if each one mends one, all will be mended; and if all are not mended, those who work will be made right, and that is the main thing; for when men are right themselves then their influence, words, example and works will do more to bless and benefit mankind than oceans of empty talk and cynical fault-finding.

There is a story told of a German, whose musical sense was exceedingly acute, who was passing by a church a day or two after he had landed in this country. The sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of psalmody, sung in the most discordant fashion, and the sensitive German would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air and leave the hated sounds behind him. "But this, too, I feared to do," said he, "lest offence might be given; so I resolved to endure the torment with the best fortitude I could assume. When, lo! I distinguished amid the din, the soft, clear voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord; but patiently and sweetly she sang in full rich tones; one after another yielded to the gentle influence, and before the tune was finished all were in perfect harmony."

There are multitudes of Christian lives which are as sweet, unobtrusive, and effective as this song. They are the lives of those who do not strive, nor cry, nor brawl, nor clamor. Their power is not in contradicting falsehood, but in testifying to the truth; not in protesting against wrong, but in steadfastly doing right. One such constant, harmonious life, brings many another into quietness and peace. One such sweet and tuneful song, spreads celestial harmony so wide and strong that it shall overleap all earthly barriers, and break beyond the shores of time and send its echo along eternal years.—*The Christian.*

From the Christian World.

MEMORY'S HOUR.

There is a silence on the earth,
  A silence on the sea,
And hushed are sounds of childish mirth
  Beneath the glooming tree;
Only the lonely nightingale
Takes the dropped threads of love's sweet tale,
  And weaves them into tender song;
Only the secrets of the trees,
And mystic sighings of the breeze,
  The gentle strains prolong.

Men's voices are no longer loud
  And harsh, as once they were;
There is a power subdues the crowd
  As of compelling prayer;
And people's murmurs in the street
Are tuned almost to music sweet
  By something which their being thrills.
What is it moves the heart of men?
The voice of nature? Poet's pen?
  The whispers of the hills?

It is the might of memory!
  Lo! at the close of day,
When all the world is shadowy,
  The master, Thought, has sway.
The time of doing has gone by,
And the mind scans, with faithful eye,
  The deeds that in the day were done.
Each sees its handiwork, and knows
Its good or evil, ere repose
  Comes at the set of sun.

How noisily the workers wrought
  About the hour of noon;
And never, to their passing thought,
  The rest-time came too soon.
What were they doing all the time
With hammers beating to rough rhyme,
  And words poured out with careless ease,
And toil of hand, or lip, or pen?
It seems to me the busy men
  Were heaping memories.

And now within the twilight calm
  The issue is their own;
And some are glad with holy psalm,
  While some would fain atone;
Some gathered but a heap defiled,
And others, with lamentings wild,

Would pray to have their day again,
That they might happier memories keep,
And for their sowing, have to reap
A harvest of less pain.

So fades the evening into night
With every passing day,
And still they do not heed the light
That falls upon their way;
And still they are not filled with care,
Nor do they pour their hearts in prayer,
That when the last life-twilight comes
There may be memories of love,
And joy, and peace in heaven above,
For fading earthly homes.

O help us, God, while it is day,
By kindly words and deeds,
To store good memories away,
For the last evening's needs;
And so to hear, at set of sun,
The comfort of our Lord's "Well done,"
Nor feel remorse, and grief, and shame,
But gladly face the falling night,
And hope for heaven's eternal light,
Through the Redeemer's name.

MARIANNE FARNINGHAM.

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SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 6th inst.

GREAT BRITAIN.—The debate on Lord Hartington's resolution respecting the government's course on the Eastern question, in the House of Commons, was continued on the 1st and 2d inst. Many of the Liberal members objected to what they considered the abuse of the treaty-making prerogative of the crown, while some expressed the opinion that the Anglo-Turkish convention would lead eventually to war with Russia. Members of the government defended its course. The Chancellor of the Exchequer emphatically denied that other secret engagements had been entered into, as was charged, although he admitted that there had been confidential communications. When the House finally voted on the resolution it was rejected—yeas, 195, nays, 338. The amendment moved as a vote of confidence was adopted without a division.

A motion on the 31st ult. for the rejection on third reading of the bill granting an annuity to the Duke of Connaught, was defeated in the House of Commons by a vote of 151 to 13.

Civic honors were paid to Lord Beaconsfield and Salisbury by the municipal authorities of London, on the 3d inst., when they were formally received in Guildhall, "the freedom of the city" was presented to them, and a banquet was given. Both Ministers made speeches, reviewing and sustaining the recent course of the government.

In the House of Commons, on the 6th, the Chancellor of the Exchequer, moving the supplementary estimates, said the House must provide for a deficit of £4,300,000. He proposed to issue Exchequer bonds extending through three years, of which £2,000,000 would be needed this year. After some criticism by members, the resolution was passed, authorizing the issue of such bonds to the amount of £2,000,000 this year.

GERMANY.—Elections for members of the German Parliament were held on the 30th ult. Returns received to the 4th showed the choice of 93 Conservatives, 110 of the various Liberal parties, and 96 Ultramontanes; 66 second ballots will be required. Gen. Moltke, and a son of Prince Bismarck, were defeated, as well as some other prominent official candidates. In the old House, the Conservatives numbered 77, the Liberals 162, and the Ultramontanes were about the same as in the new one.

AUSTRIA.—The Austrians are meeting with some armed resistance in the occupation of Bosnia. At two places they were attacked by the inhabitants, and at one of these seventy Austrians were killed. A division of the army entered Herzegovina on the 1st inst. On the 4th, in advancing toward Mostar, they had a short engagement with 500 insurgents near Citlak. A Reuter dispatch from Belgrade to London says the revolutionary excitement throughout Bosnia and Herzegovina increases as the Austrians advance, and bands of the inhabitants are collecting. Much uneasiness prevails in Servia at the aspect of affairs in the neighboring provinces.

The Austrians have placed torpedoes at some points along the east coast of the Adriatic, and are taking other extraordinary precautions against attack in that quarter.

SERVIA.—A Cabinet Council, over which Prince Milan presided, has resolved to proclaim the independence of Servia on the 22d inst., with the cessation of the state of siege and martial law.

THE BERLIN TREATY.—Ratifications of the treaty have been exchanged by all the Powers except Turkey. The Sultan, however, has signified that he recognized the validity of the treaty.

TURKEY.—The Russians have summoned the Rhodope insurgents to evacuate the territory now occupied by them belonging to Eastern Roumelia, within ten days, or the Russian forces will attack them. Two insurgent chiefs have arrived at Constantinople to confer with the British Ambassador.

CANADA.—The Dominion of Canada became a member of the Postal Union on the 1st ult., but on account of shortness of notice the Canadian postal authorities were not ready to put in operation, at that date, the provisions of the Postal Union treaty, and exchanges under it were therefore commenced on the 1st inst. The exchange of correspondence between the United States and Canada, except registered matter, will not be affected, either as to rates of postage or condition of prepayment. The provisions of the Berne treaty, permitting registration of all classes of correspondence transmissible under that treaty, supersede the previously existing special arrangements between the two countries, which limited registration to letters.

DOMESTIC.—A Chinese Embassy to this country arrived at San Francisco near the end of last month. The New York *Tribune* says the Ambassador is Chun Lan Pin, who was Imperial Commissioner to the United States in 1875, and has also been a Commissioner to England and Spain. His mission is to establish consulates and transact minor diplomatic business. After presenting his credentials at Washington, and having the consuls recognized, he will go to Spain and Peru to establish consulates there.

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